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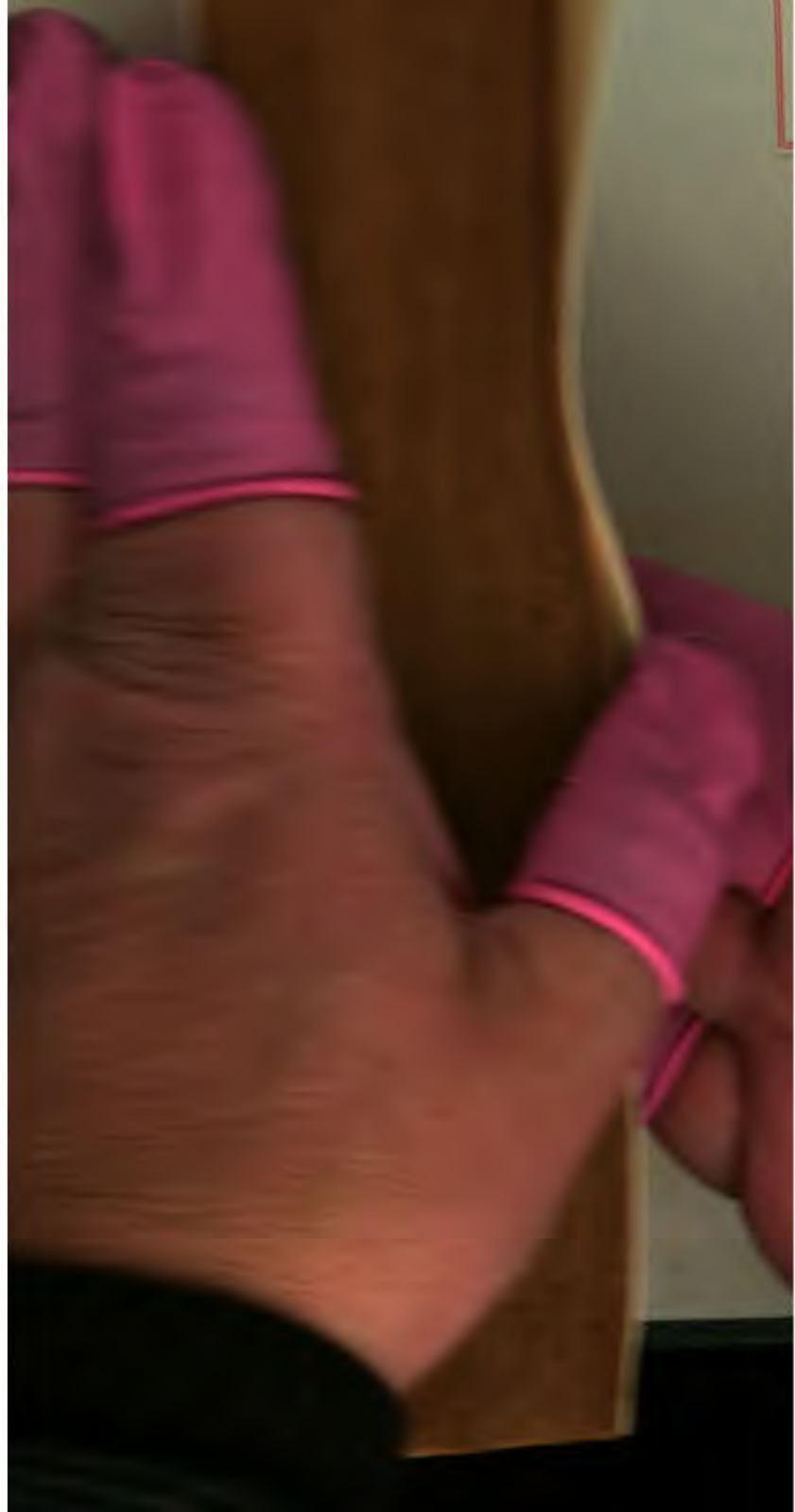
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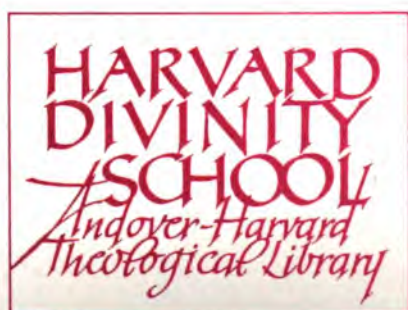
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THE

CHRISTIAN HERALD.

VOLUME VI.

His name shall endure for ever : his name shall be continued as long as the sun, and
men shall be blessed in him : all nations shall call him blessed. *Psa.* lxxii. 17.
For the earth shall be full of the knowledge of the Lord, as the waters cover the
sea. *Isaiah* xl. 9.

NEW-YORK :
PUBLISHED BY JOHN GRAY, No. 8 MURRAY-STREET,
ON THE FIRST AND ON THE THIRD SATURDAY OF EVERY MONTH.
J. Gray & Co. Printers, Dover-street.

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1819.



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THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, April 17, 1819.

[No. I.]

THREE years have elapsed since "The Christian Herald" began to proclaim its messages of sacred intelligence and love.

The extensive circulation it has obtained, its cordial reception and support wherever it has gone, together with repeated expressions of commendation, have borne testimony of the value placed upon it by the religious community; and also to their high estimation of the piety, talent, and learning of its Editor, Mr. CALDWELL.

His industry and zeal have been successfully employed in making this publication contribute, largely, to the satisfaction of "the earnest and increasing desire which has for some time past manifested itself throughout this country to obtain information concerning the progress of Christianity, and its influence upon the happiness of mankind."* And while his efforts have been the means of gratifying this desire, they have also been instrumental in promoting its extension and ardour; and, doubtless, are considered in different parts of our land as an occasion of excitement to the spread of truth and purity.

He, however, has finished his course; and left a name to be remembered with esteem, and an example worthy of studious imitation.

The plan upon which it is intended to proceed in the management of this work, is the same as was pursued by its former editor. "The diffusion of religious intelligence" is still "the main design of this publication. Short tracts tending to illustrate or enforce important truths" shall continue "to occupy a portion of our pages."

"Truths of a practical, in preference to those of a speculative nature" shall ever be considered "conformable to the general character of the publication." And "in pursuing this plan it will be the study of the" present "editor not to depart from the

* See Ch. Herald, Vol. 1. p. 1.

CATHOLICK PRINCIPLES OF CHRISTIANITY ON which" Mr. C. "has hitherto endeavoured to conduct this miscellany."

Communications compatible with these sentiments will be received with thankfulness, and meet with due attention.

Subscribers may expect "The Christian Herald" to be issued regularly on the days already specified, and in a style of workmanship not inferior to that of the preceding numbers.

Extract of a letter to the Students of Divinity in the Seminary, of the Associate Reformed Church, New-York, from those in the Theological Institution of the same Church, at Selkirk, Scotland, dated 7th Oct. 1818.

"The instrumentality of christians is undoubtedly to be regarded as the proper means for extending the blessings of christianity.—As one man depends upon another, for the supply of his ordinary wants, for the common blessings of life, for almost every pleasure and every enjoyment; so one man depends on another for the blessings of religion.—His dependance may be regarded as a distinctive character of the condition of man.—It runs throughout all the concerns of human life, and all the variety of circumstances in which man may be placed.

The instrumentality of others is the means of our subsistence, of our possessing the comforts of life and enjoying its pleasures. It would hence seem also to be the proper means for extending the blessings of religion; and who are to extend these blessings, but those who possess them, and have it in their power to impart them to others? In what way were we ourselves made partakers of the blessings of christianity? It was by the instrumentality of those who were before possessed of the Gospel.—They sent the gospel of peace among us; they preached to us its glad tidings.

Perhaps some of those nations who are now sunk in ignorance and vice, were before the means of communicating christianity to those which are now enlightened by the light of the gospel.—It becomes the duty then of christians, as far as they have it in their power, to impart the blessings of their religion to others.—The obligations of christians to enlighten Heathen nations, have been scarcely recognized and seldom acted upon in former ages.

It gives us pleasure, and we doubt not, Brethren, but you rejoice along with us to see christians more alive to a sense of that duty they owe to the Heathen world; to see them shaking off the apathy and the indifference of the centuries that are past; and diffusing far and wide that gospel which has brought to themselves salvation.

As to religion in Scotland, dear Brethren, we are happy to say that it seems to be flourishing.—Bigotry is passing away. The rage of party spirit seems to be subsiding. The different denominations of professing christians wear a more friendly aspect towards one another; and zeal for promoting the interests of the kingdom of Christ is cherished and is increasing.—The dark and neglected parts of our land are receiving considerable attention from the friends of religion; and that attention is not given in vain.

The condition of the Highlands of Scotland has, in particular, been of late much meliorated. Our countrymen there are in many places destitute of the means of religious knowledge.—They have parish churches indeed, established among them; but they are mostly in scattered villages, at a considerable distance from one another; the parish as usual extends over a considerable tract of country; and for this reason the most of them are at a great distance from any church.—They besides are in many parts but ill furnished with the means of education.—Circulating schools have long been among them, but these have of late been much increased.—Teachers have been sent to go from place to place with the view, particularly, to enable them to read the Scriptures both in the English and Gaelic languages. This circumstance together with the occasional itinerating of evangelical ministers in that part of the country, have tended much to improve the state of religion. Many have been awakened to a concern about salvation, have eagerly read the scriptures, and have evinced strong desires to know more and more the gospel of Christ.

We are happy to inform you of one circumstance, Brethren, that we hope will be very favourable to the interests of religion here and in England.—The Legislators have voted a million of money for the erection and endowment of churches in England, and a hundred thousand pounds for the same object in Scotland.—This we hope will be followed with the happiest effects, and we rejoice that God is thus making kings nursing fathers and queens nursing mothers to his church."

In the Seminary from which the above was communicated, there are fifty-three students:—Two of whom are under the superintendence of the Edinburgh Missionary Society, and sail this Spring for some of its stations.

ANECDOTE.

Mr. Flavel being in London in 1673, his old bookseller Mr. ~~after~~, gave him the following relation, viz.
That some time before, there came into his shop a sparkish

gentleman to enquire for some play books ; Mr. Boulter told him he had none, but showed him Mr. Flavel's little treatise of " Keeping the Heart," ' entreated him to read it, and assured him that it would do him more good than play books.' The gentleman read the title, and glancing upon several pages here and there, broke out into these and such other expressions, ' what a damnable fanatic was he who made this book !' Mr. Boulter begged of him to buy and read it, and told him ' he had no cause to censure it so bitterly ;' at last he bought it, but told him ' he would not read it.' ' What will you do with it then ?' said Mr. Boulter. ' I will tear and burn it, said he, and send it to the devil.' Mr. Boulter told him, ' then he should not have it ;' upon this the gentleman promised to read it ; and Mr. Boulter told him, ' If he disliked it upon reading, he would return him his money.' Almost a month after, the gentleman came to the shop again in a very modest habit, and, with, a serious countenance, bespeaks Mr. Boulter thus : ' Sir, I must heartily thank you for putting this book into my hands ; I bless God that moved you to do it, it hath saved my soul ; blessed be God that ever I came into your shop.' And then he bought an hundred more of those books of him, told him he would give them to the poor who could not buy them, and so left him, praising and admiring the goodness of God."

FOREIGN INTELLIGENCE.

The following "*Survey of the Protestant Missionary Stations throughout the world, in their geographical order,*" taken from the *Missionary Register* for January 1819, will, doubtless, be gratifying to our readers ; and its insertion, in this place, is intended to present a summary of the *Missionary Intelligence* already published in this work ; and also to serve as an *introduction* to the more detailed accounts which may be given hereafter, in the *Christian Herald*, of transactions within the limits of this " Survey."

ARRANGEMENT OF THE FOLLOWING SURVEY.

It has been found expedient, not to follow the usual division of the Four Quarters of the World ; but to adopt that Order of the Stations which any one, desiring to visit them in succession, might be supposed to follow with the greatest convenience. In the circumnavigation of the Globe here sketched out for him, he would visit, by sea or by land, all the principal Ancient Christian Churches, as well as the Mahomedan and Pagan Nations.

His course might first be directed to WEST AFRICA, comprehending that portion of the Continent which lies between Morocco and

the Line. Crossing the Line, he would enter on that part of Africa which, lying south of the Line, may be classed in Missionary Records as **SOUTH AFRICA**; and which should be considered as including the Islands that lie off its south-eastern coast. Passing up the coast of **EASTERN AFRICA**, the Christian beholds, with hope of better days, as he works his way up the Red Sea, on the one hand Abyssinia and Nubia and Upper Egypt, and **ARABIA** on the other. On entering the **MEDITERRANEAN**, after surveying Syria and the Holy Land, he passes, by Lower Egypt, throughout the Barbary States; and then taking his station, for a time, in Malta, as the centre of this great scene of holy labour, he visits, in succession, the Ionian Islands, Greece, the Archipelago, and the Lesser Asia. Passing into the **BLACK SEA**, and contemplating, as promising spheres of Christian Exertion, its Turkish and Russia Shores, he may make his way, by the Russian Provinces lying between the Black and the Caspian Seas—while he anticipates the final happiness of **PERSIA**, partly through these Provinces and partly by means of the maritime and continental access to that kingdom from Western India—into the almost boundless plains of **NORTHERN ASIA**, comprehending the Provinces of that quarter belonging to Russia, with the widely-extended regions inhabited by Tartar and other Tribes, whether independent or connected with any of the neighbouring Powers. By the great country of **THIBET**, he may proceed to **CHINA**; connected with which vast sphere of labour is **INDIA BEYOND THE GANGES**; whence, returning to the great scene of British Influence and Power, **INDIA WITHIN THE GANGES**, he may afterwards traverse the whole series of **ASIATIC ISLANDS**, from Laccadive and Maldive to Japan. From these, his course would lie through the Insular Continents, as they may be denominated, of **AUSTRALASIA**, and the numerous groupes of **POLYNESIA**. Passing on, and contemplating the great Continent of **SOUTH AMERICA**, with earnest prayers for the rising of the Sun of Righteousness on that dreary region, he may reach Guiana, the solitary portion of that Quarter of the World where Protestant Christians are labouring for the good of the Heathen; and then, winding his course among the Islands and Shores of the **WEST INDIES**, and passing through the Tribes of the **NORTH-AMERICAN INDIANS**, he may finish his vast survey, by contemplating, with admiration, the Triumphs of the Cross on the inhospitable shores of **LABRADOR** and of **GREENLAND**.

In this circumnavigation of the Globe, we have marked those Divisions, under which all the present and future exertions for the Conversion of the world may probably be arranged with advantage.

Under each of these Divisions, the Societies which maintain Missions therein are arranged alphabetically in the following

Survey;* and under each Society are placed its Missionary Stations, in what appeared to be their most natural geographical order.

(To be Continued.)

BRITISH AND FOREIGN BIBLE SOCIETY.

Monthly Extracts from the correspondence of the B. and F. B. Society for January 31, 1819.

From this interesting paper we learn that on the 27th of October 1818, a Public Meeting was held in Liverpool, and a "MARINE BIBLE SOCIETY," was formed, auxiliary to the National Institution.

The benefit of *system* in promoting the Bible Cause is most clearly exemplified in the following extract:—

Progress of Ladies' Bible Associations in Devonshire.

October 31, 1818.

THE first Meeting of the Committee of the *Exeter* Ladies' Bible Association exhibited a most animating proof of the efficiency of these Institutions, and of the benefit of system, although established only *four weeks*. Reports were presented from every one of the fifty-three districts into which the city is divided; and the aggregate result, within this short space of time, has been—

Free Subscribers	-	-	-	617
Subscribers for Bibles	-	-	-	735
				1352
Amount of Free Contributions	-	£ 155	14	5 1-2
Amount of Subscriptions for Bibles		22	14	7
Total,				178 9 0 1-2

This is a result unexampled, under similar circumstances, in the history of the Bible Society. The Reports bore conclusive testimony to the necessity which existed for such an Institution, and to the highly beneficial effects, direct and collateral, which may be confidently anticipated; while they evinced the influence of that wisdom and prudence, on the part of those concerned, which are the best and surest guides to success.

Plymouth and its immediate vicinity, including a population of more than Eighty Thousand souls, constitute a scene of peculiar interest.

Eight Associations have been already established, conducted by more than *Three Hundred Ladies* of the highest respectability in these towns; and several others are in contemplation.

* The Survey, of which this is the plan, will be commenced in our next, beginning with Western Africa.

From the Rev. Dr. Paterson.

ST. PETERSBURG, Oct. 2, 1818.

It was not until yesterday that our fifth Anniversary was held; and I now proceed to give you some account of this Meeting.

As the court is absent, and a great number of the inhabitants of the capital still in the country, it was expected that only few people would be present; and it was even proposed, on this account, to defer the Meeting till the next Spring. This, however, was over-ruled; and it was agreed, at our last Committee, that the Anniversary should be held, however late, and however small the number might be who were expected to attend.

His Imperial Majesty having granted the use of the Tauridian Palace, as usual, we entered the great hall at eleven o'clock; and, contrary to all our expectations, we found it nearly full, and, in a few minutes, it was crowded. The large rooms, on the right and left of the hall, were also nearly full; and some hundreds went away who could not get in.

The first thing that struck me, on taking a view of the hundreds now met, was, that, after the Society has existed more than five years, the interest which the public take in the cause, is so far from being diminished, that it has evidently been increasing year after year. Desire and expectation seemed to be visible in every countenance, and we had only to lament, that the place could not contain the numbers who were anxious to gain admission.

Those who have never witnessed such a scene, can scarcely form an idea of the effect produced on the mind by such a motley assemblage. Persons of twenty different nations and languages were present, and many of them in their national costume. Our Mongolian Chiefs were also to be seen in the group, rejoicing to see so many met for the purpose of promoting the circulation of a book, now more precious to them than thousands of gold or silver. It was delightful to see the bearded peasant and the prince, the craftsman and the minister of state, the layman and the clergyman, Christians of all denominations, Jews and Gentiles, assembled for the one glorious purpose of causing the word of the Lord to "have free course and to be glorified."

The Russian Clergy made a conspicuous figure, with their truly enlightened and pious Metropolitan at their head; nor were we less pleased to see the venerable Roman Catholic Metropolitan sitting opposite the Head of the Russian Church, and on his left hand the Metropolitan of the Greek Uniate, who was chosen one of our Vice-Presidents.

Notwithstanding the absence of the Court, our Assembly shone with stars and ribbons, worn by the first statesmen, and military and naval officers of the highest distinction. Had a West been present, it would have afforded him an interesting subject for a

painting of the very first order. It reminded me of that company which John saw "out of all nations, and kindreds, and people, and tongues." If evidence were wanting, to prove that the Bible Society is to be the instrument, in the hand of God, of making known the Gospel to them all, I would point to the assemblage of yesterday, as experimental testimony of what has already been done, from which we can easily infer what will ere long take place.

Our meeting was also graced by a number of Ladies of the first distinction, many of whom we knew to be truly pious. Among those, on the right hand, was the Queen of Imeretta, expressing her gratitude for what the Bible Society had done, and is still doing, for her country and her kindred.

The business was opened by a Speech from our President, replete with interesting matter, in which he gave a general view of the object and operations of the Society, and which was listened to with much attention. Our Secretary Papof then read the Report, which had been drawn up by himself; and which was a true index of his own spirit and his own feelings, and produced corresponding sentiments in the hearts of all present. Our other Secretary, Mr. Tourgeneff, then read an interesting account of the progress of Bible Societies in every part of the world. If the hearers were before delighted, they were now enraptured! The Thames, the Ganges, and the Neva, seemed to have mingled their streams, and formed the river of the waters of life, for vivifying and refreshing all the nations of the earth.

SEAMEN'S BIBLE SOCIETY.

THE Merchant Seamen's Bible Society, established in January last, is in full activity. For several months, an agent of the Society has gone on board the outward-bound merchant ships, when clearing from Gravesend, to inquire into the supply which the several ships already possess of the holy Scriptures; and, when needful, to invite the crews to purchase at a very reduced rate; or if this, through their poverty, cannot be accomplished, to present, from the Society, Bibles and Testaments for their use during the voyage. An exact record is kept of such supplies, and many opportunities have already occurred on the return of ships to port, for inquiring into the result of this attention to the moral and religious interests of these men. This has generally been satisfactory. Already there have been supplied upwards of 1,200 vessels, navigated by more than 16,000 men, of whom more than 13,000 were able to read—1,500 Bibles and 2,785 Testaments have been gratuitously bestowed for the general use of the ship's companies; and 275 Bibles, with 126 Testaments, have been purchased by individuals of the crews; in addition to the supplies found on board, and which were either placed there by well-disposed owners for the use of the seamen, or were the private property of the sailors.

LONDON MISSIONARY SOCIETY.

INDIA.

THERE is reason to believe that some movements have taken place among the natives in India, with intent to abolish the practice of burning widows with the corpses of their husbands; for we learn from a Calcutta Journal, that 'a petition counter to that of those natives who prayed for a repeal of the orders of government, restricting the privilege of suicide of widows to such cases only as are authorized by the Hindoo Shastres, is now in circulation for signature.' This petition states that the principal authorities of the Hindoo religion *altogether forbid* the burning of women on the funeral piles of their husbands—that those legislators of inferior authority who have authorised the practice, wrote in a different age, when many similar sacrifices, forbidden to the race of mankind in the present age (*Kali Yoog*) were common; such as human sacrifices, leaping from precipices, &c.—and that even *they* recommended a life of austerity as more meritorious than such self-destruction.

Upon these grounds they pray that such further measures to check, if not entirely put an end to sacrifices so revolting to humanity, may be adopted, as the government may in its wisdom deem expedient.

By letters from India it appears that the schools are increasing in number; and that the School-book Society is active in preparing elementary books for their use.

Extract of a letter from a Missionary in India to a friend in London.

'Personally, I sing only of mercy; chiefly, that from the day of my arrival, I have not experienced a moment's illness; and receiving every possible kindness from Mr. and Mrs. — have been enabled unremittingly to apply to business.'—'Away with all talk of outward sufferings, with cautions against sinking beneath the pressure of hardships and privations; the dread of being cut off by savages or devoured by tygers;—caution me rather against eating, drinking, and sleeping; against becoming proud and lazy, indifferent and hard-hearted, forgetful of God, of Christ, and of his kingdom.'

Extract of a letter from Mr. Ellis to Mr. J. B. Moor.

Eimeo, 4 Dec. 1817.

'THINGS are going on well here. We have printed 7,000 copies of different kinds of school-books; have finished the first sheet of Luke (24 pages) of which we intend to take off 3,000 copies. Several hundreds of the natives have learned to read since the spelling-books have been printed. Some thousands are

now waiting for the publication of Luke's Gospel. *Canoes are frequently arriving from various parts, with persons whose business is to enquire when the books will be ready ; and an increasing desire to become acquainted with the word of God, powerfully pervades the minds of the people.'*

' I work seven or eight hours, most days, at printing: it is warm work here: but thanks be to God who has condescended to engage me in so useful an employment, as that of assisting to prepare the word of God for a people so anxious to receive it.'

BELLARY.

MR. REEVE, who has been two years at this station, in connexion with Mr. Hands, in a letter, dated 27th August, 1818, says,

' You will no doubt feel much pleasure in hearing that the good cause is still prospering in this place. The Lord hath done great things for us, whereof we are glad. Our Auxiliary Bible Society will, I trust, prove a very great and most extensive blessing; many copies of the Scriptures have been distributed far and wide. Some time ago a large number were sent to a camp about 100 miles hence, the whole of which were sold in less than an hour; and another liberal supply is requested. There never was such a hungering for the Bread of Life among the English soldiery as there now is: the Bible is become the inmate of the knapsack, and may be found under many a soldier's pillow.

' These good men have also a strong desire to furnish the poor heathen with the Scriptures; for this purpose they have already subscribed more than seven pounds.

' We have the New Testament and the Psalms in Hindostanee and Persian, and expect a supply of Mahratta, Tamul, and Teloo-goo; and to these will very soon be added, the greater part of the New Testament in the Canarese.

' This camp, though surrounded by the grossest idolatry, has in its midst one sacred temple devoted to the true God. The pious soldiers have their stated seasons for prayer, reading the Scriptures, and singing the praises of God: their place has been once enlarged, but is now too strait for them.

' We have lately received very pleasing accounts from the little society at Bangalore: they sent £10 last month for the Missionary and Bible Societies. A subscription has been commenced at Seringapatam also; an invalid soldier lately died there, and bequeathed his little all to Mr. Hands, for the use of the Bellary Bible Society.

' In June we remitted to Calcutta £50 for the Bible Society, and £25 for the Naval and Military Bible Society.

' The great head of the church still deigns to smile upon our labours among the English at this station. On the sabbath day

our chapel is well attended, both in the morning and evening; neither are the prayer-meetings, nor the Wednesday evening lecture slighted. You will perceive from the journal that we continue to have additions to our church from month to month.

'In May last a private soldier in the 84th regiment died, exclaiming, 'O death, where is thy sting!' About fourteen months before he was led by curiosity into our place while I was preaching, and the word was made effectual; from that time he persevered in adorning the doctrine of God his Saviour.

'My dear brother Hands is still mourning, on account of that mysterious Providence which has taken away the delight of his eyes with a stroke; but he bows like a Christian with humble resignation beneath the afflicting hand of his heavenly Father. He is still poorly, and a change of air seems necessary to improve his health; he needs an interest in your sympathy and prayers.

'My dear partner has already felt the debilitating effects of a tropical climate. Her charge is now great and heavy. My two little ones are quite well, as are Mr. and Mrs. Taylor. We need tracts for the hospitals, &c.'

Death of the Rev. Mr. May.

MR. LOVELESS says, "we have heard that brother May is removed! Yesterday, we received a letter from brother Townley, dated Calcutta, August 15th, 1818, in which he says, 'About 12 days ago, he (Mr. May) was taken ill at Chinsurah; his disorder assumed the aspect of a threatening fever. On the 11th he was brought down to Calcutta, for the advantage of the best advice; but all was in vain; he breathed his last the following morning!'"

MORAVIAN MISSIONS.

THE UNITED BRETHREN, commonly called MORAVIANS are comparatively little known in this country. Their missions among the heathen, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being Christianized. Wherever the Brethren have preached the gospel among savages, they have introduced the arts of social life; and wherever the gospel has been received, those savages, have become new creatures, not only in heart and in conduct but in personal appearance and *intellect*. The commendation due to the Moravians on these accounts, has been liberally awarded to the Brethren, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and the fervent joy of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots; but

by the governments of the colonies where their missionaries have been stationed, who have borne the most favourable testimony, to the benign influence of their labours, upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian Brethren had been a church of martyrs for many ages before the Reformation. Originally descended from the Sclavonian branch of the Greek church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 967, adhered to the Roman communion; but resolutely retained the Bible in their own hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission. Many were punished with death; more with the spoiling of their goods; and multitudes with imprisonment and exile. In their sufferings, were literally exemplified the declarations of the apostles concerning the ancient worthies:—"They had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment;—they were stoned, were tempted, were slain with the sword;—being destitute, afflicted, tormented, (of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth." Among these confessors and martyrs, in the fourteenth century appeared John Huss, who was condemned to the flames as a heretic. During the war that ensued after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than to defend the truth by weapons of worldly warfare. A bloody decree was issued against them at the diet in 1468, and commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with the members of their church; and their first bishop, Michael, remained in close confinement until the death of the King Podiebrad. Many perished in deep dungeons, and others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the day-time, they kindled their fires only at night, round which they spent their hours in reading the scriptures and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed, the newly-invented art of printing for the publication of *the Bible in a living tongue*, and *three editions of the Bohemian scriptures were issued by them before the Reformation*.

When Luther, Melancthon, Bucer, and Calvin, at length arose to testify, more *successfully* than *they* had been able to do, against the errors and usurpations of the Church of Rome, to each of these illustrious men the Brethren submitted their doctrinal

tenets their church discipline, and the records of their affairs; and from each, in return, they received assurances of cordial approbation, and the kindest encouragement. But as the Reformation did not penetrate into the recesses of Bohemia, they had to suffer renewed and aggravated persecutions; till towards the close of the seventeenth century, they were so broken up, hunted down, and scattered abroad, that they ceased to be known publicly as an existing church. Their devotions, at the peril of life and liberty, were performed by stealth, in private dwellings, in deep forests, and in lonely caverns; a few only daring to assemble in one place and at one time. Previous to this dispersion, their Bishop, Amos Comenius, one of the distinguished scholars of that age, published a history of the Brethren, with a dedication, (which he called his last will and testament,) *to the Church of England*, bequeathing to it the memorials of his people, in the following affecting terms:—"If, by the grace of God, there hath been found in us, (as wise and godly men have sometimes thought,) any thing true, any thing honest, any thing just, any thing pure, any thing lovely and of good report; if any virtue and any praise; care must be taken that it may not die with us, when we die; and at least that the very foundation of our church be not buried under its present ruins, so that generations to come may not know where to look for them: and indeed this care is taken, and provision is made on this behalf, by this our trust committed to your hands." Sixty years after this period, the church of the Brethren was raised, as it were, from the dead, by a persecution intended to crush its last remnant in Moravia. Some families flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village, (Herrnhut,) which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England about the middle of the last century, where, (though the most malignant calumnies were circulated against them,) in the simplicity of conscious innocence, they laid their case before Parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses; and a Bill exempting them from taking oaths and bearing arms, was passed, with the unanimous consent of the Bishops; indeed all opposition to it was abandoned after the final investigation of their claims, and they were fully acknowledged by the British Legislature to be "an ancient Protestant episcopal church, which had been countenanced and relieved by the Kings of England, his Majesty's predecessors." The Brethren have now several congregations in England, Scotland, and Ireland; but their numbers are every

where small, and their means of supporting the work of enlightening the heathen very slender. If it could be ascertained *how much* they have done, and with *how little means*, the world might be held in wonder and admiration; but they themselves would say, "This is the Lord's doing, and it is marvellous in our eyes." Yet even of the little which has been at their disposal, no inconsiderable proportion has been furnished by the occasional bounty of Christians of other denominations.

When the Moravian refugees, on Count Zinzendorf's estates, scarcely amounted to 600 persons;—when they had only just found rest from suffering themselves, and were beginning to build a church and habitations, where there had previously been a desert; the missionary spirit was sent down with such constraining influence, that in the short period of eight or nine years, they had sent missionaries to Greenland, to the Indians of North and South America, to many of the West India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to the Nicobar Islands, to Persia, and to Egypt. In 1732, pitying the misery of the negroes in the West Indies, two Brethren sailed to the Danish island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves unless they themselves became slaves, they went with that full purpose, that they might have an opportunity of teaching the poor Africans, the way of deliverance from the captivity of sin and Satan. Although this sacrifice was not eventually required of them, sacrifices no less painful were cheerfully endured for many years, during which they had "to eat their bread in the sweat of their brow;" and to maintain themselves by manual labour under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies, (Danish and British,) there are now more than 23,000 negroes joined to the Brethren's congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Not a step behind these in ardour and self-denial were the first missionaries that went to Greenland in 1733. These were plain men, who knew only their native tongue, and who, in order to acquire one of the most barbarous dialects on the earth, had to learn the Danish language first, that they might avail themselves of the Grammar of the Rev. Mr. Egede, a Danish missionary then in that country. Now, the principal part of the population of Greenland is become Christian; the state of society is wonderfully changed; and instruction, through the medium of Danish, as well as Moravian teachers, is at least as universal in that inhospitable clime as in our own country. In 1734, some Brethren went among the Indians in North America. Their labours, their trials, their sufferings, and their success,

were extraordinary, even in missionary history. Many thousands of these roving and turbulent savages, of all others perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrines of God their Saviour, both in their lives and by their deaths. On one occasion, 96 men, women, and children, being treacherously made prisoners by white banditti, were scalped and tomahawked in cold blood, and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time, *eleven missionaries*, male and female, were burnt alive in their dwellings, or massacred, and thrown back into the flames in attempting to escape, by a troop of Indians in the French service. In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground by the American army, under General Harrison. A missionary and his wife accompanied the Christian Indians on their flight, who endured for more than two years the most deplorable privation with unshaken resignation, thankful to God that they had yet the bread of life, and the means of grace, when they had scarcely any other comfort left.

In 1737, G. Schmidt settled in South Africa, built himself a hut, and cleared a piece of ground near Sergeants' river. Finding it impossible to learn the Hottentot language, he set resolutely on the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning to read the scriptures. In the course of seven years he baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he returned to Europe to obtain assistance, and procure powers from the Dutch government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots, till the hour of his death. He was wont to consecrate a part of every day to secret intercession with the Lord in their behalf; and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for a little while, expecting his return, they were in the sequel lost among their countrymen: and during fifty years, according to human apprehension, his labours seemed to have been in vain, and his prayers unanswered. But at the end of that interval, the Brethren were enabled to send three men of like spirit with G. Schmidt, with the permission of the Dutch government. They found the spot which he had cultivated; the ruins of his hut were yet visible; but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called Bavians' Kloof (Baboons' Glen). The new missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word

of God, and taught their children to read it under the shadow of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours:—an aged blind woman, being traced out, produced a Dutch Testament, which he had given her on leaving Africa, and which she kept as her greatest treasure, carefully wrapped up in two sheep-skins. A young Hottentot woman was in the habit of reading occasionally from this book to her, and this young woman became one of the earliest converts of the three Brethren. In that place (since called Gradenhal) there is now a flourishing congregation of Hottentots, and at a considerable distance another (Groenekloof,) which is also greatly prospering. A third settlement has been lately begun under the encouragement of the British government, on the Witte Revier, near the borders of Caffraria. The two former, according to the testimony of both friends and enemies to missionary exertions, are like beautiful gardens in the midst of the wilderness; the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of the country has been improved by industry and skill. The change which has taken place in their hearts, the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself. The Brethren have various missions in other parts of the globe. The following is a table of the whole.

COUNTRIES.	When Settle- begun. ments.	Mission- aries.			
<i>Among the Negro Slaves.</i>			<i>Among the Hottentots.</i>		
Danish West India Islands.			SOUTH AFRICA	1736	} 27
St. Thomas	1732	2	Near the Cape of Good Hope	re- new'd 1792	
St. Croix		3			
St. Jan		2	<i>Among the Nat. In- dians</i>	1818	1
British West India Islands.			NORTH AMERICA	1734	2
Jamaica	1754	4	Ditto Coast of Labrador	1764	3
Antigua	1756	3	<i>Ditto Greenland</i>	1733	3
Barbadoes	1817	1	<i>Among the Calmuc Tartars.</i>		
St. Kitts	1765	1	RUSSIAN ASIA	1765	1
SOUTH AMERICA	1775	1			2
	1738	3		Total	32
		11			155

For many years past the burden of pecuniary expense attending these missions has been more than the Brethren were able to bear; but the successive occupation of their principal settlements as the head-quarters of the hostile armies in 1813, brought them to the verge of ruin. The committee in London for the Relief of the Suffering Germans, found themselves called upon, in the year 1813, to extend their assistance to the Brethren's settlements,

to avert from them the extremity of distress with which they were threatened. It is not therefore surprising that the mission funds should be so reduced as to have been scarcely sufficient to support the families of the missionaries that are maintained by them, and the aged and infirm who have retired from labour, or that the Brethren should be at the present time dependent chiefly upon other communities of Christians for the preservation of the existence of their missions abroad.—Notwithstanding these discouragements, they unobtrusively persevere in simplicity and humility, trusting that He who said to his disciples, “Lo! I am with you always, even to the end of the world,” will not leave them destitute of the means of continuing to promote the spiritual and temporal benefit of the various flocks they have been the honoured instruments of gathering from among the heathen, and which have been rescued from the power of darkness, and translated into the kingdom of God’s dear Son.

From the Religious Remembrancer.

Extracts of a letter from the Rev. Dr. MORRISON, to a gentleman in Philadelphia.

Canton, China, Dec. 4, 1818.

MY DEAR SIR,—I was favoured a few days ago with your friendly letter, which I would now acknowledge; and beg to hand you the plan of an Institution forming at Malacca.

My health is much as usual. A pain in my side however makes me a little afraid of that prevailing malady in these climates—the liver.

Divine Providence still afflicts me in the person of my dear Mrs. Morrison. This is now the sixth year that my family and I have lived in opposite hemispheres. But what is any service that we can render to our Saviour! I trust he will, in infinite mercy, accept my imperfect services.

I am the originator of the inclosed plan, and Providence has enabled me to part with 1,500*l.* to the object, without, I hope, distressing my family.

I hope you will not forget the *preacher*: do not call him a *missionary*. A timid man, such as I am, will not answer. He must be bold and *prudent*: and, with God’s blessing, he will be useful.

GENERAL PLAN

Of an Institution forming at Malacca under the superintendence of the Rev. W. MILNE.

1st. *The Name.* The Institution is to be designated the An-

glo-Chinese College. This appellation is thought more appropriate than Academy, School, or any other name which occurred when the plan was originally formed.

2d. *The Object.* The object of the College is the reciprocal cultivation of Chinese and European literature. On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language with European literature and science will be made accessible to the Ultra-Ganges nations, who read Chinese. These nations are China, Cochinchina, the Chinese colonies in the eastern Archipelago, Loochoo, Corea, and Japan. It is hoped that this course of proceeding will ultimately have a favourable influence on the peaceable diffusion of Christian principles, and the general civilization of the eastern hemisphere.

3d. *What the College will afford to Students.* 1st. The College will be furnished with an extensive Chinese library, and a collection of all such European books as bear upon its object, viz. Books of general literature and science, with such as treat of the Language, History, Manners, &c. of the nations above specified.

2d. The European professors of the Chinese language, capable also of communicating European learning, and native Chinese tutors; the European professors will be Protestants.

3d. Accomodations in the College for a limited number of students, at rates hereafter to be mentioned. Those students who maintain themselves, may if they please, lodge in the town, as is the case in Europe.

4th. A fund will be formed for the maintenance of poor native students.

5th. To European students the Chinese language will be taught, for such purposes as the students choose to apply it, to religion, to literature, or to commerce.

6th. To native students the English language will be taught, geography, history, arithmetic and such other branches of learning as time may afford, together with moral philosophy, christian theology, and their own classics.

7th. There is at the station an English and a Chinese press, which literary students may avail themselves of, and it is intended to form a Botanic Garden on the grounds of the College, to collect under one view, the tropical plants of the eastern Archipelago.

4th. *Who will be admissible.* Persons of any nation of Europe, or of the continent of America, belonging to any Christian communion, bringing with them respectable recommendations as to their moral habits and the objects they have in view, will be admitted; persons from European Universities having travelling fellowships; Christian Missionaries; and persons belonging to commercial companies, or attached to national Consuls, will be

admitted. Native youths of any of the above named countries who either support themselves, or who may be maintained by Christian Societies, or by private gentlemen, who wish to serve Native Youths by giving them an English education. These Native Youths shall not be required to profess the Christian religion, nor will they be compelled to attend Christian worship, they will however be invited to do so; and the good order of the Institution will require their attendance on all lectures given publicly.

5th. Continuance in the College. The period of continuance in the College must depend on circumstances to be arranged hereafter.

6th. Resources. The resources of the College will be, fees paid by European or Native students who maintain themselves or are maintained by their patrons or friends, and voluntary contributions.

7th. Management. The management of the College and its funds to be placed in the hands of a Patron and Trustees.

Any small subscription, from Two Dollars and upwards, to the general purposes of the Anglo-Chinese College, or to any particular part of the plan, will be thankfully received in behalf of the object, by

The Rev. W. Milne, Malacca, or by

The Rev. Dr. Morrison, China.

In order to furnish full information to the public respecting the progress made towards establishing the Anglo-Chinese College it is here mentioned, that there is already appropriated to it a piece of ground for the site of the College, originally granted by the Honourable Company's Penang Government, to be sanctioned by the Dutch authorities. One Thousand Pounds for the building, by the originator of the plan; and an annual subscription of one hundred for five years. One hundred pounds towards the College Library by Sam'l Ball, Esq. A donation of £50, and an annual subscription of £12 10. for four years, by J. Molony, Esq'r. A donation of £100 by a friend, to the cultivation of the Chinese language.

Subscription by

T. C. Smith, Esq.	£10	J. Reeves, Esq.	£20
J. F. N. Dariell, Esq.	10	Tho's. Dent, Esq.	30
C. Majoribanks, Esq.	25	C. Magnial, Esq.	50
W. S. Davidson, Esq.	100 guineas	- - -	£105 00
J. T. Roberts, Esq.	70 guineas	- - -	73 10

LETTER FROM ALEXANDER.

The Bible Society of Frankfort on the Maine, sent a letter to the Emperor Alexander, with their first Annual Report:—The following reply, in the hand writing of the Emperor, has been received.

“ To the Direction of the Bible Society of the city of Frankfort, on the Maine—

“ The letter from this Direction, accompanied by the account of the celebration of the first anniversary, was handed to me in due time. As the members of this respectable and salutary institution, are desirous to commune with me concerning their exertions and the happy result in the sacred cause of humanity.—I take pleasure in acknowledging my thankfulness, and to express the sentiments which animate me.

“ The diffusion of the Book of the Divine Word, among all nations of the earth, this new Revelation of the invaluable Grace of God the Saviour, towards the human family, evidently aims at the completion of the sublime works of salvation. Happy he, who is instrumental in it; for he gathers fruit unto eternal life, that he who sows and he who reaps, may rejoice together.

“ I do not merely say, that I have found this subject worthy of my attention; I say more; by this as my most sacred duty I am penetrated, because on it essentially depends the temporal and eternal felicity of those whom Providence has confided to my care. The Most High, in the clearest manner works in this thing. And not in Europe only and in the whole extent of the Russian Empire is the name of Jesus Christ, our Saviour and Master glorified, but it begins to be glorified even in the remotest parts, and in all languages of the Earth.

“ The Bible Society of the free city of Frankfort, on the Maine, has already distinguished itself by the ardor with which it contributes towards the dissemination of the word of eternal life. Its report is an undeniable proof of its zeal.

“ It is very pleasing to me to be able to declare my respect towards this society in general, and particularly to the members of the Direction.

“ ALEXANDER.”

Moscow, 29th Nov. 1817.

BAVARIA.

From the German Papers, Munich, Nov. 15.

THE Act of Union, of the Lutheran and reformed confessions, in the Bavarian circle of the Rhine, was confirmed by his Majesty on the 10th of October. The chief contents of this document relate to the following points:—

A. General Regulations.—The two confessions are fraternally united, under the name of Protestant Evangelical Christian church. It has no other basis of faith than the Holy Scriptures.

B. Religious Doctrine.—It declares the holy Sacrament of the Lord's Supper to be a festival of remembrance of Jesus Christ, and of the blessed union with him.

Confession is a self-examination before partaking of the Lord's Supper; it is therefore no longer called confession, but preparation.

With respect to Predestination and Elective Grace, this church expresses its conviction that God has destined all men for salvation, and does not withhold from them the means of attaining it.

It recognises no necessary baptism (Sie nimms Keine Nothtaufe.) These are the few main fundamental principles from which all the other rules for the practice of divine worship are deduced, viz.—

C. Rites and Liturgy.

D. Religious scholastic instruction.

E. Property of the Church, its union, administration, and application.

F. Constitution of the Church.

G. Religious Discipline.—Upon these principles, the Royal Rescript of Oct. 10, declares the union of the Protestant confessions in the circle of the Rhine to be accomplished.

LONDON.

WE have heard with pleasure, that efforts are now made, and with considerable hope of ultimate success, to unite, on grounds honourable to them both, the two branches of the Secession Church in Scotland. We have received a paper from Johnstone, near Paisley, on this subject, but our limits will not admit of its insertion at present.

MENDICITY.

THE Society for the Suppression of Mendicity in the Metropolis, appears to have been already very useful, and meets with considerable encouragement. We hope its funds will keep pace with its increased exertions. More than six thousand beggars have been examined by them, whose cases have been suitably regarded. They have found that generally the most successful beggars are those who deserve punishment rather than relief, whilst many of the deserving poor are pining in want and misery, because they cannot adopt the bold and daring importunity of the impostor.

Several benevolent persons are digesting a plan, in aid of the Mendicity Society, to provide employment for the industrious poor.

Another Society has been recently formed, denominated 'The Provisional Protection Society,' under the exclusive management of a Committee of Ladies, the object of this Society is to protect and relieve female servants of good character who are out of place.

The following extract of a letter is from a respectable correspondent at Liverpool.

"By a letter received a few days ago from Edinburgh, I find that Dr. Pinkerton is now there, and is about to take a Bible tour through France to Malta, the Greek Islands and Constantinople, from whence I suppose he will proceed to Astrachan, Moscow, and St. Petersburg.

"The formation of Ladies' Bible Associations, continues to engage much of the attention of the friends to the cause in different parts of the country. They are rapidly increasing in number and their fruits are glorious."

DOMESTIC.

MISSIONARY SOCIETY OF CONNECTICUT.

THE twentieth annual narrative of missionary labours, performed in various parts of the United States, under the direction of the Trustees of the Missionary Society of Connecticut, has been published. For the information of our readers, at a distance, it may not be improper to state, that the General Association of Connecticut, is, this Society. The Society was instituted in the year 1798, and was incorporated in 1802. Its permanent fund now amounts to \$ 31,111 73 1-2. Twelve trustees, six clergymen, and six laymen, chosen annually, manage its concerns. An annual contribution, for the benefit of the Society, is made in all the Congregational churches of the State, and very considerable donations are, from time to time, received from individuals. The contributions of the several congregations the last year, amounted to \$3213 24 1-2. The amount of donations, interest of fund, &c. was \$3052 21 1-2. The expenditures of the year were \$7244 57.

This venerable Society, has, in proportion to its means, effected as much as any similar institution in the world. Its concerns appear to be managed with great wisdom; and we think the Society peculiarly happy in the enjoyment of the services of the Rev. Dr. Flint, whose knowledge of the state of the American churches, qualifies him, in an eminent degree, to assist in the direction of its affairs.—The gentlemen, who have been for many years, numbered with the Trustees of the Society, will permit us to observe, that a history of its operations would be received by the Christian public, with pleasure.

We give a few extracts from the report of this society:

"Since the establishment of the Missionary Society, one hundred and thirty-eight Missionaries have at different times been employed. In the course of the past year, thirty-six were in the service of the Society. Many of these, however, have pastoral charges, which employed their attention a part of the time ac-

according to the ability of their people to afford them support; and the remaining part they devoted to missionary labours. The Missionaries employed, traversed a vast tract of country, and endeavoured to distribute their labours, as nearly as possible according to the wants of the people.—All their calls it was impossible to answer, nor was it possible to tarry with them so long as their urgent importunity required. The field of labour is so extensive, and the wants of the people so pressing, that, would the funds admit, the Trustees might profitably employ many hundreds, instead of the small number they are now able to send.

“ The several parts of the Lord’s vineyard to which they have given a particular attention, are Vermont, N. York, Pennsylvania, Ohio, Indiana, Missouri, and Louisiana.”

The information from the missionaries employed in Vermont, New-York, Pennsylvania, and Ohio, is similar to that which has been communicated in former years. They were received with joy, and in many instances their labours were crowned with success.

“ The Rev. Orin Fowler received an appointment for a year as a Missionary to the state of Indiana.

“ Though he preached almost every day, and conversed constantly in families, without giving himself time to study scarce an hour, yet he was able to supply but a few of the pressing invitations. Many of his hearers of both sexes travelled through the woods eight, ten, fifteen, and some twenty miles, on purpose to hear preaching.—So urgent were the people from all quarters, that when he last wrote, he had made appointments for seven weeks forward, in nearly as many different counties; and also made arrangements to administer the sacrament three times, and to form two churches within the same period. He made it his constant practice to visit families, converse and pray with them. This he thought the most effectual kind of preaching in that country.

“ The anxiety of the people to see more Missionaries, was surprisingly great. He was often desired to thank the Missionary Society, and request that more Missionaries might be sent. While their trials and difficulties in the wilderness must be necessarily great, the prospect of usefulness is bright. He had taken a circuit of sixty miles, and had already seen the good fruit of his labours. The people have been in that country for so short a time, and are in so low circumstances, that the most to be done, for years to come, must be done by Missionaries.

“ The Missouri Territory has opened a vast field for missionary labour. The Rev. Timothy Flint was stationed at St. Charles, on the Missouri river, and laboured in adjacent towns. He also added Green’s Bottom, a new settlement ten miles above St.

Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected.—The situation of the people where he travelled, he represents as being generally deplorable. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the instalment of the first Protestant minister that has been known to be settled west of the Mississippi, and north of the Arkansas. In his excursions he saw many families from Connecticut; and things appeared more encouraging than in any part of the country he had seen.

“The Rev. Salmon Giddings is stationed at St. Louis, Missouri: but makes frequent excursions into the country to preach the gospel, and has formed several churches. In Belleview is a church which he was instrumental of gathering. In returning to the place, after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity.—Christian professors honoured their profession. He also gathered a church at Richwood. When he first visited this place the people were opposed to gospel institutions; but they soon became friendly to gospel order, and ready to subscribe liberally for its support.

“The Rev. Elias Cornelius was appointed, by the board of Trustees, a Missionary to the City of New-Orleans. On his way to that place he performed missionary duties, and arrived there Dec. 30th, 1817, after a journey of three thousand miles. This city contains thirty thousand inhabitants, and has but one Protestant minister. The population chiefly consists of French, who seem to have no idea of the sanctity of the Sabbath. The day is devoted to business and pleasure. There are thousands of English and Americans there; and the number is annually increasing. The pious of different denominations, had long been waiting for some one to break to them the bread of life. And, forgetting the peculiarities of party, were ready to rally round any evangelical minister of Christ, and lend him their support and prayers. ‘Hence,’ says Mr. Cornelius, ‘they received me with joy and gratitude, and flocked together to hear me preach; and never was I more gratified with the attention of any people.—The utmost order and solemnity were observed, and not unfrequently the silent tear evinced that some hearts, at least, could feel.’

“He was treated with great kindness and hospitality; and was instrumental of forming a regular church and congregation, which have obtained an act of incorporation from the Legislature. By these he was earnestly importuned to tarry, and take the pasto-

ral oversight of them. This he felt himself under a necessity of declining, and directed their attention to Mr. Larned, who was soon expected in the city, under a commission from the General Assembly of the Presbyterian church.

“Mr. Cornelius preached steadily and frequently to the people, previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city; and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans.

“His visits to the hospitals were frequent, and deeply interesting. Here were people huddled together of all descriptions, and attended with various diseases. To the sick and dying, Mr. Cornelius was a counsellor, a comforter, and frequently with his own hands, administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals, were considerably improved, and the condition of the sick, greatly meliorated.

“From the sick, the dying, and condemned, he turned his attention to seamen. He preached in a ship, that was lying in the harbour, to as many as could be collected, the cabin of which was filled with sea captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans, were no less solemn and attentive, under the preaching of the gospel.

“The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good both to the souls and bodies of his fellow men.”

The books sent to the New Settlements, in the course of the year, were 2,013. The total number of books sent since the establishment of the Society, is 43,210.

The period of the annual contribution, for the benefit of the Society, will soon arrive. We hope that the claims of this institution will be duly appreciated.—Let our readers transport themselves, in thought, to some eminence of the western country, and view the inhabitants of one of its numerous towns engaged in the profanation of the Lord's day, by the prosecution of their labours, or by the pleasures of the chase. Let them see a missionary arrive, and, hear him, with meekness, and with wisdom, declare the truths of God's holy word. Let them mark the success which the Great Head of the Church vouchsafes unto his labours; and observe how the moral wilderness is converted into a garden of God.—We would inform our readers, that such scenes as this, are not ideal, and call upon them to increase the means of a Society, whose “praise is in all the churches.”

Christ. Spec.

TREATY WITH THE CHEROKEES.

When Mr. Kingsbury, a man of uncommon devotedness to the missionary cause, commenced the religious, literary, and agricultural instruction of the Cherokee nation, the Christian public was willing to award him the full tribute of acknowledgment for the excellence of his intentions, but it was an acknowledgment mingled with melancholy predictions of the failure of his object, and with pity that so good a man was making great exertions to little purpose. It is now, however, well known that the natives are anxious to learn the arts of civilized life, and that some of them adorn the Christian profession.

Our readers are apprised of the wish of government, to effect the removal of the Cherokees beyond the Mississippi, and of the reluctance of the natives to abandon their country.

We understand, with no small degree of pleasure, that delegates sent by this tribe to the city of Washington, have concluded a treaty with government. The conditions of this treaty are said to be the following: The Cherokees cede to the United States, 5,000,000 acres of land, and have the remainder of their territory guaranteed to them. Our government has resolved that 100,000 acres shall constitute a school fund, for the benefit of the tribe, and \$10,000 are put at the disposal of the President, for the melioration of their condition.

We have no doubt but that Mr. Monroe, will, in the disposition of this sum, regard the claims of the school, so ably conducted by the Rev. Mr. Hoyt, and his coadjutors; and which has already been so signally blessed of the great Head of the church. *ib.*

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.

THIS institution, which was opened for the reception of pupils in April, 1817, now imparts its benefits to forty-seven of this interesting class of sufferers.

As Christian Spectators, we cannot, without the deepest interest, remark the attention which is bestowed on the religious instruction of the pupils. In similar institutions in Europe, the instructions, we believe, are chiefly confined to those inadequate statements of religious truth, which affect only the interests and conduct, in our present state of being. The life and spirit of the gospel are lost in idle generalities, useless ceremonies, and frigid morality. The Connecticut Asylum for the Deaf and Dumb, while it yields to no similar institution, in rapidity of instruction, (as the progress of the pupils will testify,) aims at the nobler object of training them up as heirs of eternal life. The peculiar doctrines of the gospel—the ruined condition of man, and his salvation by grace through the atoning blood of Christ, and the sanctifying influences of the Holy Spirit, are inculcated

on the pupils, with tenderness and force. It is in the highest degree interesting to trace their emotions, as the light of the gospel is poured in on their darkened minds. "Why is it," said one of them a short time since, "Why is it, that so few of those who visit us, speak of the Lord Jesus Christ? They enquire after our health, and our welfare, but they rarely speak of the Saviour. We knew nothing of him till a short time since. He is the most wonderful Being, and has done the most wonderful things that we ever heard of; and yet very few speak to us of the Lord Jesus Christ."

These efforts in this new field of missionary exertion, are not, we trust, without their effect. One young lady has already been united to the church of Christ. *ib.*

The Seventh Annual Report of the New-York Religious Tract Society.

In the last Report it was mentioned, that the Board had, at length, embraced in their operations, the printing of Tracts in the French and Spanish languages. It was also mentioned, that an edition of one Tract in the former, and of four in the latter, had already issued from the press. To our series of French Tracts, fourteen have since been added.

During the last year, fourteen have been added to our catalogue of English Tracts.

At the date of our last Report, we had on hand 122,550 Tracts: viz. of the English, 100,600; of the French, 4,900; and of the Spanish, 17,050. In the course of the past year, the Board have printed 181,000: viz. 111,000 English, and 70,000 French.

Unwilling to suspend entirely the gratuitous distribution of their English Tracts, and persuaded of the importance of the measure proposed, the Board, in the course of the past year, appropriated 10,250 to individuals, and to Missionary and Sunday School Societies.

Of their French and Spanish Tracts, the Board have made the following appropriations:

To S. V. S. Wilder, Esq. French Tracts for distribution in Paris and other parts of France - - - - -	4668
To Alfred Hennen, Esq. 4500 French and 1200 Spanish, for distribution in New-Orleans and other parts of the State of Louisiana, making in both languages - - - - -	5700
To the Rev. John Toland, 300 French and 80 Spanish, for distribution in the Islands of Martinique and St. Martins—in both languages - - - - -	380
To Captain Hall, of the ship Comet, French Tracts for distribution at Havre de Grace - - - - -	1500
Sent to the Island of Cuba, Spanish Tracts - - - - -	400

Besides the appropriation of our English Tracts, already mentioned, there have been drawn from the Depository, agreeably to a constitutional provision, 12,144, by individual members of the Society, for gratuitous distribution.

In the course of the year, there have been sold at our Depository 90,812 English Tracts, 1000 French, and 200 Spanish—amounting in three languages to the number of 92,012. Of this number, 29,232 were purchased by individuals; and 62,780 by Societies.

We have now on hand, in the three languages, 163,948 Tracts.

The number of Tracts published by this Society, during the seven years in which it has been in operation, amounts to 674,586. The following statement will show the number printed in each succeeding year :

During the first year	- - - - -	38,586.
During the second	- - - - -	40,000.
During the third	- - - - -	45,000.
During the fourth	- - - - -	70,000.
During the fifth	- - - - -	120,000.
During the sixth	- - - - -	180,000.
During the seventh	- - - - -	181,000.

The following will show the state of the Society's funds, exclusive of the Larger Catechisms and Tracts on hand :

The Society is indebted for printing, and paper	- -	\$67,50
There is in the Treasurer's hands a balance of		\$132,08
Due from Societies	- - - - -	144,45 276,53

Balance in favour of the Society - - - - - \$209,03

Our last Report, it will be remembered, announced the formation of a *Female Juvenile Tract Society* in this city, and acknowledged the receipt of a letter from its Secretary, accompanied with a small donation. We have now the pleasure to notice another *Similar Society* in our city, which embraces one hundred and twenty members, and which promises, with perseverance and activity, to become a useful auxiliary in the cause in which we are engaged.

By communications received from the *Providence Female Tract Society*, we learn, that the Managers of that Society, in the course of three years, have distributed upwards of 32,000 Tracts; have sent forth eleven pious instructors, including both sexes, to distribute Tracts and teach schools in the destitute parts of the State; have thus furnished instruction to more than seven hundred children; and have been in some measure instrumental in the establishment of nine religious Tract Societies, within the limits of their own State.

From the *Newark Tract Society*, we have received orders for 2580 Tracts. We are also informed, by a letter from their Secretary, that they have circulated, during the year, nearly 16,000. Of this number, more than 11,000 were sold, and nearly 5,000 distributed gratuitously.

(To be Continued.)

By an unavoidable delay in issuing the first number of the Herald, we have an opportunity of noticing the

ANNUAL MEETING OF THE FEMALE UNION SOCIETY.

On Wednesday the 21st of April the Female Union Society for the promotion of Sabbath Schools, held their third anniversary meeting in the Baptist Church in Mulberry Street. The Rev. Mr. Maclay, Pastor of the Church, usually worshipping in that place, presided.

The first prayer was offered by the Rev. Mr. Bangs of the Methodist Episcopal Church—The Rev. Mr. Phillips of the Associate Reformed Church read the very interesting Report of the Society.

The Rev. Dr. Romeyn of the Presbyterian Church delivered an address to the Scholars, and pointed out the many advantages arising to them from the institution of Sunday Schools.

The Rev. Mr. Feltus of the Episcopal Church spoke to the Superintendants and Teachers, animating them to a perseverance in their important work.

The Rev. Mr. Maclay made the closing prayer, and the benediction was given by the Rev. Mr. Milnor of the Episcopal Church. Several other Clergymen of different denominations were also present. Besides the Committee of Ladies, there were assembled upwards of three hundred Teachers, and more than two thousand Scholars. Two appropriate hymns were sung very sweetly by the Children. The order, harmony and union of the whole proceedings afforded a delightful feast to the understanding and affections of every one present.

ORDINATIONS AND INSTALLATIONS.

THE REV. THOMAS PUNDERSON, late of Pittsfield, (Mass.) was installed pastor of the church and congregation in Huntington, Ripton Parish on Wednesday, the 18th of Nov. 1818. Sermon by the Rev. Mr. Tyler, of Southbury.

Nov. 25th. The Rev. TIMOTHY WOODBRIDGE was installed pastor of the church and congregation at Green River, in Hinsdale, N. Y. Mr. W. has been deprived of sight, for many years.

Dec. 1st. The Rev. ISAAC LEWIS was installed pastor of the church and congregation in Greenwich. Sermon by his father, the Rev. Dr. Lewis.

Dec. 2nd. The Rev. JAMES RIPLEY WHEELOCK, was ordained pastor of the congregational church and society in Newport, N. H. Sermon by the Rev. Mr. Merrill, of Middlebury, Vt.

Dec. 16th. The Rev. JOHN MARSH, Jun. was ordained pastor of the congregational church and society in Haddam : Sermon by Rev. Mr. M'Ewen, of New-London.

Dec. 23. The Rev. PRINCE JENNE, was installed pastor of the congregational church in Washington, Vt.—Sermon by Rev. Jacob Allen, of Tunbridge.

Dec. 30th. The Rev. JOHN SANFORD was installed pastor of the south church and society in Dennis, Mass. Sermon by the Rev. Mr. Thompson, of Rehoboth, Mass.

Donations to Religious Institutions.

Moses Brown, Esq. of Newburyport, has given to the Theological Institution, at Andover, the sum of \$25,000, to found an additional Professorship.

LINES,

Written on the Death of JOHN E. CALDWELL, Esq. Agent of the American Bible Society.

Mysterious Providence ! thy ways are just ;
 Thy dark decrees no earthly pow'r shall scan :
 From dust we came ; and shall return to dust,
 The greatest, noblest of thy creatures—man !

CALDWELL's no more ! he's number'd with the dead !
 And long shall Zion's friends the story tell,
 How lov'd his feet in Mercy's paths to tread—
 How firm his conduct—how resign'd he fell.

He fell ! 'twas Death's cold hand that dealt the blow ;
 But faith, triumphant, fill'd his heaving breast ;
 The welcome mandate bade his spirit—"go,"
 And smiling seraphs bore it to its rest.

Oh, Christian pilgrim ! mark the course he steer'd ;
 Pursue the path that led his soul on high :—
 Wouldst thou thy mem'ry have, like his, rever'd—
 Prepare like him to live—like him to die.

SOJOURNER.

Answers to Correspondents.

SOJOURNER will have a place in our next.

Several communications from X, have been received and are under consideration.

THE CHRISTIAN HERALD.

Vol. VI.]

Saturday, May 1, 1819.

[No. II.]

MISCELLANY.

THE CHRISTIAN.

"THE Christian is one," says a writer of ardent piety, "who, in experience, looks into himself only for humiliation, and out of himself to God in Christ for all his happiness. He perceives, and often very wofully, that he has not the power of thinking, saying, or doing, one good thing; and that, however specious many moral acts may appear to the world, there is nothing intrinsically holy, but what is brought into him, and maintained in him, by the agency of the HOLY ONE. *Body, soul, and spirit*, therefore, he meekly surrenders to his God, for time and for eternity. He distrusts his own wisdom and will in all cases, from a just persuasion, that what is perverse in its own nature can only lead him astray. His whole security from falling he founds upon his God; and accordingly he flies to him in all his temptations and distresses, great or small. He feels himself a poor, weak creature, that cannot stand a moment, and is therefore, never easy, but when he *leans upon his beloved*. He is well acquainted with this truth, uttered by a good man, that, "with God, the most of moans (in opposition to himself) is less than nothing; but without him the least of leasts is too great a burden." And he hath that joy and peace in his Saviour, which he knows the world can neither give nor take away from him. Advert to his *manners and conversation*. He attends the ordinances of the Gospel, because in ~~them~~ he finds refreshment and strength to his soul. He hears the word with solemnity, comes to hear it with seriousness, and departs with gravity. Not glad, when service is performed, to commence *busy-body in other men's matters*, or to enter into the frothy discourse of idle tongues. Like Mary, he wishes to *treat up* the Gospel in his heart, without evaporating its sweet savour by the impertinence and dissipation of worldly things. Collected and retired in himself, he aims to be inoffensive to others. Without parade, he is religious, and serious without either gloom or severity. Never wishing to be forward in disputes, he is ever desirous of supporting the truths of God, in a way that may please God. He seeks not to obtrude upon or assume over others; but, with modest cheerfulness, wishes to elevate religion in the eyes of men; bearing with *their* infirmities, from the deepest conviction of *his own*. Above all things, he delights in the company of *Him*, who speaks as none other can speak; and when he obtains this happiness, (to use an old paradox) "is never less alone, than when he is alone." He is never satisfied "to part with his private duty, till he has found communion with God in it; and,

when he has found that, he perceives such a sweetness and savour in it, as to make it not easy for him to go forth again into the world." Against such an experience as this, which *sees*, and *handles*, and *tastes* of the *word of life*, there is no arguing. If a man should attempt to controvert this testimony, it would be worse than to deny the evidence of the natural senses; because it is founded upon the truth of God, *which worketh all in all.*"

CONVERSION AND DEATH OF A COLOURED WOMAN.

A FEW months ago, an aged woman of colour, who resided in the upper part of this city, and whose children attended one of the Sabbath Schools, was represented to the teachers to be dangerously ill. She was immediately visited by them, and also by a young gentleman to whom they made known her situation. Their visitations were continued regularly during her illness, and with what consequences will be seen in the following statement given by the gentleman referred to:

"The first time I went to see her, (E. I.) I found her in a most pitiable state both of body and mind. She was lying on a miserable bed, in a dark and dirty cellar, surrounded by a number of unruly and noisy children. She was far gone in a consumption, with which she had been confined for more than a year, and had not received any medical aid. The grossest moral darkness pervaded her mind. To the questions which I put to her, she answered, that she had been brought up in the country, under a mistress who treated her with severity, and never gave her any religious instruction; that she had never stolen, nor did any body any harm, and therefore hoped God would save her. In a manner simple as I could, I pressed upon her the extent and spirituality of the divine law, and the impossibility that she could ever satisfy its demands; and then asked her if she had ever heard of any one who was able and willing to deliver such creatures as she from the ruin which threatened them. She answered, No. I asked her if she had ever heard of Jesus Christ, the Son of God, who came into the world to save sinners. She had never heard his name. I then informed her of the person and work of the Messiah, and her absolute need of him;—pressed upon her the necessity for fervent and importunate prayer for an interest in the Redeemer;—read some of God's word—prayed with her, and departed. I visited her about once a week from that time till she died. According to the accounts given by the family, and by her own, she prayed constantly. Her mind seemed wholly absorbed in spiritual subjects; and, as the truths of revelation were unfolded to her view, her earnestness increased, and her countenance exhibited the satisfaction she enjoyed at every communication of divine light; and she seemed as a new-born babe to de-

sire the sincere milk of the word, that she might grow thereby. There is reason to think that the God of grace revealed his love in her heart, and sealed her pardon by the communication of the joys of the Spirit, and giving her, with the Psalmist, songs in the night.

"Several weeks before her death, she told her family, in her own simple language, that, " she had made friends with God." It was about this time that one night (having been somewhat light-headed during the day) she broke out and sung a hymn of praise to God and her Saviour, the most beautiful her family, and a white woman of sound information who were present, had ever heard, and in a voice more melodious and strong than they had known her to possess. Her hope remained firm, though her feelings had ebbs and flows, till her soul took its flight to the eternal world. Just before her death, she told those about her, that God had sent for her, and that she was going to live with him. In this pleasing frame she left this vale of tears, with the joyful hope of an inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for all them who love the Lord Jesus Christ in sincerity and truth." X.

FAITH IN GOD EXEMPLIFIED.

ONE of the masters of an Hibernian Free School, not very long since, passing along the road in the evening, was attracted by the cries of young children in a cabin by the road side. He entered, and witnessed a moving scene; the corpse of a woman lying on the straw, on which she had expired, surrounded by her four children, the eldest, a boy, about 12 years of age. On inquiry of the boy, he learned that his father had died about a fortnight before, of a fever; that their mother had caught the fever, and died that morning; and that no one had had the humanity to enter their wretched habitation since her death, but himself. Unable to render them any assistance, and being on a journey, he left the house, and the poor afflicted children, as he found them, without fire or candle, light or comforter. Early the next morning, the same account was brought by another master, who had witnessed the same scene as he passed. They were still alone, and around the remains of their parent. Observing the eldest boy more composed than the rest, he inquired of him, and heard the same distressing account. The poor boy closed his narrative by saying, " While my mother lay dying and neglected by her neighbours, who feared the distemper, I gave her all the comfort in my power; possessed of my Testament, which I got in the Hibernian Free School that I attended before the affliction of the family, I constantly read to her about Jesus Christ; and what she heard gave her great ease of mind. When she was dying, I

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"The first time I went to see her, (E. I.) I found her in a pitiable state both of body and mind. She was confined to a wretched bed, in a dark and dirty cellar, surrounded by unruly and noisy children. She was far gone in senility with which she had been confined for more than twenty years, and had not received any medical aid. The grossest morbidity had invaded her mind. To the questions which I put to her, she answered, that she had been brought up in the house of a mistress who treated her with severity, and never gave her religious instruction; that she had never stolen, nor committed any harm, and therefore hoped God would save her. As simple as I could, I pressed upon her the external truth of the divine law, and the impossibility that she should satisfy its demands; and then asked her if she had any one who was able and willing to deliver such a creature from the ruin which threatened them. She answered, no. I then asked her if she had ever heard of Jesus Christ, the Son of God who came into the world to save sinners. She had never heard his name. I then informed her of the person and mission of Messiah, and her absolute need of him;—pressed upon her the necessity for fervent and importunate prayer for a Redeemer;—read some of God's word—prayed with her and then departed. I visited her about once a week from that time till she died. According to the accounts given by the teachers, and her own, she prayed constantly. Her mind was absorbed in spiritual subjects; and, as the truths of the Gospel unfolded to her view, her earnestness increased. Her countenance exhibited the satisfaction she enjoyed at the manifestation of divine light; and she seemed as a new

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kneeled by her, and still read to her about Him, and begged of her not to be troubled about us, for the Lord was so good, he would surely provide. My poor mother had her senses to the last; attended with eagerness to what I read, and to my request; and although she could not speak, she seemed to consent to all, and to die with great composure of mind." When he had ended, the master asked him what he intended to do? He replied, that "he did not know; that he had no friends there, his father having come from a distant part of the kingdom a few years before, to work at his trade of heckling flax, and that his sister was too young to travel with him to beg; but that he was not uneasy; that he trusted in God, and was sure that He would be their friend."

We are happy to record a remarkable answer in Providence to the faith of the poor dying mother and the little boy. On this afflicting tale being related to the worthy Agent of the Hibernian Society, means were used for their relief. Their melancholy and destitute circumstances being made known to Lady L—, she immediately gave five pounds for their present support, requesting to know the ages of the female children, in order that they might be provided for by some of the charitable asylums in Ireland. The boy and his sisters were properly clothed; and as they had neither firing, bed, nor food in their wretched hut, they were conveyed to a neighbouring house, to be taken care of till her ladyship should give directions concerning them.

OBITUARY.

Mr. Henry Nayler, born at Nortons-wood in Shropshire, (Eng.) in 1733, was for many years an eminent apothecary in Jermyn-street, St. James's: and a regular communicant at Orange Street Chapel, from the time of Messrs. Toplady, Cecil, &c. down to the period of his dissolution.

Of his early history we have but little information, except, that, during his apprenticeship, he was brought under serious impressions, as is believed, under the ministry of the Rev. George Whitfield, at Long-acre Chapel. A friend had intimated to him that he did not hear the gospel at his usual place of worship, and recommended him to go and hear that celebrated preacher; and from that time he became a hearer at Tottenham-court Chapel, at the Lock, and at St. Dunstan's. He now gave evident proofs of his love to religion, by enduring persecution for its sake. Having attained to an experimental knowledge of the excellency, power, and consolations of the gospel, he could no longer endure the dry lectures which were read on morality, and the unscriptural doctrine of obtaining salvation by our own works.

From this period he became a decided character; separated himself from the world, and relinquished its ensnaring follies.

wreck of faith and a good conscience,' and also 'turned aside to An old acquaintance of Mr. Nayler remembers his being invited to make one of a party to Vauxhall; when he replied, 'Oh dear, I have long done with such amusements; those things only to which I now desire to attend, are my Bible and my business.'

To show both of these Mr. N. paid a diligent and scrupulous regard, not suffering the one in the smallest degree to interfere with the other. To effect this (till within these two years) he rose at 5 o'clock. His fire was laid over night, and when it was cold he kindled it himself. The first part of every day was spent in conversing with himself, his Bible, and his God. He was generally thus occupied till breakfast time; and has sometimes been heard to say that he had enjoyed a most delightful morning: and if any thing broke in upon this season of communion with God, he used to lament it, and say that he was never so comfortable through the day.

He was also a man diligent in business, which in the prime of his life was very extensive and laborious; but he beautifully illustrated the apostle's maxim, 'Not slothful in business; fervent in spirit, serving the Lord.'—Rom. xii. 11. On the Lord's day he used a great deal of management and diligence to secure his attendance on public worship, for the neglect of which too many medical men think their business a sufficient apology. He set off early, shortened his visits, and took his patients in such order as would allow him to reach Orange-street Chapel by the time, or soon after the prayers began; and as soon as the service was over he commenced visiting the remainder of his patients, and got his dinner in time to be at chapel again in the evening.

He did not even content himself, as too many Christians do, with Sunday devotion. He loved the house of God well enough to strive to employ a little of his time there on other days; when he could by economy snatch a portion of it from business: and who might not effect this at times were they so inclined? He was generally at Orange-street on Thursday evenings, and when business would allow, at Tottenham-court on Tuesday, at Long Acre on Wednesday, and at the Adelphi on Friday. Nor was our friend merely a hearer of the word; he gave close attention to the devotions and to the subject; seldom allowing his eyes to wander from the preacher. He exercised also an humble and candid spirit. Among the ministers he might have some favourites, but he did not allow it to be seen; he esteemed them all as the servants of the same master, and therefore whoever was the preacher he was sure to be seen in his place.

He was not more diligent in attending the outward ordinances than he was clear and settled in his Christian principles. He saw many on the right hand and on the left, who were 'unstable as water,' and 'did not excel;' who had even made 'ship-

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is, after the bottom one.*

vain janglings ;' among those he stood unmoved, holding fast his confidence, and 'contending earnestly for the faith once delivered to the saints.'

His religion was not outward or in the letter merely ; but it was in spirit and in power. The gospel had been to him 'the power of God unto salvation ;' and his religion having begun in the heart spread its mighty and holy influence through his whole soul. He was convinced of the exceeding sinfulness of sin, and had his heart broken under a sense of it ; he saw the insufficiency of his own righteousness, and embraced that of Jesus Christ ; and, by a living faith, the Holy Spirit carried on the great work of sanctification and holiness in his heart and life.

His liberality was equal to his piety and diligence. He not only subscribed to most of the neighbouring charities ; but also to most of the great public institutions of an evangelical character ; besides which he contributed very materially to the support of ten or twelve aged men and women.

Having lost by successive bereavements most of his nearest relatives, he felt it his duty to devote a part of his property to benevolent objects, including both those which relieve the temporal miseries of human nature, and those which are directed to the illumination of the mind, and designed to bring the souls of perishing sinners unto the kingdom of God.

The disease which carried this worthy man to his grave, was severe and rapid, and prevented the intercourse of his most intimate friends ; but by the report made by the few persons who had access to him, it appears that his confidence in God never failed him.

I shall conclude this narrative of my excellent and much esteemed friend, by the account which I received of the closing scene from his medical attendant.

'I attended Mr. N. professionally, throughout the illness of which he died. I saw him four or five times a day, and frequently sat up with him all night ; he had hold of my hand when he expired, and I declare that I never witnessed a death so easy : in which there was so much resignation to the divine will, and so much confidence in future happiness. He said a few hours before his death, 'I know that my Redeemer liveth ; and that he suffered for us, and in him I have full confidence, and that I shall be happy.'

A funeral sermon was preached for him at Orange-street Chapel, from Gen. xxv. 8. 'And Abraham gave up the ghost, and died in a good old age, an old man,' &c. &c. J. T.

Legacies left by the late Mr. Naylor.

	£.	s.	d.
Sunday School Society	100	0	0
Poor Pious Clergymen	100	0	0

	£.	s.	d.
Sick Man's Friend Society - - - - -	100	0	0
Deaf and Dumb Asylum - - - - -	100	0	0
Market Drayton Sunday School - - - - -	100	0	0
Orange-street Chapel Sunday School - - - - -	200	0	0
Orange-street Chapel Benevolent Society - - - - -	100	0	0
British and Foreign Bible Society - - - - -	200	0	0
Naval and Military do. - - - - -	100	0	0
London Missionary Society - - - - -	100	0	0
Church Missionary Society - - - - -	100	0	0
Hibernian Society - - - - -	100	0	0
Irish Evangelical Society - - - - -	100	0	0
Friendly Female Society - - - - -	100	0	0
	£.1,600 0 0		

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Continued from page 8.)

WESTERN AFRICA.

THE principal sphere of Missionary labour within this Division is the Colony of Sierra Leone, with its vicinity. In this labour the Church Missionary Society has the chief share. Its Mission in this quarter is one of peculiar difficulty; arising, in some measure, from the insalubrity of the climate to many Europeans, but chiefly from the ruinous influence of the Slave Trade. That iniquitous traffic has revived of late with redoubled fury, and has compelled the Society to abandon attempts among the natives, in which it had persevered for many years.

Its disappointments, however, of this nature, are abundantly remunerated by the increasing success of its labours among the liberated negroes assembled within the Colony of Sierra Leone. In these labours and successes, the Wesleyan Missionaries take their share.

The restoration of the French settlements of Senegal and Goree has been hitherto injurious to the best interests of the natives. There are some appearances, however, of the introduction of the British system of education into Senegal; and it is not to be believed, that, by the surreptitious contravention of public treaties, the French settlements will be allowed to continue the desolating traffic in slaves.

The intercourse recently opened from the Gold Coast among the Ashantees, the prospect of success which is opening from Tripoli into the interior of the continent, the perseverance with which researches are made into its actual condition, the plans of

the Americans for colonizing people of colour on this coast, with the determined zeal wherewith the friends of Africa contend against the infamous traffic in slaves—all conspire to awaken hopes of better days for this injured country.

CHURCH MISSIONARY SOCIETY.

Sierra Leone—A Colony belonging to Great Britain.—Under the unwearied care of Governor Mac-Carthy, this colony is rapidly improving. Eight parishes have been formed; with various negro towns, in which many thousand negroes, liberated from slave ships, are placed under proper superintendence and Christian instruction. The Society has undertaken to provide for the education of the children.

The grand total, at the beginning of March, of adults and children attending schools throughout the Colony, was not short of 2000.

The Colony and the Society have suffered severe loss, in the death of the first chaplain, the Rev. Wm. Garnon, who departed July 29th of last year, full of holy and humble joy. The death of the Missionary Wenzel on the 1st of August, and that of Mrs. Collier and Mrs. Decker, have been further trials.

Embarked on board the *Echo*, for this station, Captain Rowe, Nov. 20th.—*Schoolmasters*, Thos. Morgan, Chr. Taylor, G. S. Bull.—*Schoolmistresses*, Mrs. Morgan, Mrs. Taylor.

Embarked on board the *Mary*, Captain Bissett, Jan. 8, 1819, *Schoolmasters*, Thomas Jesty and Henry Barrett.—Mrs. Jesty, *Schoolmistress*.

Leicester Mountain, in the Colony of Sierra Leone, about three miles from Free Town.—John Godfrey Wilhelm, *Minister*.—John Brereton Cates, *Schoolmaster*.—John Maxwell, *Native Usher*.

It will probably be necessary to put the "Christian Institution" of the Society on a new footing. A plan is now, indeed, in contemplation for rendering it a superior Seminary, for giving a better education to the most promising youths throughout the Colony.

The number of children in the schools here was, by the last advices, 202.

A Monthly Meeting is held for Prayer for the success of Missions, when the negroes attend from the neighbouring towns.

Kissey Town, a town of liberated negroes, in the Parish of St. Patrick, Sierra Leone, 1816.—Gustavus Reinhold Nylander, *Minister*.—Stephen Caulker, *Native Usher*.

Mr. Chris. Taylor and Mrs. Taylor, who sailed in November, are appointed, as Schoolmaster and Schoolmistress to this station.

Mr. Nylander, having given up the Bullom Mission, accepted the invitation of the Governor, with the concurrence of his brethren, to supply the loss of the Rev. C. F. Wenzel at this station. Mr. Wenzel died, worn out by age and infirmities.

Regent's Town, a town of liberated negroes, in the Parish of St. Charles, Sierra Leone, 1816.—W. A. B. Johnson, *Minister*.

The Church has been frequently enlarged, and will now accommodate about 1200 persons, which number of liberated negroes frequently attend. Nearly 100 negroes are communicants, and many more were to be baptized at Christmas. The adults are making rapid progress in learning; and several of them are becoming very active in the religious instruction of their countrymen.

In June, there were 499 Scholars in the Schools, of which there were, boys 127, girls 108, men and youths 184, and women 80.

Here the triumphant influence of Christianity, in rapidly civilizing and blessing rude and ignorant men, is remarkably displayed.

Gloucester Town, a town of liberated negroes, in the Parish of St. Andrew, Sierra Leone, 1816.—Henry During, *Superintendent*—Mrs. During, *Schoolmistress*.

Mr. During was to be ordained according to the rites of the Lutheran Church. His prospects are encouraging. Several have been baptized. The place where the negroes met for public worship, which contained about 200 persons, has been found far too small. A large stone church, capable of containing 800 negroes, is now erecting.

Leopold Town, a town of liberated negroes, in the Parish of St. Peter, Sierra Leone, 1818.—Melchior Renner, *Minister*.

Mr. Renner, having withdrawn the Mission from the Rio Pongas, was fixed at this place by the Governor, on the 12th of June, 1818. It contains about 300 negroes. Bathurst Town, in the Parish of St. James, lies above Leopold Town; and Charlotte Town, in the Parish of St. John, lies below it. Mr. Renner has, at present, the care of those three Parishes.

Sixty children, who came with Mr. Renner from the Rio Pongas, are settled here under his care.

Wilberforce Town, a town of liberated negroes, in the Parish of St. Paul, Sierra Leone, 1817.—Henry Charles Decker, *Minister*.

The pressing wants of the Christian Institution having called Mr. Cates away from this place, Mr. Decker, who arrived with Mr. Collier on the 24th of January, was soon after appointed to the Station.

Gambier, among the Bagoes, 70 miles N. W. of Sierra Leone. Jonathan Solomon Klein, *Missionary*.—James Brunton, *Native Schoolmaster*.—Emanuel Anthony, *Native Usher*.

Mr. Klein made excursions in April, May, and June, of last year; and preached, with acceptance, in 23 of the native towns.

He has prepared Catechisms, and has made considerable progress in the translation of the Scriptures into Susoo. He hopes to finish the Version, and fully to revise it, in four years.

The Isles De Loss, at a short distance from this settlement, having come under the protection of the British government, and Governor Mac Carthy requesting the Society to place Mr. Klein there, he has been directed to remove.

The Stations at *Canoffee, Yongroo, Pom oh* and *Goree*, have been given up by the Society.

SOCIETY FOR PROPAGATING THE GOSPEL.

Cape Coast, a British settlement under the African Company. The Rev. Wm. Philip, Chaplain to the Company, received a salary of 50*l.* per annum from the Society, as Missionary, Catechist, and Schoolmaster to the negroes. We are sorry to report that he is dead.

Mr. Philip had promoted a Bible Society, in connexion with one established at *Sierra Leone*.

WESLEYAN MISSIONS.

Sierra Leone—John Baker. John Gilleson.

Messrs. Baker and Gilleson, appointed by the last Conference, sailed on the 16th of December.

Mr. Davies, who was at *Leopold Town*, and in charge also of *Bathurst* and *Charlotte Towns*, returned home on account of his health. Mr. Brown, under whom, at *Free Town*, the work is rapidly advancing, will also leave when Messrs. Baker and Gilleson arrive.

Mr. Davies reports considerable success at *Leopold Town*. The Chapel, which would hold between 200 and 300 people, was far too small. He baptized about 70, and married 30 couple.

LONDON MISSIONARY SOCIETY.

INDIA.

Extract of a letter from the Rev. Richard Knill, dated Madras, 5th August, 1818.

For many months before I was laid aside, I felt weak and poorly, but I was not willing to feel. Every thing around me seemed to say, 'Watch—Pray—Preach; and whatsoever thy hand findeth to do, do it with thy might.' I was anxious to obey, and presumed that through the blessing of the Lord, I should soon overcome all my weakness. About Christmas I took cold, and my body was not strong enough to resist its course; and from that time to the present, I have never quite recovered. I have had two physicians; one here, and another at *Cuddalore*; and finding that I did not increase in strength, I became anxious

what to do. I trembled at the thought of being a *Cumberer* in the Lord's vineyard. I felt a wish to go to Otaheite, or any place which they thought more suited to my constitution. I knew that the uttermost parts of the earth are a part of Christ's possession, and I could dwell in one place as well as another.

[He then relates particularly the opinion of the medical gentlemen on his complaint; that he could not live where the thermometer was above 80, and that removal was essential to his recovery; he then adds—]

In this state of things, I knew not what to do. China, Malacca, Bangalore, were recommended; but a letter from brother Mead is so much to the point, as it respects the climate, and the prospects of usefulness, that I have now determined, by the grace of God, to go to Cape Comorin, and join Mr. Mead (in the Travancore mission). I shall set off in a day or two. My conveyance is an open boat: the distance 500 miles.

I shall go from a place and people I dearly love; and it will ever afford me a subject for gratitude and praise, that God, in his love, sent me hither. My dear brother and sister Loveless, and our congregations, will feel a mutual pleasure with me in reviewing the scenes that are passed, when we worshipped the Lord together in his temple, and felt his presence precious to our souls. Yes, heaven will be the sweeter to us all, in recollecting the times of refreshing we have had from the visits of our adorable Master; and though his Providence seems to me dark in removing me from such a scene of labour, yet, ultimately, it will be found, I trust, that the Directors did not send me here in vain.

Madras has a thousand attractions. I would not change my station, from choice, for any other in the world. Every thing belonging to our mission is interesting. Eleven schools; three English and one Tamul congregation; a Bible and Missionary Society; Prayer Meetings, when and where we please; some tokens of the Lord's presence. No man would spend his strength for nought *here*, if his soul were right with God. Every way in which a minister could make himself useful in London, is opening to him here also. Hundreds, thousands, tens of thousands, yea, hundreds of thousands, are open to him, to whom, if he had strength and ability, he might prove a blessing. O Madras! Madras! how large are thy fields! How great thy harvest! but, alas! the labourers how few!

I am not troubled with languor, stupor, or lowness of spirits. My mind is as active and vigorous, blessed be God, as ever it was; but I am shut up in a cage; my weakness will not let me give vent to the ardour of my soul. O for a colder climate, and invigorated strength, to labour for my blessed Saviour a few years longer!

Let not, I beseech you, my going to Travancore, prevent any

other brother from going thither also. There are *ten stations* included in the establishment which brother Mead occupies; and what are we among so many?

P. S. On the 10th instant, our souls were gladdened by the arrival of our brethren (Messrs. Milton, Fleming, Beighton, and Ince, all intended for Malacca) in the ship *General Graham*. It was an affecting and solemn interview. God had called us to a great work. We felt it. God had also called away some of our dear fellow labourers. Dear Donaldson, Mrs. Mead, and Mrs. Hands, in one year. We heard it as a sound from their graves, "Be ye also ready." A consultation was held on the 14th, relative to one of the brethren filling up my place at Madras, when it was unanimously agreed that brother Fleming should remain here a measure which we hope will meet your approbation, but above all, that of Him, whose we are, and whom we serve.

Extract of a Letter from the Rev. Thomas Beighton, dated Vepery, near Madras, Aug. 13, 1818.

EARLY ON Tuesday Morning, June 30, we left Simons's town, (near the Cape of Good Hope) with a fair wind, and took with us five additional passengers, who had been at the Cape for the benefit of their health. We were afterwards overtaken with two severe gales.

On Monday evening, Aug. 10, Madras appeared in view, which greatly animated us all. After we had cast anchor, a messenger came on board, informing us that arrangements would be made for our landing.

Mr. Loveless appeared as soon as we got ashore, and we immediately proceeded to his house, where we met brother Knill. Brother Pritchett is also here, busily employed in attending to the printing of the *Gentoo New Testament*.

We were much affected to hear of the death of brother Donaldson. Short indeed has been his missionary career! May his bereaved partner share in the sympathy of the Directors. Mrs. Hands also is dead. Great has been the mortality among the missionaries! O that their places may soon be filled up by faithful, zealous missionaries!

Last night we witnessed an interesting scene; a large congregation on heathen shores, listening with the greatest attention to the word of life. The Lord is doing great things here. Many were glad to see the missionaries who had just landed among them; many prayers had been offered up for our safety.

Hitherto our voyage has been rather disastrous; yet, there is abundant cause for unfeigned gratitude to God who preserved us amidst the foaming billows. We have seen his wonders in the deep, and have been upheld by his omnipotent arm. We entreat

the churches to assist us in rendering praise to his holy name. We expect to sail from hence (for Malacca) in a few days, and hope our passage will not be long, as the monsoon is in our favour. The vessel will touch at Pulo-Penang.'

Favourable aspect of affairs in India.

'THINGS have assumed an appearance,' says a gentleman on his return from India, 'since I left, so new and improving, that, in describing their state, I scarcely know where to begin. The School-Book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and, with others, are in active operation, and are well supported. The Governor General, in his College Speech, recommends the communication of knowledge to the natives of India—the Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares show his head. Surely this hath God wrought! The necessity, however of sending Missionaries becomes hereby more pressing, lest the diffusion of knowledge should, without Christian principles, only render the natives more expert in mischief. But, respecting such anticipations we may say, *The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* May the Lord of the harvest thrust forth labourers into this harvest, which is fast ripening for the gatherer!'

To which we may add the following observations from the Missionary Register:

'The multiplication of copies of the Sacred Scriptures, and the increase of Protestant labourers, will contribute to the reformation of the oldest missions of the country. The Roman Catholics must both increase their means and improve their system. Before the light of the Word of God, unscriptural notions and institutions will give way. In the mean while, when it is known, that the Rev. Myles Prendergast, an Irish Roman-Catholic clergyman, has been appointed, by the Pope's bull, bishop of Malabar, and has obtained leave from the East-India Company to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of twenty Missionary priests; it is high time for this Protestant country to redouble its exertions for the spiritual benefit of India.'

Extract of a Letter from the Rev. H. Townley.

Calcutta, July, 1818.

THE multitude of tender mercies renewed since I last wrote, cannot be all specified for number, and because the compassions of the Good Shepherd of Israel fail not, we continue to the present day. My dear partner and two little ones are well. My highly esteemed colleague and partner and little one are the same.

Our beloved fellow-labourers at Chinsurah and Bankipore are rejoicing in their work and going forward. The general pleasing aspect of our affairs fills our hearts with joy and gratitude ; and we feel encouraged to the arduous, but not doubtful, conflict with the powers of the tottering empire of darkness.

The education of the rising generation teems with advantages too well known to need any specification. We trust that the impracticability of introducing the Blessed Scriptures will grow less and less. Where schools have been for some length of time established, the prejudices and apprehensions of the natives evidently decrease. Present duty seems to be, with patience and prayer, to wait and seize the favourable moments of introducing scriptural light and truth.

The missionaries go among the natives almost every afternoon, give away tracts, and converse with them on the concerns of their souls.

Mr. Townley has been appointed Secretary of the Calcutta Auxiliary Bible Society with the Rev. Mr. Thomason, in lieu of Dr. Bryce who has resigned.

Mr. T. speaks very favourably of Mr. Harle, who was united with the late Mr. May, and Mr. Pearson, in the care of the native schools.

DEATH OF THE REV. ROBERT MAY.

Superintendent of numerous Schools in Bengal, containing about Three Thousand Children.

IN our last number we mentioned the death of this truly valuable Missionary, whose labours had been successfully directed to the education of children, for which useful work his talents were peculiarly adapted ; we are now enabled, by a letter from the Rev. Henry Townly to the Secretary, to give a fuller account of that lamented event.

Calcutta, 14th August, 1818.

‘ MY DEAR SIR,

‘ We know not what a day may bring forth. At such an hour as we think not, the Son of Man cometh. Scarcely had I sealed and forwarded my last half-yearly letter, expressive of my joy and gladness, but I am called to write a mournful postscript, and to announce that death has bereft us of our valued fellow-labourer—the Rev. Robert May. He was called to rest from his labours on Wednesday morning last, the 12th instant, at 11 o’clock. His illness commenced at Chinsurah about ten days previously ; it was a fever, which continued to increase, when, on Tuesday the 11th, he was urged to come to Calcutta to obtain the best advice. He arrived in his boat in the afternoon. I took a physician with me to the landing place, who immediately prescribed for him, and he was conveyed to my house in a palanquin. On the following

morning the crisis arrived; the disorder took an unfavourable turn, and after a few struggles—he breathed his last.

You may easily imagine the shock it has given us all. The heavy work before us, calls for an increase, not a diminution, of strength, but we are dumb, because the Lord hath done it. Jesus Christ, our blessed example, was pressed even to death by the weight of our sins; it is a small matter if we are bowed down and prematurely exhausted by the weight of his delightful work. It is heaven upon earth to be spent in the service of Christ. I feel it, at the same time, a matter of conscience, not wantonly to lavish health, and strength, and life.

How providential was it that Brother Pearson arrived in sufficient time to prevent the previous toils of Brother May from turning to small account, and the work he had begun coming to an untimely end! The propriety of immediately sending him help need not be stated, it speaks for itself. I should be glad to see six like Brother P. come out to assist in the schools. There are great things in agitation, but all denominations are cramped for want of men. They cannot be procured here. We hope that time will furnish some from among us, but we cannot build upon it. Brother Harle is longing to convey the tidings of salvation directly to the poor heathen, but we cannot find a substitute for him in the schools.*

At the commencement of Brother May's illness his mind was exceedingly distressed. Well instructed as to what a Missionary ought to be, he could not forgive himself for his own defects; but Jesus forgave him, and he found peace. In his delirious moments his mind was busied with the things pertaining to salvation—he said 'Jesus Christ has met me at the pool of Bethesda.' 'I do not want money, I want Christ;' and, in his last collected moments—'Live closer to Christ.' 'Christ is precious.'

Mr. Townley then urges the Directors to send him help quickly. 'I know,' says he, 'your hearts and thoughts are towards us; only make no long tarrying, for death is here abrupt and rapid in his work. The climate tries us; we are not here, what we were in England.'

AMBOYNA.

THE Rev. Mr. Kam, in a letter to the Rev. Mr. Brown, of North Walsham, expresses his gratitude in the strongest terms for the kindness shown him by Captain Parker (Mr. B's brother-in-law (who gave him a free passage in his ship, the *Timor*, to Amboyna, from the Island of Celebes, at which and other islands in these seas he had spent nearly six months, in the instruction of the people, who had long been destitute of the means of grace, but were eagerly desirous of them.

In the island of Chian the king had built a large church, which,

* The Directors are looking out for two able young men to go out as Catechists to Bengal.

however, had no pulpit; but, in two days after Mr. Kam's arrival, a pulpit was provided, in which he preached day after day to a multitude of people. The king, who was in possession of a Malay Bible, took great delight in listening to Mr. Kam's exposition of it to him in private as well as in public. Mr. K. baptized in this island only, two thousand persons, the ordinance not having been administered there for a long time.

Mr. K. was gladly received by his own congregation at Amboyna, which consists of more than 1,400 persons, Dutch and Malay.

BAPTIST MISSIONARY SOCIETY.

CEYLON.

Extract of a Letter from Mr. Griffiths, to a Friend in England, dated

Point de Galle, March 4, 1818.

You will perceive by the date of this that we have left Colombo. Mr. Griffiths is now quite alone, and has taken a room, besides our dwelling-house, for preaching in English and Portuguese: he intends also keeping a school there for the natives, and a Sunday school. Here appears a field for usefulness, and I hope his labours will be made a blessing. I cannot help looking back with gratitude and regret, to those seasons of my life when I was favoured to attend the public means of grace. However, there are streams, even in this desert land, which descend from the river that makes glad the city of God. When I have sometimes accompanied my dear Mr. Griffiths in his visits to the natives, and heard him telling them of that Saviour who is all alone able to save them from the wrath to come, I have been able to rejoice in the prospect that we might yet be the honoured instruments of doing some good to our poor fellow-immortals in this country.

Extract of a Letter from Mr. Chater to Dr. Ryland, dated

Colombo, March 30, 1818.

I HAVE at present but very few hearers in English. The soldiers are most of them gone to fight with the Kandians, and of those who remain, the greater part are Wesleyans. One of his Majesty's 83d regiment, of the name of Robinson, has become greatly attached to us; he is much in earnest in attending the means of grace, is quite desirous of joining us, and I hope truly serious. Our friends of his Majesty's 73d regiment, who are now at Trincomalee, appear to stand fast in the Lord. Our Portuguese preaching both in the Fort and in the Pettah, (the part of the town outside the fort) is pretty well attended; and by some I hope in that way that will be to their everlasting profit.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated Serampore, the 11th of April, 1818.

I WISH I could possibly find leisure to communicate to you all the good things which are taking place in this country. Brethren Adam and Sutton, with sister Sutton, are safely arrived, and will soon proceed: brother Adam to Surat, and brother Sutton to Orissa, (I believe to the town of Cuttack, which is the capital of the province, and by far the most eligible station for a mission.) About a month ago, brother Ward took a journey to Chittagong, to see the brethren there; who, by the death of De Bruyn, (who, you will before this have heard, was murdered by his interpreter,) were left as sheep without a shepherd: he appears to be greatly delighted with them. The whole number baptized there of the Mug nation (or Arakaners,) is ninety; all of them now living. Of these brother Ward has baptized eighteen, since he has been there; and has appointed readers from among themselves; brother Peacock is gone thither to superintend them. De Bruyn laboured among them, loved them, and as it were laid them in his bosom. They speak a dialect of the Burman language. Indeed they were formerly Burman subjects, but the year I arrived in India, they fled from the tyranny of the Burman Government to take refuge among the English, and Government assigned them the whole of the country south of Chittagong, for about 100 miles, to Ramoo, the frontier town.

Brother Carapiet Aratoon came here some months ago, and after staying a little time, expressed a wish to go by land to Surat, a journey scarcely thought practicable; his intention was to preach, and distribute the word of God all the way. We encouraged the undertaking, and furnished him with books, &c. for the journey. We received letters from him till he got to Allahabad, but had not for a long time heard of him, when I received a letter last week from General D. informing me that he was in his camp at Toda, near Ooduyapoor. The General had treated him very kindly, and asked him to breakfast and dinner with him. An escort of Sepoys was proceeding to Kato, the next stage, from which another would proceed to Rampoor. The General kindly furnished him with provision, and put him under the protection of the escort. He gave him a letter of introduction to Zalem Sing, Governor of Kato; and another to Brigadier-General Sir John Malcom, by whose camp he would pass, in all probability. Sir John Malcom is personally acquainted with us, as was General D.: this secured their good will. Carapiet was within a month's journey of Surat. About the time he left us, the army took the field to oblige the native powers, (Scindia in particular,) to unite with us in suppressing a number of predatory hordes, who for some years past have plundered the frontiers to a great amount, and committed most horrid cruelties. These

people, after plundering our possessions, fled with their booty to the countries of the native princes, who, for a share of the plunder, protected them; the war was commenced to prevent this protection. Carapiet had, therefore, to go through the seat of war, and to run the risk of these plundering parties. Indeed General D. observed, that had not an escort been going in that direction, he could not have proceeded, as the whole country is infested with bands of robbers, who seize upon all travellers. Thus mercy has prevailed on our brother's behalf.

*Extract of a Letter from Mr. Sutton to Dr. Ryland, dated
Serampore, July 28, 1818.*

THERE are now in the province of Chittagong not less than 91 persons who have made a public profession of their attachment to Christ; and there is one pleasing and cheering circumstance connected with the inhabitants of this part of the continent—they have no cast. One religion is esteemed as much as another. The gospel, therefore, has only to grapple with the enmity of the human heart. Amongst these 91 individuals, who constitute the church in Chittagong, there are five who act as instructors of their brethren, each of whom receives about four rupees per month. But these, as they have so recently been converted from heathenism, and have not yet the scriptures in their own language, must be exceedingly ignorant, and their ideas very confused: they cannot be adequately supplied with the waters of life.

From the same.

July 30.

SINCE I wrote to you last, the Lord has been laying his afflictive hand heavily upon me; my heart has been almost broken, and spirits gone. I have had stroke upon stroke; and if the Lord had withdrawn, at the same time, the smiles of his countenance, I should have been overwhelmed; but he has graciously supported, and enabled me to bear them with that resignation which I could not have anticipated. On Tuesday morning, the 21st instant, my tender, my affectionate Mary, was suddenly and unexpectedly taken away from me. In two days after I found I could not go to Cuttack, on account of the unsettled state of the country. Thus were all my hopes blasted, and all my plans, both public and private, abortive in an instant. Another circumstance considerably aggravated these distresses. The Monday after my dear wife's decease, I was taken exceedingly ill myself; and thought I should have had to encounter the King of Terrors, as my dear partner had done so recently.

I am now graciously restored, and though I feel very weak, yet there is a great probability of my being soon entirely restored. I hope the friends of the mission are increasing at home, and that

all those who engage in missionary purposes will have their souls in their work ; if they have not, they will find disappointment and distress every step they take.

SCOTLAND.

[In our last number we noticed that attempts were making for the union of the Burgher and Antiburgher Churches in Scotland. The following extract from the Evangelical Magazine, will show how far these attempts have been successful.]

“ After the example of the Mid-Calder Committees, the elders of the two congregations, Burgher and Antiburgher, met here* on the 30th September, and formed themselves into a society to promote the same object. They agreed that a Præses be elected at every meeting, who shall open it with prayer. That a Conveener and Clerk be appointed to correspond with those who have the same end in view. That they shall at no time mention any thing relative to the merits of their protracted division. That a fund be lodged with the Treasurer to meet necessary expenses. That the transactions of the society be recorded, and that the Præses call upon one to conclude with prayer.

On Monday, the 19th October, agreeably to the appointment of the Burgher and Antiburgher sessions, the two congregations met in their respective meeting-houses, and the object of their meeting being explained, they unanimously approved and resolved, That they regret they have been so long separated.—That it is their sincere wish a union may be effected.—That when they find their brethren in other places of the same mind, they shall appoint proper persons to present these resolutions, with a petition to their courts praying them to accomplish their desire. That they approve of their elders having formed themselves into a society.—That they recommend to their brethren the propriety of establishing similar societies, one at least in every county.—That these societies correspond with the congregations in their county.—That all the congregations north of Tay correspond with the Dundee Society.—That a centre one be formed in Edinburgh to receive and communicate the information these county societies may have collected.—That ten of a committee from each congregation here represent them in this society, and lay before it these resolutions.

MONTHLY EXTRACTS

From the Correspondence of the British and Foreign Bible Society.

PROGRESS OF LADIES' BIBLE ASSOCIATIONS.

Plymouth, Dec. 10, 1818.

In the Monthly Sheet, No. 18, the establishment of eight Associations in Plymouth and its immediate vicinity was noticed.

* Dundee.

To these a *ninth* has been subsequently added; and the whole are connected with the Auxiliary Society by means of a Branch Committee, composed of the Presidents, Treasurers, and Secretaries of the respective Associations. Through this medium they remit their contributions to the Auxiliary Society, and derive from it their supplies of Bibles and Testaments. Facility is thus given to all their proceedings; the necessity for more than one public Annual Meeting and Report is prevented; and a uniformity of system and practice maintained and secured throughout the whole.

In order to provide for the care and oversight, on the part of the Auxiliary Society, which are essential to the success of its subordinate institutions, it became necessary to re-model the former. A code of By-Laws has been unanimously adopted; the Committee is divided into District Committees; and measures have been taken for securing the attendance of two Members at every Committee Meeting of the respective Associations.

The result of the exertions of these Associations has been equal to the most sanguine expectations, and cannot but gratify the Parent Institution. The nine Associations, embracing a population of 80,000 souls, are subdivided into 185 Districts; the number of Ladies, as Collectors, is 343; and within the short space of four weeks, they have obtained 5567 Subscribers, and collected 331*l.* 9*s.* and 8*d.*

The Sunday Schools in the vicinity have received a rapid augmentation of Scholars; and a School for Adults at the Dock, which had declined so far as to have only a single learner, has now nearly *fifty* in attendance!

Exclusively of the Associations in the immediate vicinity of Plymouth, similar Institutions have been established at Kingsbridge, Salcombe, and Modbury, and the several Committees are proceeding with system and order.

DEATH OF THE SWISS CLERGYMAN.

From Dr. Naudi, Secretary to the Malta Bible Society.

La Valetta, November 12, 1818.

I HAVE NOW the painful task to communicate to you distressing and melancholy news. Our common friend, so highly respectable on every account, the Rev. Christopher Burckhardt, after his useful and persevering travels for the distribution of the Holy Scriptures, throughout Egypt, Palestine, and Syria, had scarcely arrived at Aleppo, when a fatal fever then raging in the neighbourhood, put an end to his most valuable life. The British Vice-Consul at Aleppo, has given us the sad intelligence, that, on the 14th of August last, he had the melancholy task of attending the funeral of this indefatigable and efficient agent, who had been ill only a few days.

I wish that I were better informed of the studies and employment of this excellent man, that I might write a sketch of his life as accurately as I could of his death; this event will be lamented by those who love the cause, in proportion as they know his life to have been blessed, at least that small part of it which was spent in Egypt and Syria. We have seen many here who appeared to be well adapted to take Bibles and Testaments into Egypt; but most showed some fear, either of the Bashaw or Mussulmen, or of the different Christian denominations, or of the Jews: but our esteemed Burckhardt left Malta on board a Greek vessel, with six large cases full of Bibles and Testaments, in various languages, without any fear: he read, conversed, and distributed, in the most open manner; and Divine Providence, which, without doubt, conducts these grand and important objects, assisted him in every step, as well in giving him a right discernment in his enterprises, as in preparing the people for the reception of the word of truth.

On his arrival in Alexandria, Mr. Burckhardt landed courageously, with all his cases, which he took to an inn, where he with difficulty obtained a little garret, which hardly held him and his cases. After two or three days, the masons came to make some alteration in the inn, and began to pull down his room; but he, thinking the situation favourable for the sale and propagation of the Scriptures, would not quit the house, but removed, with his health-giving merchandise, into a shed belonging to it. There he conversed with every one that passed by, peasants, strangers, and merchants, both foreign, and from the interior of the country. The seamen, who are very numerous at Alexandria, came so often to him, that he wrote to us, saying, that "the Greek Testaments, which he had dispersed, would only be like so many drops thrown into the sea; so great was the demand for the word of God."

In his hours of leisure he walked all over the place, visiting the Patriarch, or the Archimandrite, or the Greek Priests, mixing also, often, with the Turks, Copts, Jews, &c. Thence he departed for Grand Cairo, on board a country boat, surrounded by a great number of Bibles. After experiencing some dangers, he arrived, took a little lodging, and, as before, exposed his wares to public sale. Here he found, that, not only was his mission known to all, but that he was really waited for: and Jews, Turks, Syrians, Copts, Christians, and Pagans, went to visit him, and, what is of more importance, to profit by him. A few days after his arrival, he wrote to me thus: "My dear friend, I have now nothing more to give to these people; all my stock is expended. If I had had with me twice or thrice as many copies of the Scriptures, I could have disposed of them without the smallest difficulty." In this central situation he had the pleasure to arrange various things for the future success of our Malta Bible Society, in those extensive countries, with the Bishops, Patriarchs, and other persons of rank. The Coptic Patriarch has requested an edition in

the Coptic-Arabic, for the use of his flock, which most useful measure will, I hope, be attended to.

From Cairo he went to Jerusalem, where he visited all the convents and public places, and furnished them, every where, with the word of God. He there commenced, for the Bible Society, a collection of the books printed at Mount Lebanon, either in Arabic, Syriac, or other tongues, but particularly manuscripts, as printed works are scarce. This, I hope, he has completely done; and, by means of a friend in Cyprus, I have received, within these last few days, a case full of them, which are now in the quarantine. This was done with a view to obtain a version of the Bible in the Vulgar Arabic, which is most generally used by the Modern Egyptians and Syrians. At length, leaving Jerusalem, going by Syria, and visiting the places on his road, he came to the great and commercial city of Aleppo, in the neighbourhood of which the fever attacked him; and thus, alas! we have been deprived of his invaluable services.

The memory of Mr. Burckhardt will always remain dear to us; and all the common friends to the cause, who knew him, or had any knowledge of what he has done in the Levant, have shed tears for him. By means of a friend, who left this place yesterday, we have written to announce the sad event to his father in Switzerland, and have inclosed him the last letter his son wrote to us, which was from Antioch.

ANECDOTE.

At the first anniversary of the Cumberland and Carlisle Sunday Union, Mr. Wawn, in acknowledging the thanks of the meeting, voted to him, delivered a speech highly honourable to his understanding and piety. Among many other pertinent allusions, the worthy gentleman begged leave to digress for a moment, to relate an anecdote of an aged female.

‘Poor Mary,’ said he, ‘I shall never forget poor Mary! She was returning home, the picture of penury and want, thoughtful, yet serene and placid, when she was joined by a lady of affluence and piety, but who was the subject of some afflictive visitations and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all the tenderness of Christian sympathy besought her to be comforted, and reminded her of the goodness and fidelity of that God who had promised never to forsake his people, exhorted her to be grateful for the many mercies she now enjoyed, and to confide in the unchanging mercy and love of God for all future ones. By this time they reached the door of her humble dwelling. Mary begged the lady to walk in, and taking her to a closet said, ‘Pray, Ma’am, do you see any thing?’ The lady replied ‘No.’ She took her to another closet, and re-

peated her question, 'Pray, Ma'am, do you see any thing?' The reply again was 'No.' She took her to a third closet, and once more repeated her question, 'Pray, Ma'am, do you see any thing?' the lady replying, with a look of surprise bordering on displeasure, 'No.' 'Then Madam,' said poor Mary, 'you see *all* I have in the world. But why should I be unhappy? I have Christ in my heart, and heaven in my eye. I have the unfailing word of promise that 'bread shall be given me, and water shall be sure,' whilst I stay a little longer in this vale of tears; and when I die a bright Crown of Glory awaits me through the merits of my Redeemer.'

THE ARCHBISHOP OF JERUSALEM.

The Syrian Archbishop of Jerusalem, Gregorio Pietro Giarve has lately arrived in this country, and has taken up his residence in Frith-st. Soho.—He is in the dress of the Apostle St. James, with the blue turban, a loose robe, &c. His long beard, and venerable apostolic appearance, attract great notice, and excite much curiosity. We learn that the Archbishop's object in visiting England is to solicit assistance, and obtain some of the machinery, to establish a printing press at Mount Lebanon for the purpose of preparing and there distributing correct editions of the Sacred Scriptures in the Syriac language. Although Mount Lebanon is under the dominion of a Christian Prince, nearly all the rest of Syria is governed by, and composed of Turks. Not a few of these have lately become Christians, for the fanatic fury of their faith seems every day abating. To gain many, very many, from Mahometanism over to Christianity, little more seems wanting than to distribute copies of the Bible amongst the Syrian Turks in their own language; but to prepare such works has been found heretofore generally impracticable. The editions of the Bible printed in this country for most parts of the East, have from their total inaccuracy been utterly useless. We believe we may venture to say, without any offence to the learned, that none but a native ought to attempt to be a corrector of the Syriac press. A single mistake in the placing of a point, may make the same word convey a meaning the most ludicrous, for what the author intended to be of a precisely opposite character. As the Archbishop undertakes himself to be the corrector of the press about to be established, and as the learned prelate has travelled far, relying on the liberality and Christian feeling of England, we sincerely trust, that the stranger's reception here may be such as his sacred mission and character eminently deserve.

From the Quarterly Extracts of the Amer. B. Society for Feb. 1819.

PROCEEDINGS OF THE BOARD OF MANAGERS.

The Board have resolved to appoint annually "a committee of five persons, to be called "*Auxiliary Society Committee*," whose

duty it shall be to devise and suggest to the Board of Managers such measures as in their opinion will promote the establishment and animate the exertions of Institutions Auxiliary to the American Bible Society." This Committee is authorized to correspond with the different parts of the country, for the purpose of gaining all necessary information on the subject. The present members of that Committee are as follows. Rev. James M. Mathews, Rev. James Milnor, Rev. Joshua Soule, Mr. Theodore Dwight, and Mr. John Cauldwell.

The following copies of the Scriptures have been printed for the Society during the last quarter:—2000 octavo Bibles, 4000 duodecimo brevier Bibles, 5750 duodecimo minion Bibles, 1500 octavo Testaments, 2000 duodecimo bourgeois Testaments.

Additions to the Biblical Library, received from the British and Foreign Bible Society, in November, 1818.

Long Primer Bible, 2 vols. marginal references, in boards; small pica do. calf; royal small pica, do. do.; small pica do. with marginal references, do.; brevier do. with marginal references, do.; minion do. 24mo. calf; De Sacy's French Testament, calf; Martini's Italian do. do.; Irish Bible, do.; French and English Testament, do.; Malay do. do.; Chinese do. in case, printed at Canton; Blaney's English Bible, 3 vols. quarto. interleaved, Oxford, 1769.—*Printed by the Russian Bible Society*, Sclavonian Bible, calf; Georgian Testament, do.; Calmuck St. Matthew, do.; Armenian Testament, do.; Dorpatian do. do.; Lettish do. do.; Revalian do. do.; Finnish, do. do.; Persian do. do.

January, 1819. Donation by Leonard Kip, Esq. of New-York, the New-Testament, in the Hindoo language, octavo; ditto in the Mahratta do. do.; ditto in the Penjabee do. do.

New-York, February 3, 1819. Donation by John L. Hodge, Esq. of Philadelphia, the English Bible, London, octavo, 1642, ruled—printed by Robert Barker.

Form of a Bequest to the American Bible Society.

I give unto the Treasurer, for the time being, of the American Bible Society, formed in New-York, in the year eighteen hundred and sixteen, the sum of dollars, for the purposes of the said Society, and for which the receipt of such Treasurer shall be a sufficient discharge.

Extracts from the Fifth Annual Report of the Auxiliary New-York Bible Society, presented November 16, 1818.

At the preceding Anniversary, 65 Testaments, 78 French, and 233 English 12mo. Bibles remained for distribution, under the general system adopted by the Board. To these were added, by purchase, 20 octavo, 300 English 12mo. Bibles, and 500 Testaments. In the course of the year 200 English 12mo. Bibles and

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, May 15, 1819.

[No. III.]

MISCELLANY.

On the Excellence of the Christian Religion, as a Source of National Happiness.

WHEREVER the majority of a people are allowed to remain in a state of ignorance and vice, there undoubtedly the greatest deficiency of national happiness is to be felt :—a fact which no theorist or government can reasonably dispute : it has proved itself in numerous instances, and is founded on the experience of ages. No administration can be safe, no social intercourse can be maintained, where no hold is to be laid on the mind of the people ;—and such is the mind that is ignorant and vicious. Unawed, unrestrained, by religious impressions, it is ready to break out into the wildest extravagances. It feels not, nor acknowledges, any reverence for divine authority, and, therefore, affords no security for public utility or social happiness. No law of mere human appointment, no edict published by a mortal prince, will ever avail to check the excesses of mankind, or reduce them to rational obedience. God himself has raised barriers against the depravity of human nature, and when these are impiously broken through, the greatest disorders in morality, and the most awful calamities that can befall a nation, are certainly to be dreaded.

It is a grand characteristic of our holy religion, that it is calculated to promote the mutual good of a whole community and of every individual member,—of the Sovereign, and of the nation. It teaches the duties of all ;—it considers the whole race as one great family, of which God is the Father :—disregarding the petty distinctions that originate among themselves, it enforces his authority as Supreme ;—without respect to persons or offices, it delivers his precepts to the world, with sanctions which none but the Deity can give, with threatenings whose terrors, and with promises whose invitations, are equally extended to all. It addresses itself to the conscience and judgment of every man ; and, where the corrupting influence of prejudice has not prevailed, it carries conviction with it. The unbiassed mind perceives and acknowledges the beauty and harmony of its parts,—its admirable suitableness to the various wants and interests of our nature,—and the sublime ideas it communicates of the great Ruler of the world, and the magnificent system of his operations.

The tendency of the Christian religion to promote the happiness of mankind, appears from the broad principle on which it uniformly recommends and inculcates every social duty. What can be more inimical to every species of bigotry and exclusive benevolence, than the spirit that dictates such precepts as these :—*“Whatsoever ye would that men should do unto you, do ye like-*

wise unto them; follow peace with all men :—if your brother should offend you, forgive him; I say not seven times, but seventy times seven ;—love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you.” These are evidently nothing less than the dictates of the Deity himself. They breathe the benevolence of the divine mind, and are alone sufficient to establish the superiority of the religion of Jesus over every other system of ethics, which the strongest efforts of unassisted reason have presented to the world. Christianity has exposed the errors, as well as refined and confirmed the truths, of ancient philosophy. Many good things have been said by some of the ancients, who, from an attentive and shrewd observation of human nature, have been able to think justly, and to digest certain excellent rules for the rectitude of our conduct. These, so far as they are founded on truth and utility, are acknowledged in the Christian system. But how far does it exceed the philosopher in the recommendation of moral virtues! If he can say, “It is not enough to abstain from the act, we must avoid even the thought of mischief:” the Christian assents, but rises much higher in sublimity of sentiment: “Be not overcome of evil,” says he, “but overcome evil with good :—if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.” The philosopher teaches, that, “in returning a favour, we should do it, if possible, with interest, and imitate fertile ground, which always yields more than it receives.” The Christian says Amen to the doctrine; but the venerable Founder of his religion teaches the virtue of liberality and disinterestedness of spirit, with a simplicity of expression, and a greatness of thought that nothing in antiquity can equal. “If ye love them who love you; if ye do good to them who do good to you; and if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again: but love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great; and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil.” And again, “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.”

In teaching and enforcing every relative duty, how evidently superior to all preceding legislators is the Founder of the Christian religion! We cannot certainly read the pages which contain his doctrines, without feeling that they originate from a mind of infinite grasp, actuated by motives divinely pure, and whose aim

is to promote the happiness of mankind in every possible situation. Children are taught, in language level to their comprehensions, the obedience and respect which they owe to their parents ; and parents are reminded, in their turn, of the duties of feeding and instructing their offspring. The mutual affection and condescension so peculiarly amiable to the conjugal state, are recommended in the strongest terms. The union is represented as made by God himself, and, therefore, indissoluble but by him. Its engagements are made sacred by his own seal which he has put upon them, having this authoritative inscription, " What God has joined together, let no man put asunder." As brothers and sisters, we are warmly admonished to reciprocal acts of kindness and love ; and what system of doctrines can more unequivocally insist on the duties of inferiors to superiors, superiors to inferiors, of kings to their subjects, and of subjects to their kings ? The religion of Christ is a religion of order and harmony. Whatever is offensive to these is hostile to the gospel, which requires of its professors that " they live soberly, righteously, and godly in the world," that they " Fear God and honour the king ;" that they not only abstain from rebellion, but that they " pray for all those that are in authority," representing their offices as the appointments of God ; and giving to the lawful exercise of their prerogatives the sanction of divine commission. But while it insures to the ruler the respect and obedience due to his authority, it flatters him not at the expense of his people ;—it affords him many wholesome lessons on the subject of government, guarding the precious rights and privileges of the people by the most terrible denunciations against the abuse of power, and the most endearing commendations of a righteous and merciful administration.

It is wise, therefore, as well as benevolent in any civil power, to encourage the diffusion of religious knowledge among the lower orders of the community. Let it, by its own example, recommend the sublime virtues of Christianity ; let it enforce, by the uniform support of legislation, its mild and righteous precepts, and it will assuredly prove " a terror to evil-doers, and a praise to them that do well : " good order and harmony will be established : all ranks will catch the spirit of universal benevolence, and the strongest phalanx will be drawn round the throne of civil power.

Character of an Atheist.

I WILL imagine only one case more, on which you would emphatically express your compassion, though for one of the most daring beings in the creation, a contemner of God, who explodes his laws by denying his existence.

If you were so unacquainted with mankind, that this character might be announced to you as a rare or singular pheno

menon, your conjectures, till you saw and heard the man, at the nature and the extent of the discipline through which he must have advanced, would be led toward something extraordinary ; and you might think that the term of that discipline must have been very long,—since a quick train of impressions, a short series of mental gradations, within the little space of a few months and years, would not seem enough to have matured such supreme and awful heroism. Surely, the creature that thus lifts his voice, and defies all invisible power within the range of infinity, challenging whatever unknown being may hear him, and may appropriate that title of Almighty which is pronounced in scorn, to evince his existence, if he will, by his vengeance, was not as yesterday a little child, that would tremble and cry at the approach of a diminutive reptile.

But indeed it is heroism no longer, if he knows that there is no God. The wonder then turns on the great process, by which a man could grow to the immense intelligence that can know there is no God. What ages and what lights are requisite for this attainment ! This intelligence involves the very attributes of Divinity, while a God is denied ; for unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages, that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity, by being one himself, he cannot know that the Being, whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd ; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous.

FOSTER.

FAMILY WORSHIP.

From the Life of the Rev. Philip Henry.

It is the judgment of archbishop Tillotson, in that excellent book which he published a little before his death upon this subject

"That constant family-worship is so necessary to keep a live a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of christians, or indeed to have any religion at all." How earnestly would Mr. Henry reason with people sometimes about this matter, and tell them what a blessing it would bring upon them and their houses, and all that they had. He that makes his house a little church shall find, that God will make it a little sanctuary. It may be of use to give a particular account of his practice in this matter, because it was very exemplary. As to the time of it, his rule was, commonly the earlier the better, both morning and evening ; in the morning before worldly business crowded in, "early will I seek thee ;" he that is the first would have the first ; nor is it fit that the worship of God should stand by and wait while the world's turn is served. And early in the evening, before the children and servants began to be sleepy ; and therefore, if it might be, he would have prayer at night before supper, that the body might be the more fit to serve the soul in that service of God. And indeed he did industriously contrive all the circumstances of his family-worship, so as to make it most solemn and most likely to answer the end. He always made it the business of every day, and not (as too many make it) a by-business. This being his fixed principle, all other affairs must be sure to give way to this. And he would tell those who objected against family-worship, that they could not get time for it ; that if they would but put on christian resolution at first, they would not find the difficulty so great as they imagined ; but after a while, their other affairs would fall in easily and naturally with this, especially where there is that wisdom which is profitable to direct ; nay, they would find it to be a great preserver of order and decency in a family, and it would be like a hem to all their other business, to keep it from ravelling. He was ever careful to have all his family present at family-worship ; though sometimes, living in the country, he had a great household ; yet he would have not only his children and sojourners (if he had any) and domestic servants, but his work-men and day-labourers, and all that were employed for him, if they were within call to be present to join with him in this service ; and as it was an act of his charity many times to set them to work for him, so to that he added this act of piety, to set them to work for God. And usually when he paid his workmen their wages, he gave them some good counsel about their souls : yet if any that should come to family-worship were at a distance, and must be staid for long, he would rather want them, than put the duty much out of time ; and would sometimes say at night, "Better one away than all sleepy."

Anecdote.

A certain libertine of a most abandoned character happened accidentally to stroll into a church, where he heard the *fifth* chap.

ter of *Genesis*, importing that so long lived such and such persons, and yet the conclusion was they died. *Enos* lived 905 years, and he died—*Seth* 912, and he died—*Methuselah* 969, and he died. The frequent repetition of the words he died (notwithstanding the *great length* of years they had lived) struck him so deeply with the thought of *death*, and eternity, that it changed his whole frame.—He attended the remainder of divine service with the utmost *seriousness* :—went home and prayed earnestly to God for forgiveness and the assistance of his Holy Spirit ;—and became, from an infamous libertine, a most exemplary christian.

OBITUARY.

FOR THE CHRISTIAN HERALD.

"The Lord gave, and the Lord hath taken; blessed be the name of the Lord."

DIED, on Saturday evening, the third of April, after an illness of six days, and in the fifteenth year of her age, Miss MARY LIVINGSTON, eldest daughter of Edward P. Livingston, Esq. of Clermont. The Christian fortitude, hope, and joy, displayed by this young Lady at the solemn hour of death, forcibly point out to parents the duty and advantages of bringing up their Children "in the nurture and admonition of the Lord." At a very tender age she had been accustomed to hear such parts of the Holy Scriptures as it was supposed she could understand; and before she had completed her eighth year, she had read, with her mother, the whole of the Old and New Testaments. Since that time, she had devoted a portion of each day to read several chapters of the Bible with the females of the family. The Book of Common Prayer, which she had received from her affectionate grandmother, the late Mrs. R. R. Livingston, she also constantly and attentively perused, as well alone, as with her father; and the Catechism, and several Psalms were committed to memory, and clearly understood, at an early period of her life. She possessed an amiable disposition and a kind heart, and on no occasion was she ever known to employ money entrusted to her own disposal, for any other purpose, than to feed the hungry, and to clothe the naked. Cheerful and happy, she engaged readily in recreations suited to her age, and took great pleasure in accommodating herself to the wishes of her younger sisters. To her parents she was dutiful and affectionate; to all she knew, kind and benevolent. When she was taken sick, it was soon apparent, that Religion afforded her the greatest consolation; she requested her mother to read the Bible to her, and particularly a Psalm which she had just committed to memory. She often prayed, and mentioned, with much pleasure, a Sermon she had heard preached by the Rev. Mr. Montgomery, in which the vanity and insufficiency of the world to make us happy, had been

clearly shown. This truth appeared to dwell greatly on her mind, and she remarked, that if people would only study the Bible, they would be convinced of it also. The idea that her sickness might terminate in death, early occurred, and her addresses to God, in the presence of her mother, that he would cleanse her heart, and make her fit to die, were frequent and devout. When her father returned to her chamber, after being informed that she could not, probably, live many hours, she asked what the Doctor had said, and whether it was his opinion that she must shortly die? He answered, My dear Child, you know that you are very sick, and I fear that you cannot recover; you know, also, that life and death are in the hands of God. Do you trust in him, and in our Lord and Saviour Jesus Christ? Oh, yes, my dear father, was her reply. Observing her lips to move, he inquired what she said? I am praying to God. Do so, said he, and let me hear you. She then addressed her Heavenly Father and Saviour in the most fervent manner. When her mother came near her, she desired her parents to pray with her. After which, on being asked, Whether she was not convinced that Christ had come to save sinners? she answered, Only those who have faith in him. On being interrogated by her Father, Whether she had faith in him? she replied, Oh, yes, Papa! and repeated the Apostle's Creed, and the Lord's Prayer; then told him she had been lately learning another Psalm, and repeated the first 10 or 12 and the two last verses of the 139th Psalm, also some verses from a Hymn of Dr. Watts. Again she prayed to God to bless her parents for instructing her early in Religion, and teaching her to love the Bible. You read it with me, my dear mother, said she; and you, my dear father, often read it for me and instructed me in the Catechism—May my sister read it, and love that Blessed Book. Oh! how gracious and good has God been to me!—To him am I indebted for every thing—I might have been born poor, without friends to take care of, or instruct me; instead of which, I have had loving parents and kind friends, who have allowed me to want for nothing. Only think how kind Christ was, to come on earth to save such poor sinners as I am. Overpowered by the consciousness of her own unworthiness, she asked an affectionate cousin, at her bed-side, Whether she thought her sins would be pardoned? On being answered, That a sense of our sins, and sincere sorrow for them, were the surest grounds to hope for pardon, she again prayed, repeated her confidence in the mercy and merits of her Saviour, declaring that she no longer feared to die. She observed, that it was better for her to die now; for if she lived longer she might become sinful. She then entreated her Heavenly Father to bless all those whose kindness she had experienced during her sickness, mentioning them by name; expressed her gratitude to her Physician, and implored the Divine blessing on him for his care and attention. She also devoutly prayed for her Pre-

ceptor. The following pious ejaculations are most distinctly recollected : " Oh Lord, in thee have I trusted, let me never be confounded," " Oh Lord, deal not with us according to our sins"—"neither reward us according to our iniquities." " If it is thy will, oh Heavenly Father, may this cup pass from me; not mine, but thy will be done." " Oh Lord, thou art the rock of my salvation, and I shall not be confounded." The following was said with great animation : " Who would have thought that this night I should be lying on my dying-bed ! Oh, blessed night for me, for I shall sleep in the arms of Jesus—Oh, what a glorious thing it is, to go to my Saviour's kingdom." It is impossible to enumerate the affectionate remarks she addressed to her parents, and the anxiety she showed lest her death should too sensibly affect her mother, whom she entreated to be consoled, and recollect, that her sisters and brother would still stand in need of that love and kindness, which she and they had ever experienced. Afterwards she became silent and composed, and when asked if she knew her parents ? replied, Yes, you are my dear mother, and my dear father. When asked if she felt pain ? she answered, No pain—quite happy : and continued so to reply as long as she could articulate, and signified the same, by signs when her voice failed, turning to her father and kissing him. After laying some time, during which no groan was heard, nor convulsive motion seen, she ceased to breathe ; and her spirit, as we trust, fled to the bosom of that Redeemer, on whose atonement she had confidently relied, for pardon and eternal happiness.

New-York, April, 1819.

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Continued from page 42.)

SOUTH AFRICA.

THE Societies engaged in Missionary Exertions in this quarter, are, the United Brethren, the London Missionary Society, and the Wesleyan Methodists ; whose attempts began in the order in which the Societies have just been mentioned. The United Brethren had shown what might be effected, by the Divine Blessing on patient endeavours, even among despised Hottentots : the London Missionary Society, without any great expectations at first from this quarter, has multiplied its stations, and laboured with success even among the wildest inhabitants of the Interior : and the Wesleyan Methodists are following in the same vigorous career.

There is a School at Cape Town, formed by Mr. Van Wageningen, from the Central School of the National Society. Mr. Van Wageningen is dead, but the School is proceeding with success.—

Ten or twelve thousand Slaves in Cape Town, at present a prey to Mahomedan Priests from the Interior, call loudly for Christian compassion.

The frequent intercourse with this country, the protection of the Local Government, and the comparative salubrity of the climate and cheapness of living, are circumstances favourable to Missionary Undertakings in this quarter.

LONDON MISSIONARY SOCIETY.

Cape Town—The Capital of the Colony.—George Thom.—Mr. Thom has resided here several years; and has been highly useful to the Europeans, Hottentots, and Slaves. He has taken several long journeys to distant parts of the Colony; preaching, in Dutch, with much acceptance; promoting Auxiliary Societies; and dispensing the Scriptures. He has made application for permission to build a Chapel, for the purpose of instructing the Slaves.

Stellenbosch.—Twenty-six miles from Cape Town.—“Nothing,” says Mr. Latrobe, in his Journal of his Visit to South Africa, “can be more delightful than the shady avenues planted in every street, defending the inhabitants and their dwellings from the burning rays of the sun.”—1802.—J. Bakker.

Mr. Bakker is well attended by Slaves and Hottentots, for whose accommodation places have been erected. His infirmities prevent him from extending his labours.

Caledon—About 150 miles E. of Cape Town, formerly called Zurebrach, from the valley in which it is situated.—1811.—John Seidenfaden.

The number of communicants is 70; and of the School-Children, 50. The people amount to 400; but they are poor. The Place of Worship is insufficient for the accommodation of the hearers. A Bible Society has been formed about three years; and a fund for charitable purposes has been established. Improvements have been made in the cultivation, and in roads and fences. In 1817, 70 quarters of wheat were grown.

Hooge Kraal—About 300 miles E. from Cape Town.—1813.—Charles Pacalt.—The Congregation increases so much, that the Chapel is too small. There are 60 School-Children. Communicants are 34, and they walk worthy of their holy vocation. Others are promising. About 406 rix-dollars were paid in taxes, in the year. The great scarcity of wheat disabled the people from sowing much. This is a flourishing Station.

Bethelsdorp—About 500 miles E. from Cape Town.—1802.—J. G. Messer, Evan Evans, F. G. Hooper.—Erasmus Smit from Grace Hill, and W. F. Corner and J. Goeyman, from Hephzibah, were at Bethelsdorp.

Large tracts of land, at some distance from the village are cultivated. Many trades are carried on. They have now a School House and a Printing Office. Many stockings are knit for sale.

Hats, shoes, cord, mats, and baskets are also manufactured. Waggon-makers (who are also smiths) and carpenters seldom want employ; but the most lucrative occupations are those of sawyers, wood-cutters, and bark-choppers. The settlement has had to contend with many local disadvantages. The Missionaries were, however, encouraged by the success of their labours. In 1816, they baptized 143 Adults; in 1817, there were but 15. The School containing upward of 300 Children, was in a favourable state. A new Church is building. The Settlement has 45 well-cultivated gardens.

Mr. Latrobe has placed the natural disadvantages of this situation in a strong light. He makes no doubt, however, but that Dr. Vanderkemp had reasons for his choice, which would have exhibited to the mind of a candid inquirer the truly sincere and religious motives by which he was actuated.

The Church, built by Dr. Vanderkemp, is a monument of the peculiarity of his taste. Mr. Latrobe thus describes it—The Church consists of two buildings, placed together nearly in a right angle. The inner walls meet; the outer are connected by a wall, elliptical in its form. In the middle of this junction, the Minister's seat and desk are placed: thus he may be seen and heard by the whole audience, though the men and women, who sit separate, cannot see one another.

With reference to the disadvantages of this Settlement, the Directors remark—We hope that this Station, the external appearance of which has excited so much censure, is now in an improving state. The spot, indeed, was ill chosen, and labours under great disadvantages: but the spiritual benefits received by many persons have far exceeded, in real importance, all its external defects.

In 1817, the state of the Settlement was as follows—Baptized, 15 Adults and 34 Children; excommunicated, 15; received again, 6; marriages, 24; births, 45; deaths, 16; added to the Settlement, by permission of the Government, 34.

Theopolis—About 600 miles E. from Cape Town.—1814.—J. G. Ullbricht, G. Baker.—This Settlement, being but two miles, from the sea, and near rivers and a wood, has many advantages for a comfortable subsistence. Much land is cultivated. The cattle are increased. There are upward of 80 gardens each of about an acre. The Caffres occasionally plunder.

Many have been brought to the knowledge of the Lord. The Communicants are 87;—39 men, and 48 women. An Auxiliary Missionary Society produced, in the year, about 157.

Kat Revier—In Caffraria, a country to the Eastward of the Colony, beyond the Great Fish River, 700 miles from Cape Town.—Kat Revier (Cat River) is 200 miles N. E. of Bethelsdorp.—1816.—Joseph Williams, *Missionary*, and Jan Tzatzoo, a Native son of a Caffre Chief, settled here, and were well received. Th

principal Chief, King T'Geika, professed to be convinced of his sinful state, and desirous of receiving the Gospel. A house was built, a garden formed, and ground enclosed for corn. About 100 Caffres attended Public Worship, with much seriousness. The number at the Settlement was 138. When the Governor visited Caffraria, and expressed a hope that T'Geika would protect the Missionaries in case of war, he answered evasively and sarcastically, "It is shameful for the Caffres to steal and murder, now they have got God's Word."—"This T'Geika," says Mr. Messer, "is a particularly deep and politic barbarian king."

Jan Tzatzoo left Mr. Williams, and went to Theopolis; and, about the 24th of August, of last year, it pleased God to call Mr. Williams from his labours. His situation has been arduous. There is reason to hope that the Mission will be encouraged and assisted by the Colonial Government. The prevalence of the Gospel among the Caffres would give security to the Borderers, and prevent the lamentable depredations and murders which have taken place. Mr. John Brownlee and Mr. Tayler will probably be fixed in this Station.

Hephzibah—In the Bushmen's Country, North of the Colony—formerly called Rhinoster Fountain.—1816.—W. F. Corner, *Missionary*, and J. Goeyman, *Native*, were ordered to leave the Station; but the Governor permitted Mr. Moffat and Mr. Kitchman to proceed thither.—See *Bethelsdorp*.

Griqua Town—North of the Colony—about 700 miles N. E. of Cape Town—near the Great Orange River.—1802.—William Anderson, Henry Helm, P. Berend, J. Hendrick, P. David, Piet Sabba, *Natives*.—The Missionaries have laboured, at this remote Station, with great success, for many years; and, at times, amidst great difficulties. It has been, of late, in favourable circumstances. A revival has taken place, chiefly among the females. An Auxiliary Missionary Society has been established: the people, having no money, contributed cattle and elephants' teeth. Attendance on Public Worship was good: the hearers had increased.

New Lattakoo—North of the Colony, on the Kroomans' River, a little South of Lattakoo, which is between 7 and 8 degrees North of the latitude of the Cape.—1817.—Robert Hamilton.—Mateebe, the King of Lattakoo, and part of his people, removed, with the Missionaries, to this spot, and built a town which has been named New Lattakoo. There are encouraging appearances at this Station. The Missionaries were in the full confidence of the King and his Chiefs. Many of the Bootsuannas daily attend the preaching of the Gospel: some seem impressed by the Word. A Church, 40 feet by 15, was begun on the 16th of February.

In the neighbouring parts, there is an open field among the Corannas. With the Bushmen there was peace all around; and, at two places among them, Native Teachers were employed. At

Malapeetze, Cupido labours; and Makoon, who earnestly wishes for a Missionary, visits Cupido for religious instruction.

Bethesda—North of the Colony—about 700 miles from Cape Town—on the North side of the Great River.—1808.—Christopher Sass.

Mr. Sass judged it expedient to remove his Station to the north side of the Great River, where he finds a number of Bushmen, who are very desirous of a Christian Teacher. Many instances of the power of Divine Grace have been discovered.

Jerusalem—Formerly called Africaner's Kraal; and, afterward, Peace Mountain—beyond the Colony, about 550 miles North of Cape Town.—1815.—F. Ebner, Robert Moffat.

Mr. Moffat lately joined Mr. Ebner. It was intended to remove to a more eligible situation, further north, and more in the midst of Africaner's people.

Prospects were favourable. About 400 attended Worship. Forty persons, Converts and their Children, had been baptized; and 40 couple married. The Converts walk consistently. The School prospers. Civilization and cultivation advance.

Bethany—Formerly called Klip Fountain—North of the Colony—55 miles North of the Great River.—H. Schmelen, J. Kitchingman, J. Marquard.—Mr. Kitchingman has lately joined his brethren. No recent accounts of the state of the Settlement have been received.

Tulbagh Drosdy—About 40 miles North from Cape Town.—Ariel Vos, Cornelius Kramer, John Taylor.—The School and Congregation at Tulbagh appear to be in a flourishing state; and the fruits of Mr. Vos's labours are visible in the lives of many. Mr. Vos preaches also at places in the vicinity. At Bosjesveld, also, Mr. Kramer has laboured with success.

Mauritius—Or, Isle of France—an Island, East of Madagascar, inhabited by French Colonists, but belonging to Great Britain, —1814.—John Le Brun.

Mr. Le Brun has a Chapel, which contains about 300 persons, and is well filled. He has a School of about 90 Boys. In the midst of a depraved state of morals, a great change has been wrought in some. There are 25 Communicants.

Madagascar—An immense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.—Thomas Bevan, David Jones.—These Missionaries, who were educated in Wales and afterwards studied at Gosport, reached Mauritius on the 9th of July. Governor Farquhar being now in this country, they applied to the Acting Governor; who discouraged their proceeding to Madagascar, chiefly on account of the Slave Trade, in which almost all the Europeans engage, notwithstanding the Treaty entered into with the King of Ova. They ventured, however, to proceed to their destination, and arrived in safety: but

it was uncertain whether they would be able to continue; the political relations, which had subsisted between the King of Ova and the Governor of Mauritius, having ceased.

A Station, called *Grace Hill*, formerly *Thornberg*, and sometimes *Vanderwalt's Fountain*, in the country of the wild Bushmen, about 500 miles from Cape Town, which was formed in 1814, has been, for the present, suspended. The Missionary, *Erasmus Smit*, is at *Bethelsdorp*. The Station is likely to be resumed, on the arrival of the Deputation at the Cape.

(To be Continued.)

BAPTIST MISSION.

Extract of a Letter from the Junior Brethren, dated

Calcutta, July 22, 1818.

THE events which have occurred, since we despatched our last quarterly letter, together with the season of the year, lead us at this time to address you rather earlier than we should otherwise have done.

In the Bengalee department we first mention schools; in which, indeed, at the date of our last letter, we hoped to have increased our exertions to a greater extent than we have yet been able to realize. This hope was confirmed by the request of a benevolent gentleman, possessed of considerable influence in Calcutta, that we would draw up a memorial, stating the advantages that result from schools, the opportunities presented in this city for their increase, and our desire to receive that support which was necessary to enable us to engage more extensively in them. Although no effect has yet been produced by this memorial, our expectations from this quarter are by no means relinquished. It is our desire to enter pretty fully into exertions of this kind, which we shall do with the greatest confidence, as *Mr. Penny's* intimate acquaintance with *Mr. Lancaster's* system will enable us to apply, in the most efficient manner, the money with which we may be entrusted; while he and *Mr. Pearce* are desirous of devoting to this object the whole of the time which remains from their other engagements. The necessity for increased exertions in this department will appear when it is known that, besides the two schools which we reported in our last communication, two new ones in populous parts of the city, for which we have taken ground for, and are building houses, and one school under the superintendence of the brethren at *Serampore*, no other means of this kind are at present employed in connexion with the propagation of Christianity amongst the inhabitants of Calcutta.

We would wish to give to native schools the importance that belongs to them, and consider them as furnishing important aid in missionary work, by communicating much useful knowledge, and by preventing the implantation, or at least checking the

growth of those prejudices and dangerous errors, which operate so powerfully against the reception of the gospel. We ought, however, to look upon their aid as entirely subordinate, and never to forget that the preaching of the gospel is the means appointed by the Head of the church for the extension of his kingdom, and that which he has always honoured with the greatest success. In this part of missionary labour we are happy to say, that we have been enabled of late considerably to extend our efforts in the Bengalee. In two places of worship, the gospel is regularly preached once, and sometimes twice a week. Another, somewhat larger, which is in a state of considerable forwardness, we expect to occupy in the course of a fortnight; and as soon as ground, in eligible situations, can be obtained, we shall commence building three others. These, with our present number, will be quite sufficient to employ us, and to lead to such arrangements as will enable one, or another, to be amongst the Bengalees every day. Besides these daily services amongst the natives in Calcutta, Mr. E. Carey proposes, when the rains have ceased, to commence an annual itinerancy of two or three months continuance, through the province of Bengal, in different directions; during which, with the assistance of a native convert, he will embrace every opportunity of sowing the seed of the word of life, with the hope that it may produce a hundred fold.

With respect to the success that has attended our labours amongst the natives, we cannot say much. The husbandman must first *labour* before he be partaker of the fruit; and we consider that a course of steady and persevering effort is necessary before any effectual impression can be made on this people. It gives us, however, great pleasure to witness the spirit of hearing which has been excited, and the increasing attention which is given to the preaching of the gospel; so that in either of our places of worship we can always obtain a congregation of 50 or 60, generally upwards of 100, and sometimes approaching to 150 people; who, in most instances, listen with considerable attention, although in others there is a strong disposition to cavil and object. They generally afford, during the time they remain present, as serious an appearance as most English congregations. During the period of one service of two or three hours continuance, we have perhaps three perfectly different congregations, who are successively addressed by two, three, or four preachers. We have not, however, been entirely without encouragement. A man who regularly attends the Bengalee preaching, has called upon us, accompanied by a woman with whom he had been living in an illicit connexion; his mind seemed to have received serious impressions, and both requested that they might be united in a lawful manner. In that part of the city where our brother Sebukram lives, there are also several inquirers, of whom we hope well, although we are unable, from an imperfect acquaint-

ance with their characters, to speak with certainty of them. Various considerations have suggested the propriety of having a place for the reception of inquirers; and for this purpose we intend to accept the offer of a piece of ground, for three years, from a kind friend, and to build upon it a house adapted to the accommodation of such interesting characters. In the course of a month or six weeks, we shall commence building.

In the English department we are still labouring with much the same success as when we last addressed you. The congregation at Lall Bazaar chapel, fluctuates much. Sometimes we have few hearers, and on other occasions we are well attended. Many strangers are to be found in the congregation, who never make themselves known to us.

The Tuesday evening lecture, generally preached by our venerable brother Dr. Carey, has lately been resigned to the resident pastors of the church. Dr. Carey expressed his desire, on account of his declining strength, to relinquish this weekly exercise. He had, for many years, been engaged in this, to the great satisfaction of the church and congregation, and it is our earnest prayer that he may soon feel himself so much established in health as to resume this exercise. Our weekly prayer-meetings are sometimes well attended, especially the one held at the house of our highly-esteemed deacon and friend, brother Gordon. It is his delight to open his doors for the worship of God: his house has undergone much alteration, and has been considerably enlarged to accommodate those who attend. And not only in this manner does our valued friend countenance and support the social band in his own house, but he never fails to set the example of constant attendance wherever our other prayer-meetings are held: indeed, some of them would much decline, if not altogether die, but for his exertions.

While on the subject of prayer-meetings, we cannot refrain from mentioning, that on the second Saturday evening in each month, we meet with our esteemed brethren Townly and Keith, for the purpose of imploring the Divine blessing on our labours as missionaries, in Calcutta. This meeting is undoubtedly productive of good, and serves to strengthen the cords of brotherly love. It is entirely distinct from our public monthly missionary prayer-meeting: this is well attended, and often these seasons are very refreshing.

Our congregation in the Fort has gradually increased, and there are many pleasing appearances of the power of Divine grace in the 59th regiment. On July the 2d, early in the morning, two of the soldiers were baptized, and on then next sabbath day were received into the church. Many of the women in the regiment have attended divine service for a long time past, and a serious concern for salvation seems to prevail amongst them. Several began to inquire earnest for their eternal welfare, and formed a private meeting.

amongst themselves for reading the scriptures and prayer. Their meetings were held in the quarters of the serjeant-major of the regiment, who is a serious man, and whose wife is at the head of this band of women. They have been visited two or three times, and examined respecting their religious experience : at this meeting about 16 or 17 attend. Many of the brethren have been much afflicted of late, which has caused us to visit the hospital. A place of worship has been allowed the religious soldiers there, and sermons have been preached to the emaciated inhabitants of this house of mourning; and lately one brother departed this life in peace, giving much satisfaction to his surviving comrades. Our Calcutta Baptist Auxiliary Society will, we hope, ultimately be an efficient agent in accomplishing your benevolent plans in India : its subscriptions at present amount to about 100 sicca rupees per month. This sum is small, it is true, and the Society itself has to struggle with difficulties; but we believe it is destined to live, and to be a great blessing to the heathen around us. Two Branch Societies to this have been formed : one is amongst the heathen in Fort William; the other amongst the brethren of the 24th regiment at Dinapore. This last bids fair to be a flourishing one indeed.

Having thus, esteemed brethren, given you an account of our circumstances and prospects, we again affectionately entreat your advice and assistance in our future proceedings. We pray that God himself may bless you, and render you the means of communicating abundant blessings to the heathen; and when the spirit of prayer and supplication is poured out upon your assemblies, and when in secret you supplicate the extension of the Redeemer's kingdom in this benighted country, we hope you will not forget,

Your affectionate fellow-labourers and
servants for Christ's sake,

John Lawson.	James Penney.
Eustace Carey.	Wm. H. Pearce.
Wm. Yates.	Wm. Adam.

P. S. We are sorry to have to condole with the Society, in the severe and alarming affliction of one of the most useful of missionaries, our esteemed brother Chamberlain. He has for some months been labouring under a severe attack of asthma, that has totally laid him aside from all exertions, and brought him to the brink of the grave. We sincerely pray that God may dissipate our fears, and for the welfare of our Mission, and in compassion to the heathen, restore him to health, and prolong his valuable life. The last accounts from Monghyr respecting him have been very gloomy.

It is also with poignant sorrow we have to inform you of the death of our lamented sister, Mrs. Sutton. She departed yesterday morning, the 21st, at 7 o'clock, after a struggle of about seven

hours. Brethren Adam and E. Carey, upon our receiving the intelligence, went immediately to Serampore, to visit brother Sutton in his distress. Her confinement was a remarkably favourable one, and nearly a fortnight had elapsed, and no alarming symptoms had been observed by any one. Her change was sudden and astonishing. She was not sensible for several hours before she died, but nearly in the last conversation she had with brother Sutton, expressed her firm confidence, that God would do what was right with her and hers. May our compassionate God comfort and bind up the heart of her afflicted and aged mother!



CHURCH MISSIONARY SOCIETY.

State of the Jews at Jerusalem.

Mr. Burckhardt writes—"The Jews of Jerusalem are under seven Chiefs, called Procurators or Deputies, who are nominated by the Jews themselves. These persons settle causes at law among their countrymen. A Jew, desirous of buying a Hebrew Testament, did not venture to do so till he had shown it to one of the Procurators. Their religious affairs, in general, are under the government of the Rabbis, who had formerly the right of nominating the Rabbis of the neighbouring towns; but, for about 20 years past, this practice has ceased.

"It is said that the total number of Jews amounts to 12,000; but this varies, as many of the Jews come to Jerusalem to stay only for a limited time. Among the Jews are many old men; as people advanced in age come from all parts of the world to die there, hoping to escape certain pains after death, which they suppose to be remitted to them who finish their days in the Holy Land."

Remarks on Holy Places in Palestine.

"Of course, I did not fail to visit several holy places; such as, the Holy Sepulchre, and the Place of the Nativity. If you should ask me whether I felt any thing very great at the sight of them, I must answer, "No." I know not whether it proceeds from a hardness of heart, or from the circumstance, that I am in general averse from that sort of religious emotion which enters simply by the senses, and where the spirit finds no substantial nourishment. All this curdling of the blood, this trinket-selling, and these holy perfumeries, seem to me not to have the value of one single truly religious thought. When I desire to see and hear the Lord Jesus in person, it is not that I may gaze upon the traits of his countenance, or hear the sound of his voice; but

rather it would be, that I might see Him act; and listen to his words, to penetrate into the sense of them.

"It may be said, and with some reason, that objects of sense serve to rouse the thoughts; but I think that a good Sermon, of half-an-hour's length, on the Resurrection of Jesus Christ, is better suited to excite and keep up a lively devotion, than fixing the eye for a whole day on the Holy Sepulchre; for what enters by the sight strikes us strongly but for a moment; while the word spoken is able to interest us a hundred times longer. I saw an Arminian Priest reading by himself near the Holy Sepulchre. If he was reading, as I suppose, the History of the resurrection, he might exclaim, at every line—'This, too, took place on this very spot.' Truly this must needs be a rare pleasure; but when Religion is the subject, rarity is not the thing to be aimed at, but fruit for life.

"It is remarkable that the external actions rendered sacred by Jesus Christ, are actions which may be performed in almost every place and at every time: on the contrary, there is but one Holy Sepulchre in all the world; and, supposing that to be destroyed, who can make a new one? We may observe, also, that we never read of Jesus Christ's having consecrated an Altar or an Image, or any material substance: which proves to me that such things ought not to be considered as essential or necessary. If, in reality, the Holy Sepulchre is a holy thing, then I maintain that all the Europeans and Christians in general have been, ever since the Crusades, the most irreligious, the most inconsistent, and lax characters in the world, for not having rescued this supposed inestimable jewel from the hands of the Turks.

All this, notwithstanding, I am in no wise disposed to depreciate the pious sentiments felt by those devout souls who kiss a hundred times the Holy Sepulchre—the greater part of them perhaps with a sincere love for Jesus Christ"

The Advantages of Printing at Places reputed Holy.

While we may learn, from the just views of Mr. Burckhardt, to estimate the comparative value of Holy Affections to Holy Places, he will teach us still to avail ourselves of the reputation of such places in conferring the highest benefits on others.

"It is to Rome," he observes, "that all the Levant has been indebted, for many ages past, for a quantity of books printed there in the Eastern Languages, for the use of the Orientals; while the other nations of Europe have forgotten the natal country of their religion, now in slavery. Such books as are destined for the Christians of the Levant, should be printed in some place renowned in Sacred History; because these Christians, priding themselves on their natal place, which they believe to be far more holy than all other spots in the world not mentioned in the Bible, despise all those things of a sacred nature which do not

emanate from a place holy like their own. For this reason, I wish the Arabic Printing Press of Malta, when such shall exist, the best possible success—the Island of Malta being a Holy place.”

DOMESTIC.

Third Anniversary of the American Bible Society.

On the 13th inst. the Third Anniversary of the American Bible Society was celebrated in this city. The Officers and Members of the Society met at the New-York Institution at 10 o'clock, A. M. and proceeded to the Assembly Room of the City-Hotel, in Broadway. At 11 o'clock, the Hon. ELIAS BOUDINOT, President of the Society, took the Chair. The 96th Psalm was then read by the Rev. James Milnor, Rector of St. Georges's Church in this city, and Secretary for Domestic Correspondence of the Society, and the meeting opened by an impressive, affectionate, and fervent Address from the President.

The Annual Report of the Society, containing an interesting and highly satisfactory account of the proceedings of the Board for the past year, was then read by the Rev. James M. Matthews, pastor of the Dutch Church in Garden-street, in this city. By this document it appears that the Society have printed, during the last year, 47,329 copies of the Bible, and 24,000 copies of the New Testament, and during the three years of its existence 105,270 copies of the Bible and Testament. The amount of its funds received during the past year is \$42,723 94; of which have been paid by Auxiliary Societies \$27,919 78, and \$6,771 92 by congregations and individuals for the purpose of constituting their pastors members for life, and the residue by contributions from members, donations, bequests, &c. The number of Auxiliary Societies is *one hundred and ninety-two*.

After the Report had been read, the following Resolutions were unanimously adopted, viz.

On motion of the Hon. Jonas Platt, one of the Judges of the Supreme Court of the state of New-York, seconded by the Rev. Gardiner Spring, of the Presbyterian Church, in Beekman-street, in this city:

Resolved, That the Report now read be received and adopted, and that it be published under the direction of the Board of Managers.

On motion of the Rev. Dr. Neill, of the Presbyterian Church, Philadelphia, seconded by the Rev. Dr. M'Dowell of the same church, Elizabeth Town, New-Jersey:

Resolved, That the thanks of this Meeting be given to the

Board of Managers for their persevering attention to the business of this Society.

On motion of Thomas Eddy, of the Society of Friends, seconded by Elias Boudinot Caldwell, Esq. of the city of Washington :

Resolved, That the thanks of this Society be given to the Treasurer and Secretaries, for their unremitted and valuable services during the past year.

On motion of the Rev. Dr. Wharton, of the Episcopal Church, Burlington, New-Jersey, seconded by the Rev. Dr. Hall, of North Carolina :

Resolved, That the thanks of this Meeting be given to the congregations and individuals who have, since the last Report, made their pastors members for life of this Society.

On motion of the Hon. Peter A. Jay, Recorder of the city of New-York, seconded by the Rev. John Williams, of the Baptist Church in this city :

Resolved, That the thanks of this Society be given to the President for attending and presiding at this Meeting, notwithstanding his advanced years and bodily infirmity.

In support of the resolutions, as they were severally moved and seconded, highly interesting and eloquent addresses were delivered by Judge Platt, the Rev. Messrs. Spring, Neill, M'Dowell, and Wharton, and by Messrs. Eddy, Caldwell, and Jay.

The assembly collected on the occasion was much more numerous than at either of the preceding years, and of the highest respectability. Among the persons present were, his Excellency Governor Clinton, the Hon. Smith Thompson, Secretary of the Navy of the United States, Gen. Matthew Clarkson, and John Bolton, Esq. Vice Presidents of the Society, Hon. Brockholst Livingston, one of the Judges of the Supreme Court of the United States, the Judges of the Supreme Court of this state, who, as a mark of respect for the occasion, adjourned the court to attend the meeting, the Mayor and Recorder of the city, President Day, of Yale College, Connecticut, and a numerous body of the Reverend Clergy from this and other states. Among the peculiar gratifications experienced by the Society and its friends, we must not omit to mention that derived from the presence of their aged and venerable President. Being advanced beyond that extreme period of life which the scriptures emphatically declare to be labour and sorrow, and having been for a large portion of the time for several years past confined to his room by severe bodily infirmity, he has twice in succession been able, by the blessing of God, to meet his brethren and friends on the Anniversary of the Society, of which he may emphatically be called the Parent, as well as the most liberal and munificent Benefactor, to preside at their meeting, and to join with them in manifestations of sacred joy at the success of their united labours. Considering each opportunity as *the last*, he appears like the prophet of old, to be ready and willing, in deep and humble submission

and gratitude, to say—"Lord now lettest thou thy servant depart in peace."

The following persons were elected Managers, to supply the vacancies which have occurred by constitutional provision and otherwise, viz.

John Adams,	Henry Rutgers,
Cornelius Heyer,	Francis B. Winthrop,
Peter W. Radcliffe,	Thomas Shields,
Robert Ralston,	Thomas Stokes..
John R. B. Rodgers, M. D.	

Quarterly Extracts of the Amer. Bible Society, for Feb. 1819.

(Concluded from page 56)

Extracts from the Third Report of the Long-Island Bible Society presented 16th September, 1818.

There were forty-two Bibles sold during the last year, and ninety-six Bibles and forty Testaments, gratuitously distributed; making the whole number of Bibles and Testaments, distributed gratuitously since the commencement of the institution, to be three hundred and fifty-one of the former, and one hundred and forty of the latter.

Extract from the Seventh Report of the New-Hampshire Bible Society, presented September 16, 1818.

As our Society is an auxiliary to the American Bible Society, our distribution of the Sacred Scriptures is now confined to New-Hampshire, except occasionally supplying some on our borders. After providing for this distribution, we transmit what our resources will admit to the National Society.

The Board, immediately after their appointment, voted a donation to that Society, not exceeding five hundred dollars. It is cause of regret, that it was not transmitted in season to appear in their Second Annual Report. Nor has it been as yet convenient to transmit any more than two hundred and fifty dollars. This, with other remittances by donation, and for the purchase of Bibles, makes an amount of one thousand three hundred and ninety-seven dollars, which has been forwarded to the National Society.

The Treasurer, as directed by the Committee of the Board, has purchased the past year, one thousand and sixty-four Bibles, and eleven hundred Testaments.

The whole amount of Bibles and Testaments purchased for the Society, is now six thousand seven hundred and sixty-four Bibles, and two thousand six hundred Testaments, exclusive of nearly seven hundred Bibles which have been purchased for distribution in western sections of our country.

It must be highly gratifying to the members and patrons of the

Society, that the copies of the Scriptures, which are now circulated, are of so excellent a quality. This circumstance, we would hope, will give a new excitement to their liberality. Such a precious volume as the Bible should never be printed on mean paper, or make a mean appearance. But it should command attention and respect by its good impression.

The novelty of distributing the Scriptures gratuitously, has in a measure subsided among ourselves; but still it is attended with interest and pleasing proofs of its utility. And the Board are persuaded, that by proper attention and ample means, it may yet be carried to greater extent, and produce more important effects. There is a multitude of poor children in the state, who ought to be supplied first with Testaments and then with Bibles. The rising generation are the hope of our country, as well as of the Church of God. The moral and religious habits which these form in early life, are of unspeakable importance to themselves and to the community. Poor children should receive the particular attention of Bible Societies and their agents. For their special benefit, it is hoped that the Board will be able to adopt some efficient measures, and receive ample encouragement and prompt assistance from the liberal and well disposed in all parts of the State.

The Bible and Tract Society of Dartmouth College, since our last anniversary, has voted unanimously to become auxiliary to this Society; and forwarded a donation of twenty dollars to the Treasurer.

It gives us much pleasure to see the members of our College thus forward in the diffusion of the word of God. We trust that it will be attended with a special blessing.

On the whole, we have reason to believe, that a habit of Christian beneficence is extensively forming in this state. We wish to see it more and more strengthened and extended. Thus the sons and daughters of New-Hampshire will perform an honourable part in achieving the universal triumph of the Gospel of the grace of God.

From the Sixth Report of the VERMONT BIBLE SOCIETY, presented October 14, 1818.

It will be recollected with pleasure, that this Society is auxiliary to the American Bible Society. So well are the inhabitants of our own State furnished with Bibles, that it is believed a large proportion of our funds may in future be placed at the disposal of the National Institution. By order of your Directors, four hundred dollars were forwarded to its treasury soon after our last annual meeting. This sum is double to that appropriated in the same manner the preceding year, and we believe a still larger sum may be thus appropriated the present year. The usefulness of this Society, in future, will depend chiefly on its connexion with

the American Bible Society, and the aid it will afford to that important Institution, in sending the Bible to destitute portions of our own country, to the savage tribes of the western wilderness, and to the more populous, and not less destitute nations of South America and the Eastern world.

Anniversary of the United Foreign Missionary Society.

The United Foreign Missionary Society held its Second Annual Meeting in the Dutch Church in Garden-street, on Wednesday last at 4 o'clock P. M. The following Officers and Managers were chosen for the ensuing year.—

Steph. Van Rensselaer Esq. *President*.—Robert Lenox, Esq. Peter Wilson, L. L. D. Joseph Nourse, Esq. Rev. Dr. Greene, Rev. Dr. Livingston, Rev. Dr. Proudfit, *Vice Presidents*.

Rev. Dr. Milledoler, *Corresponding Sec'y*.—Mr. Z. Lewis, *Recording Secretary*.—Mr. Divie Bethune, *Treasurer*.

Rev. Dr. Richards, Rev. Dr. Griffin, Rev. Dr. Romeyn, Rev. Dr. M'Dowell, Rev. Mr. Spring, Rev. Mr. Rowan, Rev. Mr. Woodhull, Rev. Mr. M'Leod, Mr. R. Havens, Mr. S. Lockwood, Mr. J. Little, Mr. Isaac Heyer, Mr. G. B. Vroom, Mr. M. Schoonmaker, Mr. Wm. Wilson, Mr. H. Rankin, Mr. J. Borland, Mr. J. Forsyth, *Managers*.

In the Evening of the same day, the Annual Report was read, and a sermon was delivered by the Rev. Dr. Griffin before a numerous and respectable audience, who contributed about 270 dollars for the benefit of the Institution. The Sermon was highly eloquent, interesting, and appropriate; and a copy of it, we hope, will be obtained for the press.

Anniversary of the New-York Sunday School Society.

THE THIRD ANNIVERSARY MEETING of this Society was celebrated on Tuesday evening the 11th inst. in the Methodist church in John-street.

RICHARD VARICK Esq. *President* of the Society took the chair at half past 7 o'clock, and the meeting was opened with prayer by the Rev. P. Milledoler, D. D. of the Dutch Reformed church. The minutes of the last Annual Meeting, under the Constitution of the Society were then read by the President.

MR. ELEAZER LORD, Secretary of the Society, read the Annual Report which contained an interesting account of the progress of this important Institution under the patronage of which, there are thirty-six schools containing about three thousand seven hundred children and adults receiving literary and religious instruction, from nearly four hundred Superintendents and Teachers. Highly interesting addresses were made on the occasion by the Rev. Messrs. G. Spring, of the Presbyterian Church, H. I. Feltus of the

Episcopal Church, J. Williams, of the Baptist Church, the Rev. Dr. Milledoler, and Mr. James Eastburn; and the meeting was closed with prayer by the Rev. Mr. Spring.

Anniversary of the Marine Bible Society of New-York.

The Second Anniversary of this important Institution was celebrated on Wednesday evening the 5th inst. in the Methodist church in John-street. Jonathan Little, Esq. President of the Society, took the chair at 8 o'clock, and the meeting was opened with prayer, and the Annual Report read by the Rev. Ward Stafford, Corresponding Secretary. Motions were made and seconded by Rev. Dr. Romeyn, Theodore Dwight, Esq. Mr. John Adams, Mr. J. R. Hurd, Capt. Obadiah Congar, Capt. Jonathan Eldridge, Capt. A. Welden. Several of whom made appropriate and interesting addresses on the occasion.

New-York Evangelical Missionary Society of Young Men.

[As we shall have occasion to notice the stations occupied by this Society in our "Survey of Missionary Stations," we shall at present give only the following extracts from the Second Annual Report presented 2d December, 1818.]

"Thus far the Lord has helped us. It is manifest to those who contrast the present moral condition of this neighbourhood with its character six months ago, that God has performed a work here which calls for the devout and grateful acknowledgements of his people. Its effects are by no means confined to those individuals who are, in the most important sense, its subjects. A religious influence is becoming gradually more apparent and extensive among those who are not truly pious. Christians of other denominations are excited to greater and more successful activity. The neighbourhood is acquiring a character which is inducing respectable and pious families to make it their place of residence; so that the hope is already indulged that this section of the city will, within a short period, be numbered among the more favoured part of our Zion. Several instances of hopeful conversion have occurred since the date of my last communication, and a few individuals are now under religious impressions. The work is still silently and gradually progressive."

"In Wilkesbarre a spirit of prayer amongst the little flock of Christ has appeared to increase; and the few who are anxiously waiting for the consolation of Israel take courage that a more general seriousness and spirit of inquiry begins to prevail. But it is yet a dark day in Wilkesbarre. But of Kingston, blessed be God, I can present a brighter picture. There has been for some time past an evident and increasing solicitude among the people: a few individuals have expressed a deep though silent anxiety for their souls.

"We cannot but express our high gratification that your Missionary has instituted two Bible Classes, who weekly recite several chapters from the Bible, and listen with interest and eagerness to the different topics of instruction which they present 'These classes,' says Mr. MILLS, 'comprise the most respectable youth of both sexes in the congregation. This course of instruction has also been the means of introducing a very flourishing Sunday School in the village, which hitherto appeared utterly impracticable for want of teachers. Though the attempt was exceedingly discouraging, I determined' says your Missionary, 'to make a trial; and we have reason to bless God, who hath helped us, and far more than exceeded our expectations. From this experience, I think I sometimes shall learn to hope against hope, and when there is the least probability of success, to make a trial. On the whole, the prospects of the Church in this region are brightening. I believe the general impression is, that this part of Zion has great reason to rejoice in the labours of the Missionaries whom your Society has sent into this very interesting field."

"Perhaps no part of our country affords a fairer prospect of success to missionary labour than this western region. I have made several excursions to different towns, and it seems as if God had inclined their minds to attend to the word, and opened their hearts to receive the truth. The Spirit is now breathing on this wilderness, and the effects are seen and felt in the souls of many who have been dead in trespasses and sins. Your Society may number many new-born souls in this desolate region, who have already become the trophies of victorious grace, as the fruit of your benevolent exertion."

The resources the past year, though far from being adequate to our disbursements, have been considerably increased.

While adverting to the augmentation of their resources, the Board acknowledge the receipt of the following sums, exclusively of the annual dues :

Avails of Collection in City Hotel,	\$191 50
Avails of do in Brick Church,	238 80
From the ladies of one of the congregations in this City, to constitute their Pastor a member for life,	50 00
From the Female Charitable Society of Middletown, (L. I.)	6 25
From an Auxiliary Society of Southold, (L. I.)	17 50
From the Youth's Missionary Society, New-York,	67 92
Amount of Donations from different individuals,	502 25

Amounting to \$1074 22

It has been the purpose of the Directors to make a gradual advance; but they are pained to say, they have been still much

restricted for want of means. They have been willing to feel the pressure of embarrassment, that they might be more urgent in their solicitations for relief. But notwithstanding all their solicitations, they have been obliged to turn a deaf ear to upwards of twenty applications, and those too of the most pressing character, for Missionary aid. Beloved Brethren, is it not time to think more seriously, to feel more strongly, and to act more industriously and strenuously for this exalted cause? Who can put his hand to the plough and look back? Let our Missionaries themselves plead with you:—"The spiritual necessities of infant settlements, and heathen lands, have made an appeal to favoured piety, that sits unmolested within the precincts of the sanctuary, and not with an empty reply. Streams of love have richly and largely flown to create, or be the means of creating, the same holy affection, where abominations, fit to make an angel weep, have made the land groan, and heavens afraid. Think of the situations of piety in such regions, and in such circumstances; you have thought of it—*grateful*, unspeakably grateful, for what *has* been done; yet tremblingly alive, and solicitous for the future. Wanting those barriers which fortify the stronger holds of religion, she feels her weakness and dependence; looking away in the attitude of desire, and with the feelings of hope, to a kindred spirit, where ability rests, and whence the first assistance has been rendered, her language is, though silent, yet easy to be read, '*Will that charity dry up, till we also are made strong?*'" Tell us, Brethren, can our ears be deaf to such a cry as this? Shall not the apprehensions of trembling piety be relieved, and all her tears wiped away? Yes, fellow-labourers, were we to utter the sentiments which pervade this Society, we are persuaded we should publish to the wilderness, that so long as the cause this infant Institution has espoused is capable of progression, so long the Society will progress with it, and never cease from the work; till it is become the fountain of blessing to millions yet unborn.

AMERICAN EDUCATION SOCIETY.

Report of the Directors of the American Education Society on the subject of assigning Beneficiaries to particular Churches or Benefactors.

In a communication to the Directors of the American Education Society, at their meeting, April 14, 1819, the Rev. Sereno E. Dwight, in behalf of the Church under his pastoral care, requested the Directors to give a definite, public expression of their opinion on the following interesting question, viz.: *Whether it is expedient, that the Directors should select Beneficiaries by name, as the particular objects of the charity of individual churches or benefactors.* From the sincerest respect to those, who have made

this request, as well as to other churches and individuals, who have been contemplating the same subject, the Directors are induced to give in the following communication, a public expression of their opinion on the question which has been thus brought before them.

The Directors cannot but feel the highest gratification in the active zeal, which has been excited in churches and individuals, as well as in the community at large, in favour of the great object of the American Education Society; and would gladly contribute to raise, to a still higher degree, that benevolent ardour, which has already effected so much for the cause of Zion. With this view, they have heretofore been inclined to advocate the method of assigning beneficiaries by name to individual churches and benefactors. And they are still satisfied that, were there no insurmountable difficulties attending it, this method would be calculated to create a lively interest in the object of this Society, and might possibly, in some instances, secure larger contributions, than any other method. But a deliberate consideration of the subject, and a little experience, have resulted in a conviction, that the method of selection proposed, is *inexpedient*.

In the first place, it would obviously be an unpleasant and hazardous business, for the Board to undertake to make a selection from the list of their beneficiaries, when it would of necessity be understood, that the selection is meant to be a mark of *distinction* among them. On any other principle, the selection would not be satisfactory to those, for whom it was made. Churches and individual benefactors would naturally expect, that the Directors would assign to *them* scholars of high qualifications. So that the selection would unavoidably be understood to be a mark of distinction, not only among the beneficiaries, but also among those benevolent societies or individuals, to whom the selected beneficiaries should be assigned. The Directors are not prepared to encounter the evils, which might originate from their attempting to make a distinction in either of these respects, even if they could be sure of making the distinction *justly*. They would apprehend so small danger to the *beneficiaries*, who should thus, at the very commencement of their education, be publicly distinguished by the Board, and be made the particular objects not only of the *charity*, but of the *flattering personal attention* of their benefactors. Honourable distinctions conferred upon young men even at the end of their literary course, have generally an unpropitious moral influence, against which we cannot too vigilantly guard the hearts of those, who are to be ministers of the *meek and lowly Jesus*. But in the opinion of this Board, that influence must be much more unpropitious, if the public distinction is conferred, before the youthful mind is strengthened by the discipline of education, and secured from danger by some degree of maturity in its faculties and habits.

It is equally obvious, that those beneficiaries, who should not receive the honourable distinction, conferred upon their associates, would be likely to feel a sensible depression and discouragement.

But another evil, of no small moment, would arise from the circumstance, that the Directors could not rely upon their own judgment, to make the distinction proposed, with *perfect justice*. They, who are conversant with the education of youth, well know, how often those, who appear to have minds of the first promise, at the outset, are by and by outstripped by others, who were ranked far below them. In this affair there will be perpetual disappointments. No human foresight can determine, what will be the rank of scholarship, which any youth, now commencing his course, will ultimately attain. And no human power can control the causes which conspire to awaken the latent energies of the mind, and to form the youthful character. This impossibility of making the proposed distinction *justly*, and the consequences which would be occasioned, by a disappointment of the expectations of benefactors, respecting the ultimate character of a particular youth, constitute another of the intrinsic difficulties, which embarrass the plan of selection proposed.

An additional objection arises from the perplexity, which would be created, in managing the pecuniary concerns of the Society, if any considerable number of churches or individual benefactors should undertake to support particular young men by name, and each church, or benefactor, should of course, have an account current opened, in the Books of the Treasurer of the Society, with each beneficiary to be thus supported.

And although the plan of selection proposed would have the advantage of giving an *individuality* to the object of charity, and of bringing it *near*; it is, on the whole, the persuasion of the Directors, that there is no occasion to resort to this plan, in order to excite in the public mind the most lively interest. They cannot but think, that any church or society, who have sufficient enlargement of heart to engage in this benevolent work, will feel a more sensible excitement, in contributing, with others, to the education of *several hundred* young men for the ministry, than from the consideration, that some individual by name is the object of their charities.

This Board are confirmed in the opinion above stated, by the result of the experience, which other societies have had. In no case has there ever been a warmer zeal excited in our country for the promotion of any benevolent object, than for the support of our missionaries to pagan lands.—But all this zeal has been excited, without any such selection of individuals, as is contemplated in this case. It has been found sufficient for the friends of the Foreign Mission to know, that they were contributing to the support of *Missionaries*, and to the propagation of Christianity among those, who were perishing for lack of vision. The

same has been the case with other charitable institutions, at home and abroad.

The Directors think it necessary to add that, where churches or individuals desire it, a sufficient degree of *definiteness* and *individuality* may be given to the object of these charities, in another way, not attended with any of the difficulties, which embarrass the plan of selection, viz. ; *that a church, or an individual benefactor should steadily contribute the average sum, that is necessary for the maintenance of one or more beneficiaries.* And they wish it to be distinctly understood, that, in case any church, or individual benefactors, are acquainted with a young man of promising qualifications, and choose to commit him to the care of the American Education Society, affording him through their agency, and in conformity to the rules which govern them respecting other beneficiaries, what is necessary to enable him to acquire an education for the ministry, thus taking upon themselves the responsibility of making their own selection ; the strongest objections which lie against the plan, considered above, would be entirely removed.

Attest,

ASA EATON, Clerk.

Third Report of the New-York Female Union Society, for the Promotion of Sabbath Schools.

In reviewing the progress of the "Female Union Society for the promotion of Sabbath Schools," and other institutions engaged in the same important work, how cheering, how animating is the prospect !

A few years ago, and the name of a Sunday School was scarcely known in our land. Missionary, Bible, and Tract Societies, have multiplied, but the exertions of these have been materially accelerated since the establishment of *Sunday Schools*.

The precious volume of the word of life, which so many are engaged in translating into every tongue, and furnishing without money and without price, must still have remained to thousands a sealed book, but for *Sunday Schools*. Bible Societies furnish the Scriptures, Sunday Schools the capacity to read and understand them. Without the aid of a Sunday School, the Adult, neglected in early years, would still be spending the precious hours of the Sabbath in riot, or at best in listless inactivity. Our streets and high ways would still be crowded with idle boys and girls, profaning God's holy name and day, but for *Sunday Schools*.

Unlike the barren fig tree, which three years disappointed the hopes of the husbandman, these institutions from a small seed have become a great tree. "A vine which the Lord's right hand hath planted ; the Lord hath prepared room before it, has caused it to take deep root, and it has filled the land." From north to south, from east to west, not a city, not a village, but has its *Sunday School*.

What three years ago seemed incredible, now ceases to be a wonder : not only do adults and children learn to read with a facility unknown in other schools, but make the Bible their own by the quantity of Scripture they commit to memory. When we recollect that the Teachers are the youth of our country, who in their turn will train up a seed, to take their places in the Sabbath Schools, after we shall have ceased from our labours ; and that "the children will tell their children, and their children another generation," the mind stretches forward in delightful anticipation of that day when "they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord : for they shall all know me, from the least of them to the greatest of them, saith the Lord."

In order to ensure a longer attendance at the Schools, after the pupils had learnt to read, and repeat catechisms and hymns, the Committee judged it proper to permit the higher classes to subscribe for Bibles, prayer books, or the Psalm and Hymn books used in the churches to which they are attached ; these to be paid for in certificates of good behaviour, punctual attendance, and for committing Scriptures, answering M'Dowell's questions, &c. By these means many are not only furnished with the word of God, rendered more valuable to them by being the reward of industry, but have the delightful privilege of joining in the praises of the sanctuary. So many have already gained these rewards, and are still storing their minds with useful knowledge, the Committee find the funds of the institution inadequate to furnish more premiums ; they have therefore recommended the establishing of a library in each school, to be supplied with such books as the Society publish, and others as the generosity of the Christian public may enable them to furnish from time to time.

The Committee must refer to the reports from the Superintendents of the different Schools, for a particular account of what has been effected during the past year.

School No. 1.—A kind Providence has watched over us another year ; a year of distinguished mercies : may they not be written upon the sand, but recorded as on a rock. At the commencement of the present year the Superintendent was called to mourn the loss of four pious Teachers, by their removal from the city, and she was almost ready to imagine that the breach thus made could not be healed ; but He, whose "ways are not as our ways," soon called her to "stand still and see the salvation of God." Six Teachers, in the very morning of life, have listened to the tender invitation of the compassionate Redeemer ; "My daughter, give me thine heart," and have united themselves to the Church of God—tears of penitence have flowed from the eyes of many scholars, and no less than eight have this year been received as members of the visible church. The prayer meeting for coloured adults is continued on Sabbath evenings, under the care of the Elders of our Church : the monthly meeting for Teachers and

Scholars is discontinued for the present ; but the weekly prayer meeting of Teachers is in a flourishing state, and has proved a blessing to many. A coloured girl, aged eighteen, has been removed by death ; we have reason to believe she was a child of grace. Nearly two years ago she gave evidence of a change of heart, but owing to subsequent impropriety of conduct, was not received as a member of the Church. In her last sickness she acknowledged and lamented the inconsistency of her behaviour, and said the Lord had chastened her for it. Her sickness was a long and painful one, yet she was never heard to complain : she was visited by our Pastor, and frequently by the Superintendent and Teachers ; her hope and confidence in Jesus as her Saviour remained unshaken to the last. The Adult prayer meeting was held in her room weekly, at her request, until she became too weak to bear it. She spoke of death with the utmost composure, and when a short time before her departure, she observed her mother in tears, she said, " Do not weep for me, mother, I am happy ; I die in the full assurance that I shall go to be with my Saviour."

Our present number of scholars is less than it has been on any former anniversary ; but their diligence and improvement is much greater : eighty-two names are on the Register, viz. forty-two white children ; nineteen coloured ; and twenty-one coloured adults ; there are two Superintendents, and twelve Teachers. From the Teachers' books it appears that one hundred and fifty-seven chapters in the Bible have been committed to memory ; five hundred and seven hymns ; six thousand one hundred and thirty-one verses in Catechism ; and three thousand two hundred and ninety-two Answers to M'Dowell's Questions. Nine scholars have been promoted from the first to the second class ; eight from the second to the third ; and eleven from the third to the Bible class. We should exceed the limits of our Report were we to notice particularly all who have distinguished themselves the past year ; we think, however, it is but justice to mention the three first divisions of the Bible class, and the Bible class of coloured adults, as especially entitled to commendation. The Superintendent desires to tender her acknowledgements to her Assistant and Teachers, for their attention to the general interests of the school during her absence from the city last summer ; while she acknowledges there is scarcely a necessity for the exhortation, " Be not weary in well doing," she begs leave to close this Report with a short extract from a former one. " A little reflection must convince every Sabbath School Teacher that she has duties to perform towards her scholars during the week, as well as on the Sabbath, and that, unless absentees are faithfully visited, no school can flourish."

The Superintendent gratefully acknowledges the receipt of a donation of fifty Tracts from the Female Juvenile Tract Society of this city.

THE MARINERS' CHURCH.

We understand that the Directors of "The port of New-York Society, for promoting the Gospel among Seamen," are about to make a vigorous effort to increase their funds, to enable them to erect a **HOUSE OF WORSHIP** for the accommodation of those who go down to the sea in ships. Considering the strong claims which Seamen have on the community, and the immense good which will evidently result to merchants—to our citizens at large—and to Zion, it cannot admit of a doubt, that the Institution will receive that liberal patronage which it deserves. The good effects of it have already been seen and acknowledged—its claims must be felt—and we are confident a Church will be erected which shall be worthy of a city so distinguished for its benevolent institutions.

THE SMILE OF JESUS.

BY W. B. COLLYER.

Lovely is the face of nature
 Deck'd with Spring's unfolding flowers,
 While the Sun shows ev'ry feature
 Smiling through descending showers :
 Birds, with songs the time beguiling,
 Chant their little notes with glee—
 But to see a Saviour smiling,
 Is more soft—more sweet to me !
 Morn her melting tints displaying,
 Ere the sluggard is awake ;
 Ev'ning's zephyrs gently straying
 O'er the surface of the lake ;
 Making hues, and airy breezes,
 All have powerful charms for me—
 But no earthly beauty pleases
 When, my Lord, compar'd to thee !
 Soft and sweet are show'rs descending
 On the parch'd, expecting ground ;
 Fragrance, from the fields ascending,
 Scatter health and joy around.
 These, with ev'ry earthly blessing,
 Loudly for thanksgiving call—
 Yet, one smile from thee possessing,
 Surely far exceeds them all !
 Sweet is sleep to tired nature ;
 Sweet to labour is repose ;
 Sweet to life is every creature ;
 Sweet the balm that hope bestows :
 But tho' spring, and ev'ning's breezes,
 Sleep, and hope, and life, to me
 All are pleasant—nothing pleases,
 Jesus ! like a smile from thee !

THE CHRISTIAN HERALD.

Vol. VI.]

Saturday, June 5, 1819.

[No. IV.]

MISCELLANY.

Memoir of the Rev. WILLIAM TENNENT, late Minister of the Gospel at Freehold, New-Jersey.

The extraordinary circumstances attending the life and death of this excellent man will, we presume, be a sufficient reason for inserting an abridged memoir of him in our Miscellany, although some of our readers may be already acquainted with his history. This memoir is said to be from the pen of a learned layman, eminent for his piety and liberality, and the intimate friend of Mr. Tennent.

THE Rev. William Tennent, of Freehold, in the state of New-Jersey, was the second son of the Rev. Wm. Tennent, of Neshaminy, in the state of Pennsylvania, who was originally a minister of the Church of England, in Ireland. He was chaplain to an Irish nobleman; but being conscientiously scrupulous of conforming to the terms imposed on the clergy, he was deprived of his living.

Finding it difficult to continue at home with any satisfactory degree of usefulness, he determined to emigrate to America. He arrived at Philadelphia in 1718 with his wife, four sons, and one daughter. His sons were, Gilbert, who was afterwards the pastor of the second Presbyterian Church, in Philadelphia; William, the subject of this memoir; John, who became pastor of the Church at Freehold; and Charles, afterwards minister of the Presbyterian Church at Whiteclay-Creek.

William was born June 3d, 1705, in Ireland. He applied himself with much industry to his studies, and made great proficiency in the languages. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father, by devoting himself to the service of God in the ministry of the gospel.

After a regular course of study, Mr. T. was preparing for his examination by the presbytery as a candidate for the ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic.

He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on the state of his soul, when he fainted, and apparently died away. After the

usual time, he was laid out, and the neighbourhood invited to attend his funeral the next day. In the evening, his physician returned from the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying him out, thought that he had observed a little tremor of the flesh under the arm, though the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However the doctor finally prevailed; and various means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained but by the doctor, who never left him night nor day.

The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour. At this critical moment, the body, to the great astonishment of all, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him; and every effort was again employed in hope of speedy resuscitation. In about an hour, the eyes again opened, a heavy groan was uttered, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends.

Mr. Tennent continued in so weak a state for six weeks, that great doubts were entertained of his recovery. However, after that period, he recovered much faster; but it was about twelve months before he was completely restored. After he was able to walk about the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from Church to attend him, was reading the Bible; when he took notice of it, and asked her what she had in her hand. She answered, that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected her so much, that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to his brother, Mr. T. was found, on examination, to be totally ignorant of every transaction of his former life.

He could not read a word; nor did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught; and afterwards began to learn the Latin language under the tuition

tion of his brother. One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head; and it now seemed to him as if he had read that book before. By degrees, his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, but furnished a subject of deep investigation to the philosopher and anatomist.

The writer of this memoir was greatly interested in these uncommon events; and, on a favourable occasion, earnestly pressed Mr. T. for an account of his views whilst in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation; but, being importunately urged, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother" said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me disputing with the doctor. The three days, during which I appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow, gave me such a shock, that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake

for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing, which did not, in some measure relate to it, could command my serious attention.*

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration, which Mr. T. had heard. But when he was requested to communicate these, he gave a decided negative, adding, "You will know them, with many other particulars, hereafter, as you will find the whole among my papers;" alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

The candid and pious reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason to believe, that, in every age of the world instances like that which is here recorded, have occurred, to furnish living testimony of the reality of the invisible world, and of the infinite importance of eternal concerns?

As soon as circumstances would permit, Mr. T. was licensed, and began to preach the everlasting gospel with great zeal and success. The death of his brother John, minister of the church at Freehold, left that congregation in a destitute state. They had experienced so much benefit from the indefatigable labours of this able minister of Christ, that they soon turned their attention to his brother, who was received on trial; and after one year, was found to be no unworthy successor of so excellent a predecessor. In October 1733, Mr. T. was regularly ordained their pastor, and continued so through the whole of a pretty long life.

His judgment of mankind was such, as to give him a marked superiority over his contemporaries, and greatly aided him in his ministerial functions. He had an independent mind, which was seldom satisfied on important subjects without the best evidence that was to be had. His manner was remarkably impressive; and his sermons, although not often polished, were generally delivered with such irresistible power, that he was truly an able and successful minister of the New Testament. He could say things from the pulpit, which, if said by almost any other man,

* It was so ordered in the course of Divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however was the will of Heaven! Mr. T.'s death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house after his death, (the writer being with the American army at Valley-Forge) his son came from Charleston, and took his mother, with his father's papers and property, and returned to Carolina. About 50 miles from Charleston the son was taken sick and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of his father's papers be discovered by him.

would have been thought a violation of propriety; but by him they were delivered in a manner so peculiar to himself, and so extremely impressive, that they seldom failed to please and instruct. As an instance of this, the following anecdote is given.

Mr. T. was passing through a town in the state of New-Jersey, in which he was a stranger, and had never preached; and stopping at a friend's house to dine, was informed, that it was a day of fasting and prayer in the congregation, on account of a very severe drought, which threatened the most severe consequences to the fruits of the earth. His friend had just returned from church, and the intermission was but half an hour. Mr. T. was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church, the people were surprised to see a preacher, wholly unknown to them, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust, wearing an old fashioned large wig, discoloured like his clothes, and a long meagre visage, engaged their attention and excited their curiosity. On his rising up, instead of his beginning to pray, as was the usual practice, he looked around the congregation with a piercing eye, and after a minute's profound silence, addressed them with great solemnity in the following words: "My beloved brethren! I am told you have come here to-day to fast and pray; a very good work indeed, provided you have come with a sincere desire to glorify God thereby. But if your design is merely to comply with a customary practice, or with the wish of your church officers, you are guilty of the greatest folly imaginable, as you had much better have staid at home, and earned your three shillings and sixpence. But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray." This had an effect so extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and tended to rouse the attention, command the affections, and increase the temper, which had been so happily produced. Many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest in their lives.

(To be concluded in our next.)

REV. JOHN FRASER.

THE Rev. John Fraser, upon his return from New-England to Scotland, shortly after king William's accession to the throne, was settled at Glencorse, in the presbytery of Dalkeith. As there was then a scarcity of ministers in the north who were acquainted

with the Gaelic language, the General Assembly sent three or four at different times to preach in those parts. Mr. Fraser being generally one of that number, the people in the parish of Alness fixed their thoughts on him upon the death of the curate, and Sir John Munro, of Fowles, joined them in their application before the southern judicatories. These rejected the call; and the parish of Glencorse, in order to induce the continuance of Mr. Fraser among them, built him a new church.

But the next year the parish of Alness renewed their call, and appealed to the General Assembly. The evening before the sitting of the Assembly, the last seat in the church of Glencorse was finished. The workman, however, not being attentive to extinguish the snuff of a candle, the church, before ten o'clock that night, was all in flames; upon the sight of which, Mr. Fraser said to his wife, 'this will not do, I must use the little remaining Earse I have it seems, and go and preach Christ in my native country!' Mrs. Fraser viewed the call so clear, she durst not say nay; but cheerfully acquiesced, though her father and friends lived in Tweeddale. The call of the Alness people being agreed to at the Assembly, Mr. Fraser was admitted their minister *anno* 1696. There he continued his ministry with great fidelity and success till his death, Nov. 1711.



The necessity of the Spirit to give effect to the Preaching of the Gospel.

We have just received another volume of Sermons from the pen of that able and justly celebrated divine, the Rev. Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow.—The main object of these discourses is, to set in a clear light the important doctrine of the depravity of human nature, and point out the remedy for a disease so universal in its extent, and so dreadful in its effects.

Believing that a few extracts from them will be interesting and profitable to our readers, we shall commence with the following :—

THERE never existed a man more active than Paul, in the work of the Christian Ministry. How great the weight of the variety of his labours! what preaching, what travelling, what writing of letters, what daily struggling with difficulties, what constant exercise of thought in watching over the Churches, what a world of perplexity in his dealings with men, and in the hard dealings of men with him; and were they friends, or were they enemies, how his mind behoved to be ever on the alert, in counselling the one and in warding off the hostility of the other—look to all that is visible in the life of this apostle, and you see nothing but bustle, and enterprize, and variety. You see a man intent on the furtherance of some great object, and in the prosecution of it, as ever diligent, and as ever doing, as if the whole burthen of it lay

upon himself, or as if it were reserved for the strength of his solitary arm to accomplish it.

To this object he consecrated every moment of his time, and even when he set himself down to the work of a tent-maker for the sake of vindicating the purity of his intentions, and holding forth an example of honest independence to the poorer brethren; even here, you just see another display of the one principle which possessed his whole heart, and gave such a character of wondrous activity to all the days of his earthly pilgrimage. There are some, who are so far misled by a kind of perverse theology which they have adopted, as to hesitate about the lawfulness of being diligent and doing in the use of means. While they are slumbering over their speculations and proving how honestly they put faith in it by doing nothing, let us be guided by the example of the pains-taking and industrious Paul, and remember, that never since the days of this apostle, who calls upon us to be the followers of him, even as he was of Christ—never were the labours of human exertion more faithfully rendered—never were the workings of a human instrument put forth with greater energy.

But it forms a still more striking part of the example of Paul, that while he did as much toward the extension of the Christian faith, as if the whole success of the cause depended upon his doing;—he prayed as much, and as fervently, for this object, as if all his doings were of no consequence. A fine testimony to the supremacy of God, from the man, who, in labours was more abundant than any who ever came after him, that he counted all as nothing, unless God would interfere to put his blessing upon all, and to give his efficiency to all! He who looked so busy, and whose hand was so constantly engaged in the work that was before him, looked for all his success to that help which cometh from the sanctuary of God—there was his eye directed—thence alone did he expect a blessing upon his endeavours. He wrought, and that with diligence too, because God bade him; but he also prayed, and that with equal diligence, because God had revealed to him, that plant as he may, and water as he may, God alone giveth the increase.—He did homage to the will of God, by the labours of the ever-working minister,—and he did homage to the power of God, by the devotions of the ever-praying minister. He did not say, what signifies my working, for God alone can work with effect? This is very true, but God chooses to work by instruments—and Paul, by the question “Lord what wilt thou have me to do?” expressed his readiness to be an instrument in his hand. Neither did he say, what signifies my praying, for I have got a work here to do, and it is enough that I be diligent in the performance of it. No; for the power of God must be acknowledged, and a sense of his power must mingle with all our performances; and therefore it is that the apostle kept

both working and praying, and with him they formed two distinct emanations of the same principle; and while there are many who make their Christian graces to neutralize each other, the judicious and clear sighted Paul, who had received the spirit of a sound mind, could give his unembarrassed vigour to both these exercises, and combine in his own example, the utmost diligence in doing, with the utmost dependence on him who can alone give to that doing all its fruit, and all its efficacy. The union of these two graces has at times been finely exemplified in the later and uninspired ages of the Christian Church; and the case of the Missionary Elliot, is the first and the most impressive that occurs to us. His labours, like those of the great apostle, were directed to the extension of the vineyard of Christ,—and he was among the very first who put forth his hand to the breaking up of the American wilderness. For this purpose did he set himself down to the acquirement of a harsh and barbarous language; and he became qualified to confer with savages; and he grappled for years with their untractable humours; and he collected these wanderers into villages; and while other reformers have ennobled their names by the formation of a new set of public laws, did he take upon him the far more arduous task of creating for his untamed Indians a new set of domestic habits; and such was the power of his influence, that he carried his Christianizing system into the very bosom of their families; and he spread art, and learning, and civilization amongst them; and to his visible labours among his people, he added the labour of the closet; and he translated the whole Bible into their tongue; and he set up a regular provision for the education of their children; and, lest the spectator who saw his fourteen towns risen as by enchantment in the desert, and peopled by the rudest of its tribes, should ask in vain for the mighty power by which such wondrous things had been brought to pass; this venerable priest left his testimony behind him; and neither overlooking the agency of God, nor the agency of man as the instrument of God, he tells us in one memorable sentence, written by himself at the end of his Indian grammar, that “prayers and pains through faith in Jesus Christ can do any thing.” /

ON PRAYER.

PRAYER, because the most easy of duties, seems, with many, the hardest to be performed. It costs them so little pains, they think they may as well let it alone; whereas it is the supreme, the great mother-duty. All other duties and virtues are its progeny—are brought forth, nursed, nourished, and sustained by it. Devotion is the sole asylum of human frailty, and sole support of

heavenly perfection ; it is the golden chain of union between heaven and earth ; and it keeps open the blessed communication. He that never has prayed, can never conceive ; and he that has prayed as he ought, can never forget how much is to be gained by prayer !

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

SOUTH AFRICA.

(Continued from page 77.)

UNITED BRETHREN.*

Gnadenhal.—The principal Settlement of the Brethren, 130 miles east of Cape Town.—1736, renewed 1792.—Clemens, Hallbeck, Leitner, Lemmertz, Marsveld, and Thomsen, *Missionaries*.—All the Brethren were living in mutual confidence and love. Their Family-Worship was peculiarly blessed by the presence of their Unseen Lord. The venerable head of the Mission, Father Marsveld, was declining in bodily vigour, but was gathering strength in the Lord. Many Hottentots come, and inquire with eagerness what they must do to be saved. The Children are, in general, diligent. The Settlement is prospering in externals. The trades in which the Hottentots are employed are carried on with success. Improvements are making, since Mr. Latrobe's visit, in several parts of the Settlement ; "where," says Mr. Hallbeck, "Grace and Nature conspire to declare the glory of God."

Groenkloof.—Between 30 and 40 miles north from Table Bay.—1808.—Bonatz, Fritsch, and Stein, *Missionaries*.—The Missionaries of the Church Missionary Society, proceeding to Ceylon and Madras on board the Vittoria, visited this Settlement, in April last. They were most hospitably received, and were delighted and edified by what they witnessed. There were then about 300 Hottentots : 69 of whom were communicants : 92 had been baptised, and there were 23 candidates for baptism. One of these Missionaries writes—"When one of the Hottentot women was told that there were six of us going to India to instruct the Heathen, she said, "Now I am sure that God loves all mankind, because He is sending persons to teach them." The Brethren report, that, in the first half of last year, 21 Hottentots had obtained leave to live at the Settlement, 12 had been baptised, and 9 admitted to the Lord's Supper. Mr. Hallbeck writes—"Though the increase is slower than at Gnadenhal, yet the Lord blesses His work ; and the labour of our Brethren is not in vain, through

* See page 13 of this volume.

His power and mercy." Mr. Hallbeck had rested at Groenekloof, in his way to Gnadenthal. The new Church was consecrated on the 8th of February. The Governor was much pleased with it, when his Excellency visited the Settlement; and expressed his intention of having some Churches built on the same plan. The Hottentots have, of late, improved much in industry. Several of the new people have built decent huts, and made good gardens. The work of grace advances in the baptised Adults.

Witte Revier.—In the district of Uitenhagen, in the eastern part of the Colony, upwards of 500 miles from Cape Town, on the Witte River, (White River) a brook which runs from the east into the Zondags Revier, (Sunday River) which runs parallel to the Great Fish River.—1818.—Hofman, Hornig, Schmitt, and Schultz, *Missionaries*.—This is the New Settlement of the Brethren, formed on land given by the Government for the purpose. The situation was fixed on by Mr. Latrobe and his companions, after a diligent investigation of the merits of different places. With a view to this investigation, Mr. Latrobe left Gnadenthal, on the 5th of March, 1816, accompanied by Mr. Melville, Government Surveyor; the Brethren Schmitt and Stein, and Sister Schmitt; with 6 Christian Hottentots. They reached the Witte Revier, on the 10th of April—proceeded forward, a few days' further journey, to the Great Fish River, which divides the Colony from Caffraria—and arrived again at Gnadenthal on the 11th of May. The Missionaries arrived at the Witte Revier, to begin their establishment, on the 7th of April, 1818. Mr. Schmitt is married: the other Brethren are single. A farm was purchased of Mr. Scheper, to be added to the Glen granted by government. This farm furnishes a good supply of water. It was, some time back, an English Military Post. The Missionaries report that elephants abound around them. Herds of as many as 50 have come within five minutes' walk of the Settlement, and drink out of the same pond with themselves. They are timid, and will avoid man. Lions have also shown their faces. Wolves, tigers, and wild dogs are numerous; as are antelopes, and other inoffensive animals. A house built by the English officers when here, is fitted up for a temporary Church. In the beginning of June, 27 Hottentots had come to settle on the land.

WESLEYAN MISSIONS.

With respect to Cape Town, the Committee state—"Permission to exercise their ministry in Cape Town and its neighbourhood not having yet been obtained from the Governor, no Missionaries have been appointed: but it is still kept upon our list, because we have a small society there; and the Committee hope that the time may arrive, when the present obstructions which lie in the way may be removed."

Khamies Berg.—Among the Little Namaquas, between the

north-west part of the Colony and the Orange river.—1817.—Barnabas Shaw, Edward Edwards; *Missionaries*.—Jacob Links, *Native, Assistant Missionary to the Bushmen*.—James Archbell, *Appointed to this Station*.—Mr. Edwards joined Mr. Shaw on the 24th of January, of last year. He will be thereby enabled to enlarge his plans. Of Jacob Links, a Namaqua, who is about 19 years of age and one of Mr. Shaw's Interpreters, the Committee say—"Mr. Shaw having very strongly recommended this converted Hottentot, as a Teacher to the Bushmen; and a copy of one of his Sermons having been sent home, from which he appears to have very clear views of Christian Doctrine and a happy method of explaining it; Jacob has been received as an Assistant to the Mission in South Africa." Mr. Edwards, says, on his arrival—"I was surprised to find so comfortable a place. Brother Shaw must have laboured early and late. Here we have a neat little house, and a fine garden." A chapel has been built, chiefly by the personal labour of the Missionary. Of his proceedings the Report states—"He is instructing the people, among whom he has fixed his residence, in agriculture and the useful arts; and the Committee have, from time to time, sent him such articles as might be serviceable to the Mission in these respects. Above all, his labours appear to have brought many of the Natives to a just knowledge of God; and to have affected their hearts with a deep sense of sin, and a desire to become acquainted with the only Saviour. Mr. Shaw lately took rather a hazardous journey, to establish a communication with the Bushmen. He had the opportunity of removing a prejudice from them against Missionaries, produced by a report of the Boors, that their object was to collect the Natives and sell them for slaves; and resolved, as soon as his fellow-labourer should arrive, to attempt to reclaim this ferocious race from their wandering and predatory habits; to teach them "to till the ground for subsistence, and to look up to Christ for salvation." About 30 have been baptised. Many others have been cured of their idle habits. A forge, and iron, having been sent thither, six ploughs had been equipped by the Missionaries for the Natives, and other implements of husbandry supplied. Great advantage will accrue to the whole body of the Natives by this introduction of agriculture among them. "All our people" says Mr. Shaw, "were anxious to see the forge. When the bellows were put in action, and Brother Edwards began to exercise his hammer, they stood astonished: and, as the Greeks bemoaned the unhappy lot of their ancestors, who by death had been deprived of the sight of Alexander on the throne of Darius; so our people seemed to bemoan the fate of those Namaquas who had not lived to see a forge erected in the midst of their camp." Thousands of oxen belonging to the Dutch farmers had died for want of grass and water, owing to a long and excessive drought. Mr. and Mrs.

Shaw were in a weak state of health, and were proceeding on a visit to Cape Town. The Governor had granted permission to form a new Settlement, about two days' journey from Khamies Berg, which will afford access to a body of Bastard Hottentots.

MEDITERRANEAN.

In this Division of our Survey, we enter on a scene far different from that which we have just left. We have there seen Man—wild and savage—struggling under the influence of the Gospel and guided by the instructions and example of his more enlightened Brethren, through the first gradations of civilization, into the blessings of social and religious life. Here—along the northern shores of Africa, and the southern coasts of Europe; and all through the vast Continent of Asia, the centre of whose western boundary pushes into these seas—we see TWO THIRDS OF THE HUMAN RACE prepared, by the knowledge and the increasing love of Letters, to receive every measure of instruction which Christians can communicate to them, by Education and by the rapid and powerful influence of the Press. The importance of the Mediterranean, as a medium of access to a considerable portion of the great scene of action to which we have just alluded, will be felt by all who duly appreciate its situation and its present circumstances. “Examining a chart of the Mediterranean,” says Mr. Jowett, “I was struck with observing, that, if the line of the surrounding shores (including the Black Sea) were spun out in length, it would encircle half the globe—180 degrees. And these shores communicate with solid continent: scarcely any part of them is at a greater distance than three weeks' sail; not to mention the numerous Islands.” The Missionary Institutions, at present in action on this field of labour, are the Church Missionary Society and the London Missionary Society. The Malta and the Smyrna Bible Societies are coming powerfully in aid of the great object. The journeys of Mr. Jowett and Mr. Burckhardt, and a further journey of this last gentleman, which terminated in his lamented death; with the travels of Mr. Jowett in Egypt and elsewhere, on which he has just entered—all these will contribute to place this sphere of Christian labour in its just point of view. Dr. Pinkerton is about to pass through the Mediterranean, in his way back from this country to Russia; and we are well assured that his tried intelligence and zeal will greatly help forward the cause of Christian Truth, and that his communications will more than ever convince us of the wisdom of directing our exertions to those quarters.

CHURCH MISSIONARY SOCIETY.

Malta.—A British Island in the Mediterranean, containing, with the neighbouring Island of Goza, about 110,000 inhabitants.

These are chiefly Natives, and of the Roman-Catholic Religion. In 1810, and some few years before and after that period, there were generally 40,000 foreigners in the Island; of whom 12,000 were Greeks, and 6000 or 7000 Jews. The Greeks are reduced to a very small number; and the Jews to 15 families, consisting of 60 or 70 persons.—1815.—William Jowett, Dr. Cleardo Naudi.—The Rev. James Connor, who was appointed to assist in this Mission, has proceeded to Constantinople. The reasons for this measure will be stated under the next Division of our Survey. “A journey in Egypt and other countries on which Mr. Jowett and Mr. Connor had designed to enter, was delayed by their state of health. Mr. Connor was obliged to retire for a time, to the vicinity of Naples. Mr. Jowett, on his own recovery, left Malta, at the end of April, on a voyage to Smyrna and other places, with a view to promote the objects of the Bible Society. He visited Smyrna, Haivali, Scio, Athens, Hydra, Milo, and Zante; and returned to Malta on the 4th of July—“a very fruitful journey,” he says. “It was a very delightful and effective tour.” The Committee are about to establish a printing-press at Malta. The advantages of this measure will be very great. Mr. Jowett has it in contemplation to circulate information, by a small monthly work—beginning with French, Italian, and Modern Greek; and adding, in the course of time, Spanish, Turkish, Arabic, and whatever may be printed in Hebrew Characters. Dr. Naudi has compiled from the Fathers, a useful Tract, enforcing the duty of reading the Scriptures. It is in Italian. Of this Tract 1000 copies have been printed, and are now in circulation. He is engaged in the preparation of further Tracts, for the diffusion of Christian Knowledge. The translation of the New Testament into Maltese, mentioned in the last list, was finished on the 6th of September—“I have marked the day,” says Mr. Jowett, “as a kind of festival in the year.” The Maltese can now read, for the first time, the wonderful works of God in their own tongue wherein they were born. Giuseppe Cannolo, a man of humble life, but of considerable attainments in the language of his country, has been engaged in this work under the direction and revision of Mr. Jowett. This translation will be a great assistance in the attainment of the Arabic spoken on the northern Shores of Africa. Mrs. Jowett is forming a number of Maltese girls to habits of industry and neatness unknown to them before, and is leading them forward in the knowledge of the Scriptures. The Missionaries are precluded from exercising their public ministry in Malta; but, by social exercises, both in English and in Italian, they labour to cherish and diffuse the spirit of devotion. Important communications were made to Mr. Jowett, by the late Mr. Burckhardt, and by Dr. Richardson who accompanied Lord Belmore in the Medi-

terranean. On the 1st of December, Mr. Jowett left Malta for Alexandria, on his intended journey through Egypt and Syria.

LONDON MISSIONARY SOCIETY.

Malta.—1816.—Isaac Lowndes.—Mr. S. Wilson has lately sailed for Malta. As soon as he is qualified for the work in that island, Mr. Lowndes will proceed to Corfu or Zante. During his residence in Malta for the acquisition of Italian and Modern Greek, he has taken every opportunity of preaching and of distributing Books and Tracts. The Governor granted him the use of a house, in which he has preached four times a week; not without apparent usefulness. About 50 attend on Sunday morning, and 100 in the evening. Beside the Scriptures, nearly 7000 Tracts, in Turkish, Italian, French, Spanish, and Modern Greek, have been distributed: of these, more than 3000 were Italian.

CHURCH MISSIONARY SOCIETY.

First Anniversary of the Bath Association.

PREPARATORY to the First Annual Meeting of this Association, Sermons were preached, on Sunday, January the 3d, by the Rev. Archdeacon Digby and the Rev. John Richards.

On Tuesday, the 5th, the Public Meeting was held at the Guildhall; the Vice-Patron of the Association, the Right Hon. Lord Gwydir, in the Chair. The Meeting was very numerous, and highly respectable. Between forty and fifty Clergymen were present. The recollection of the extraordinary circumstances attending the first establishment of the Association probably contributed to increase the attendance. The Assembly was, however, composed of the various classes of Society: some worthy persons, from warm affection to the great objects of the Institution, are known to have walked many miles in order to participate in the sacred pleasure which usually accompanies such Meetings; and which was, in truth, eminently manifested on this occasion.

The Noble Chairman, in addressing the Meeting, adverted, with great effect, and in a truly Christian spirit, to the circumstances which had occurred. This Address cannot but give pleasure to every Christian reader. We, therefore, insert it at large:—

“The great object of our Parent Society has been so often and so eloquently explained, that it is quite unnecessary that I should trouble you, at any length, on so important a topic.

“Nevertheless, in the lamented absence of our Right Reverend and much respected President, I may perhaps be permitted, in

this our infant state, to make a few observations on our own particular views.

"We meet this day to record our First Anniversary, and to report our earliest proceedings.

"We do not meet to discuss controversial points of Doctrine, or legal questions of the Common or the Civil Law: nor to make any comment on the conduct of other Protestant Societies, having the same pure and pious objects as ourselves.

"We rejoice that such Societies exist. We admire their zeal, and sincerely wish them success.

"It is out of my power to enumerate the Institutions which appear in this most charitable city, to anticipate the wants of almost every human misery. We have added another most important link to that extended charitable chain. Long, long may the whole shine—a noble emblem of good will to all men.

"We have been reproached with want of dignity in our proceedings, from our attempting to embark with us the Poor and the Humble in one common cause. Dignity to ourselves makes no part of our object. Our object is the fulfilment of a great Christian Duty; and, where Christian Duty is concerned, deep humility should be its leading feature.

"The high, the low, the rich, the poor, all are equal in the eye of God. Nay, the contributions of the Poor are held superior: God forbid that they should be held less in the eyes of man!

"To the Messengers sent by John, our Blessed Saviour gave us the last great proof of his own Divine Mission—*To the Poor, the Gospel is preached*. Who, by a Christian Mind; can be considered poor, if those are not so considered, who have long continued and still exist in utter ignorance of God? Let it be remembered, that it is not the fleeting interests of mere worldly concerns that are here at stake: it is the eternal interests of the world to come—everlasting life or death, it may be, to millions that now exist, and millions yet unborn!

"If the Bible be true, if Truth be the day-star of the Christian Religion, the Gospel must at some period be preached to every nation and people of the earth.

"From the precepts, mercies, and promises, held out by that Religion, we may, with trembling hope, conclude, that it will be happy for that nation which may be found most zealous in this great work of Faith; and that the exertions of the poorest individual in so holy a cause, will stand recorded by Infinite Goodness.

"Let us therefore proceed in this great work, in the humble hope that our children, and our children's children, may persevere to the end; when, assuredly, the triumphant banner of our Lord shall be fully displayed on the ruins of idolatry."

From the Report, which was read by the Rev. John Richards, it appeared that upwards of 500*l.* had been raised by the Association, in the course of the year.

Major-General Sir William Cockburn, Bart. one of the Vice-Presidents, having moved the adoption of the Report, was seconded by the Secretary of the Parent Institution, who enlarged on the prospects of the Society as connected with the remarkable dispensations of Divine Providence now unfolding themselves in the world.

The Resolutions were moved and seconded, respectively, by Mr. Archdeacon Digby, and Colonel Sandys—by the Rev. John Richards, and the Assistant Secretary of the Church Missionary Society—by the Rev. T. T. Biddulph, and the Rev. Thomas Methuen—by the Rev. James Joyce, and Major-General Baines—by J. Walmesley, Esq. and the Rev. Henry Davies—by the Rev. Fountain Elwin, and the Rev. C. Hawkins.

Colonel Sandys, the Assistant Secretary, and the Rev. Henry Davies, reported to the Meeting, with effect, what they had personally witnessed in Heathen Lands; and many impressive statements and appeals were made by the different speakers. The spirit of true Charity pervaded the whole of these Addresses, and the Assembly fully participated therein.

The Rev. Henry Davies, Chaplain on the Bombay Establishment, accompanied the Secretaries of the Church Missionary Society and the Rev. Daniel Wilson, on this occasion. Thanks having been voted to those gentlemen for their assistance, Mr. Wilson, in expressing the acknowledgments of himself and his friends, forcibly depicted the Christian Emotions which should arise from such Meetings, and the renewed and zealous exertions which they should call forth.

The Benefactions and Subscriptions received on this day, with the Collection at the doors, amounted to not less than 228*l.*

SECOND ANNIVERSARY OF THE GLOUCESTERSHIRE ASSOCIATION.

On Sunday, January 3, Sermons were preached, in Gloucester, for the Society—in the morning, at St. John's Church, by the Rev. F. S. Bayley, the Rector; and, in the evening, at St. Michael's, by the Lord Bishop of Gloucester. On Wednesday morning, also, being Epiphany Day, the Rev. Daniel Wilson preached at the Church of St. Nicholas. The Collections at the Sermons, and afterward at the Meeting, amounted to nearly 70*l.*

After the Sermon at St. Nicholas, the Meeting was held at the Tolsey, the Lord Bishop of Gloucester in the Chair.

His Lordship having opened the Meeting, by drawing its attention, in a concise but feeling Address, to the glorious object of the Society—the universal diffusion of our Holy Religion—the Rev. John Kempthorne read the Report of the Association, which

took an able and comprehensive view of the measures and prospects of the Society. There had been a very considerable increase in the Contributions of the Association, during the year.

The Venerable the Archdeacon of Gloucester having moved the adoption of the Report, seconded by Captain Harward of the Royal Navy, the Secretary of the Church Missionary Society entered, at large, into the state and plans of the Society.

The other Motions were made and seconded, respectively—by the Rev. Henry Berkin, and the Rev. William Sollis—by the Rev. S. C. E. Neville, and the Rev. Henry Davies—by the Rev. Edward Mansfield, and Joseph Wathen, Esq.—by the Rev. Jeremiah Smith, and the Rev. J. Davis—by the Rev. John Turner, and the Rev. Charles Blencowe—by the Rev. Dr. Williams, and the Rev. Edward Jacobs—by the Rev. William Mayers, and the Rev. R. M. Mainwaring—by the Rev. John Morse, and Captain Harward.

The Rev. Daniel Wilson, toward the close of the Meeting, urged, with his accustomed animation and force, the duty of prayer and increased exertion in behalf of the great objects of the Society : and expressed his earnest hope, that the good effects of attending such Meetings would also be visible in the improvement of our own character ; and that, while we are animating one another in our attempts to send the Gospel to the Heathen, we should depart, to our several homes, better parents and children, better husbands and wives, better masters and servants, better subjects and better men.

The Right Reverend Chairman, in dismissing the Meeting, alluded to this clause of Mr. Wilson's Address ; and expressed his fervent desire, that abiding impressions, from what had been heard throughout the day, might be manifested, in the increase of Christian exertions and piety of character.

DELAY OF THE "BARING."

In the Number for December, p. 525, we stated the sailing of the Missionaries and New-Zealand Chiefs, in the Baring. That vessel has since been delayed, by getting aground. In sailing from Sheerness, on the 18th of December she struck on the Brake Sand, but was soon got off again ; and, as it was supposed to be with little damage, she proceeded on her voyage. The wind, however, not allowing of her getting beyond the Downs, the Captain had time to consult the Owners ; and, so many lives being concerned, it was determined, as a matter of prudence, that the vessel should be taken into Chatham Dock-yard, that if it had sustained any serious damage it might be repaired. It being found, however, on examination, that very little injury had been sustained, the Baring proceeded again to the Downs.

Mr. Butler and his companions procured lodgings at Brompsea, during this delay ; and were happily all accommodated in

the same house. They were visited there by the Assistant Secretary and another friend.

Tooi had been very alarmingly ill; but, through the blessing of God, on the care of a skilful medical man, and with great attention, he recovered. The same attention could not have been paid to him on board a crowded vessel; and as it respected his health, therefore, the detention has been beneficial. The goodness of God has been, indeed, greatly manifested in the whole of the circumstances which have occurred. Tooi's indisposition had a most salutary effect on his mind. It cannot but be hoped, that the many prayers, which have been offered up in behalf of these affectionate young men, have been so answered, that they will return to tell their Countrymen, not merely the wonders which they have witnessed in the Arts and Manufactures and Commerce of Britain, but feelingly to set before them—the *unsearchable riches of Christ*.

The Baring left the Downs, with a fair wind, on the 27th of January.

EMBARKATION OF SCHOOLMASTERS FOR AFRICA.

The gratifying accounts which the Society continues to receive, of the progress of the Gospel among the Negroes in the Colony of Sierra Leone, have encouraged the Committee to send thither more labourers.

Mr. Thomas Jesty and Mrs. Jesty, with Mr. Henry Barrett, were sent forth to their labours in that Colony, at a Meeting of the Committee, held at the house of the Society on the 22d of December. The instructions of the Committee having been delivered to them, they were addressed, in a very feeling manner, on their duties and encouragements, by the Hon. and Rev. G. T. Noel.

They are proceeding to Sierra Leone, to take charge of such Scholars as may yet want Teachers.

On the 10th of January, they embarked at Gravesend, on board the *Mary*, Capt. Bisset; but the vessel put into Ramsgate, the wind being contrary; and did not leave that port till the 29th of January.

RELIGIOUS TRACT SOCIETY.

Printing Greek Tracts at Constantinople.

The Rev. Charles Williamson, British Chaplain at Smyrna, writes from Constantinople under date of August 10, 1818:—

This city possesses only one Greek press, principally occupied in printing books for the Greek Church. I have five Tracts printed at it: four of them are large. By getting the Tracts printed at the Patriarchal press, we have the great advantage of having the Patriarch's arms in the title-page of the Tracts which

is the best recommendation for them in this country that can be procured. I hope to have four finished by the end of this week, and by the first ships shall send you specimens of them. They are pinting with good types, and on excellent paper.

"I am very happy to inform you, that a Greek gentleman of Constantinople, has translated and printed one of your Tracts at his own expense, a copy of which I shall send you with the rest. Before twelve months are over, I hope to have one or two Tracts translated into Turkish, notwithstanding the great difficulties that exist."

The Committee have voted 60/ to this object. One of the Tracts mentioned above, is an admirable selection from the works of Chrysostom, recommending the reading of the Scriptures.

Dr. Naudi's Italian Tract on that subject, first put them, Mr. Jowett writes, on searching the Father's for passages of that nature.

DOMESTIC.

Extract from the Report of the Bible Society of Maine, made at the annual meeting of that Institution, held on the 6th May, 1819.

"The Trustees of 'The Bible Society of Maine' request leave to state to its members, that the sum of 414 dollars and 96 cents, which includes the donations of individuals and Bible Associations auxiliary to this, and the annual subscriptions of members, has been received by the Treasurer during the past year in aid of the funds of the institution.—550 Bibles have been distributed since the 7th day of May last. The whole number of Bibles and Testaments distributed by this Society since its formation is 4261. In the course of the year, several Bibles have been distributed to destitute persons and families in this town."

Extracts from the Third Annual Report of the Religious Tract Society of Baltimore.

The Board of Managers for the Tract Society of Baltimore, would again congratulate the patrons of their labours on the anniversary of their Institution.

The managers have yet to complain that their resources are exceedingly limited; and that their pecuniary embarrassments have shut up many an avenue to their usefulness, they would gladly have explored. But it is in their power to report, that the sphere of their exertion, has been considerably extended; that during the past year they have pursued the path marked out for them with as steady and rapid a step as their funds would justify; that they have even ventured beyond their scanty means, hoping to excite a kindred feeling of satisfaction in the bosom of their fellow Christians, and to obtain a larger share of their benevolent contributions than they have yet received. The

Treasurer's Report appended to this document, will show a balance due to him, of \$150.80. At the commencement of the year, the Board purchased, four thousand eight hundred and sixty three Tracts from the Philadelphia Tract Society. It had been their uniform practice to procure the Tracts they distributed from other Societies who annually printed large numbers for sale. But judging they could accomplish their object with greater facility and much less expense, by employing a Printer for themselves, at different periods, sixty thousand Tracts have been issued from the Press by their order. Of these, thirty-nine thousand six hundred and thirteen have been sold or distributed, leaving on hand a remnant of twenty-five thousand two hundred and fifty; a broken assortment, which the Managers, for want of funds, have not yet had in their power to complete.

According to the foregoing statement, the amount of Tracts distributed during the past year, above those distributed through the preceding year, is twenty-eight thousand and sixty-three; and the whole amount distributed by this Society is fifty-three thousand two hundred and forty-eight—each Tract a messenger from the Lord, to admonish its perishing recipient of things that concern the life to come, and another restraint to hold in check the lusts that defile and distract the life that now is. Jehovah himself gave it its commission, and will secure its effect to the praise of the glory of his own grace.

The managers further state, that a circular has been addressed to several Tract Societies, through their officers, soliciting a regular correspondence with a view of reciprocating intelligence on the state of our respective Institutions, and an exchange of publications which either may issue from the press, hoping thereby to obtain a greater variety of Tracts for distribution. This letter has been addressed to Jos. Tarn, Esq. London; Samuel Hope, Esq. Liverpool; William Wooles, Esq. and Rev. J. Swite, Bristol; and Wm. M. Gavin, Esq. Glasgow.

A reply has as yet been received only from Mr. Hope, of Liverpool, cordially acquiescing in our views, and informing us that a complete set of all their publications would be forwarded; which has been received. Mr. Hope also states, that they "continue to receive very satisfactory evidence of the utility of their labours;" a circumstance grateful to the hearts of the managers, and which they embody in their Report, that the pleasure it affords may be enjoyed by the Society at large, and all be stirred up to persevering diligence in the work which the Lord himself thus crowns with success.

Extracts from the Third Report of the New-York Female Union Society, for the Promotion of Sabbath Schools.

(Continued from page 95.)

School No. II.—In reviewing the progress of this school since

the last Annual Report, we rejoice in being able to state its growing prosperity. We commenced the year with two Superintendents, fourteen Teachers, and ninety-eight scholars; from fifty to sixty of whom were regular attendants. In the course of a holy Providence, we were debarred the labours of one of the Superintendents. The loss of her faithful exertions we could not but deeply feel. We still have fourteen regular Teachers, and from fifty-five to sixty-five regular scholars. They are divided into thirteen classes; two of which are Bible classes: one hundred and twenty-one new members have been admitted during the year; twelve have been discharged. The present number registered is one hundred and thirty-three, of whom forty-four are white children; sixty-one coloured adults; and twenty-eight coloured children. They have recited three hundred and eighty-five chapters in the Bible; nine hundred and forty-one hymns; two hundred and sixty chapters in M'Dowell's Questions; and several of them all the smaller Catechisms. A number have progressed from the alphabet to reading, still more from spelling to reading. One Teacher and three scholars have publicly professed their faith in Christ, and we think we discover a growing seriousness in the school. During the last quarter we have been unusually encouraged.

School No. III.—During the past year ninety scholars have been received; twenty-four of whom, from various causes, have discontinued their attendance; nine have been advanced from the first lesson to reading; one hundred may be considered scholars, not more than sixty attend regularly; these are divided into fourteen classes. The general deportment of the scholars, as it respects their morality, is encouraging, but few give us reason to believe that they are concerned about their eternal welfare; and yet the Lord has not left us without a witness that our labour is not in vain. One coloured adult, has made a public profession of her faith. Two or three others, we hope, are inquiring the way to Zion with their faces thitherward.

School No. IV.—School number four at present consists of a Superintendent, and twenty Teachers, and one hundred and fifty scholars; six of them are white adults; forty-five white children; seventy coloured adults; and thirty-nine coloured children. During the last year sixty-one have been received, and fifteen dismissed. Ten thousand five hundred verses of Scripture, nine hundred and eighty-two hymns, three thousand nine hundred answers of Catechism, and five thousand eight hundred answers to M'Dowell's Questions, have been committed to memory. Forty have been quite through Brown's, and twenty-eight the shorter Catechism. Only four have been brought from their letters to read the Bible. One Teacher and one scholar have professed their faith in Christ, and have been received into communion with his church. The Teachers have associated them-

selves, and meet every Saturday afternoon to implore a blessing on their labours.

School No. V.—School No. 5 is conducted by a Superintendent, and six Teachers, who have at present under their care thirty-six scholars, namely, four white adults; twenty-two white children; four coloured adults; and six coloured children. Thirteen read in the Bible; five of them are coloured. A coloured girl, thirteen years old, committed to memory ten chapters in the Bible, and the Westminster Catechism, with Scripture proofs. A child, eleven years old, has learned twelve chapters, and one hundred and forty answers to M'Dowell's, in the space of two months. One of nine years has learned seventy answers to M'Dowell's Questions, and seven answers, with Scripture proofs, in the Westminster Catechism. A child, eleven years old, has learned seven chapters in the Bible; all M'Dowell's Questions, and twenty hymns. Another child has learned three hundred answers to M'Dowell's Questions; the Historical Catechism through; twelve answers in the Westminster Catechism, with Scripture proofs, in three months. A child has learned one hundred and forty-nine answers in M'Dowell's; thirty-two in the Historical Catechism. Another learned one hundred and thirteen answers in M'Dowell's; twenty-five in the Westminster, with Scripture proofs. All of these have been brought forward from the first lesson since the last Annual Report.

School No. VI.—Under the direction of two Superintendents; seventeen Teachers; and six Assistant Teachers. The number admitted is two hundred and three; those dismissed not known. The present state of the school is as follows: five white adults; eighty-nine white children; and sixty coloured children; making now on the books one hundred and fifty-four.

The average number for the past year has been eighty-nine; thirty-five have advanced from letters to spelling and reading. Three Bibles and twelve Prayer books have been given as rewards. The progress of the pupils, both in moral and religious knowledge, is generally good.

Two thousand two hundred and seventy-seven chapters of Scripture have been recited; two thousand one hundred and six answers to M'Dowell's Questions; six thousand nine hundred and eighty answers of Catechism; seven hundred and sixty-four hymns; one hundred and forty-one Scripture proofs; also a number of Scripture cards, and the reading lessons in the spelling-book.

With gratitude we acknowledge the continued patronage of our Pastor, and his unwearied exertions in promoting the cause of Sabbath school instruction. He has frequently addressed the children, and particularly on those occasions, when they have been examined in passages of Scripture, to prove certain points of doctrine.

We have found this mode of instruction to be attended with much benefit, as it not only excites emulation, but necessarily leads to a diligent search of those invaluable pages, the knowledge of which leadeth to eternal life.

A library has been commenced for the use of the schools attached to the church, and is in progressive operation.

Four of our Teachers have professed their faith in Christ, and united themselves to his visible church,

School No. VII.—We have admitted during the last year forty-eight scholars. The school is under the direction of fifteen young ladies, and it consists of seventy scholars. They have committed to memory one thousand one hundred and thirty-six answers to M'Dowell's Questions; five thousand and sixty-three verses of Scripture; five thousand four hundred and fifty-five answers of Catechism; and four hundred and twenty-six Divine Songs. One of our Teachers has ceased from her labours, and, we trust, has entered into that rest which remains for the people of God. Two of our scholars have followed her into eternity.

We have the happiness to state, that two under our care entertain a hope of their acceptance through Christ; one of them, for the first time, sat down with us last Sabbath at his table. Two others are under serious impressions.

School No. VIII.—The Superintendent of School No. 8, respectfully reports, that during the last year there have been admitted into this school fifty scholars, of whom fifteen were white and twelve coloured children, and twenty-three coloured adults. There are at present twelve regular Teachers, and two Assistants, who have been promoted to that station from Class No. 6, and about fifty-five scholars that attend regularly. Their progress in learning is encouraging; twenty of them have committed one thousand two hundred and one Questions and Answers of Brown's Catechism; four hundred and nine Watts' Divine Songs; one thousand nine hundred and seventy-three M'Dowell's Answers; six hundred and nine Questions and Answers in the Shorter and Historical Catechisms; five hundred and thirty-one verses of Scripture; besides twenty chapters of the Gospel of St. Matthew, with Brown's and the Shorter Catechisms, by a coloured adult of forty-six years, who gains a livelihood by daily labour, and has not been ten months at school. Although they cannot record any remarkable religious impressions, yet, they would hope, that there has been "seed sown that shall yield in some thirty, some sixty, and some an hundred fold."

School No. IX.—This School is located in the New-York Free School in Chatham-Street, and is under the care of two Superintendents, a Secretary, and twenty-two Teachers. Although we have added to our Register, during the past year, one hundred scholars, we regret to say that the average number that regularly attends, does not exceed one hundred and thirty; about one-

third of whom are coloured adults. Thirty-five have graduated from the lower to the Bible class. One instance of improvement is worthy of record : a coloured woman nearly *eighty* years of age, came to this school, soon after its formation, ignorant of the alphabet ; her strong desire was to learn to read the word of God ; and such have been the exertions of her teachers and herself, that her desire is now realized.

During the winter it was observed that many of the children could not attend school for want of suitable clothing. To remedy this, many articles of clothing were made and distributed to proper objects.

School No. X.—The Superintendent, Secretary, and Teachers of the School No. 10, beg leave respectfully to report to the Directress, and General Superintending Committee of the Society, that their school consists at present of sixty-five white, and eight coloured children, of whom not more than forty have ever attended at one time. They are divided into five classes. Of these, twenty-four have been brought to read in the Bible ; twelve from the second to the third class of Scripture Lessons ; and ten from the first to the second class. They have within the year past committed to memory, nine hundred and eighty-two verses of Scripture ; nine hundred and ten Questions of Catechism ; five hundred and forty of M'Dowell's Questions ; four hundred and seventy hymns ; and ninety-one Scripture Lessons on cards. The majority of the scholars show a desire to learn, and to be punctual in their attendance at the school. A prayer-meeting has been established by the Superintendent and Teachers of this school, and of the Male School, No. 7, which the Rev. Mr. Mortimer always attends.

School No. XII.—With pleasure we are enabled to give the following report of the increase and improvement of the school during the last six months.

We commenced under the management of a Superintendent, Secretary, eleven Teachers, and sixty scholars. The usual number now attending is from one hundred to an hundred and ten, under the care of sixteen Teachers. One hundred and sixty-seven scholars are on the Register.

There have been committed to memory, two thousand six hundred and thirty-four Answers to Questions in the Catechism ; four hundred and nine Divine Songs ; four thousand and sixty-three Answers to M'Dowell's Questions ; three hundred and ninety-eight Chapters in the Bible : and one hundred and sixty-eight Scripture Lessons.

One instance of peculiar application was exhibited by Rosanna Haffy, who has committed to memory, in three months, nine Chapters, and one thousand seven hundred and seventy M'Dowell's Questions, and has taught two coloured adults to read.

Three Teachers have been brought, by the grace of God, to

the knowledge of the truth, and have united with us in Church fellowship. A scholar, a coloured woman, has also, we hope, been savingly enlightened.

We have established a prayer meeting once a week, which is well attended, and the Lord, we trust, has met with us. One of the Teachers above-mentioned dated her first impressions from this meeting.

(To be continued.)

Report of the Directors of the Port of New-York Society for Promoting the Gospel among Seamen.

The Port of New-York Society for promoting the Gospel among Seamen was formed in May, 1818. Its object, as stated in the second article of the Constitution, "is to supply Seamen with the means of intellectual and religious instruction."

While the Directors have it in contemplation to establish a School, and to adopt such other measures as they may deem advisable, whenever their funds shall admit, they regard the erection of a House of Worship for the accommodation of this important class of our fellow-citizens, and supplying them with the preaching of the Gospel, as the more direct and the principal means of accomplishing the great object they have in view. In an address published the last spring the necessity and desirableness of this measure was laid before the public. The subscription which was then opened was but partially filled. This, however, must be attributed to the fact, that owing to a variety of circumstances, no general application to the citizens was, at that time, made.

In December last, a temporary place of Worship was opened in Cherry-street, sufficiently large to accommodate several hundred Seamen. Since that time, the Rev. Ward Stafford, has been employed in preaching to them regularly on the Sabbath, and at other times. Though some regarded the plan, when first proposed, as altogether visionary, and others entertained serious doubts whether Seamen would assemble for public Worship, provided they had the opportunity; the success has surpassed the most sanguine hopes of the friends of the Institution. While at other times the number of attendants has been respectable, on Sabbath evenings the house has generally been overflowing—many have been obliged to retire for want of accommodation. That this has not been the effect of mere novelty, is evident from the fact that the number of regular Worshippers has been increasing, and that those who attended once, return, after traversing the ocean, to this sacred spot to render thanks to Him who commands the winds and the sea. During divine service the assemblies, composed in part, at least, of strangers, have been silent,

and often peculiarly solemn. Ministers of different denominations, who have been so kind as occasionally to officiate, have remarked that they never preached to more attentive congregations.

It is an encouraging circumstance, that these efforts meet with the warmest approbation of Ship-masters and Seamen generally. Hundreds have spoken of it in terms of ardent affection, of the highest commendation—have represented it as a great and most glorious Institution. As the families of Seamen are invited to attend, more than one hundred of which, on account of being strangers in the city, of the difficulty of obtaining seats, or for some other reason belonged to no other congregation, have signified their wish to become members of this. The children, between one and two hundred in number, have been assembled regularly on the Sabbath, for the purpose of receiving religious instruction.

Since this place of Worship has been opened, not less than eight hundred different Seamen have called on their Minister, to whom he has distributed, including some of which he has placed on board of vessels and the Tracts given out in the place of worship, about 600 Bibles, 130 Testaments, between 100 and 200 copies of the Book of Common Prayer, and about 5000 Religious Tracts. The Bibles and Testaments were generously given by the Marine and other Bible Societies—the Prayer Books by the Auxiliary N. Y. Bible and Common Prayer Book Society, and the Tracts by the N. Y. Religious Tract Society, and benevolent individuals.

The effects of the Institution are most salutary. A very considerable improvement in the morals of Seamen has already been produced. Formerly it was very unusual for a whole ship's company to be on board at the time appointed for sailing. During the past winter, however, Ship-Masters and Owners have frequently been surprised to find their men all on board at the time appointed, and qualified to discharge the duties of their stations.

It is with gratitude to the Great Head of the Church, that the Directors are enabled to state, that a Divine blessing appears to have attended the preaching of the Gospel. The attention of many, some of whom had not been in a place of Worship for years, has been aroused to the concerns of the soul; and they have with tears inquired what they should do to be saved. About 200, more or less exercised in mind, have made known their situation, and conversed with their Minister respecting their Spiritual interests. Some, about 20 in number, indulge the hope, that they have become truly pious. Most of those whose minds have been particularly exercised on the subject of Religion, are the children of pious parents.

Omitting many interesting particulars which might be stated,

the Directors feel solicitous to call the attention of the public to the erection of the House of Worship. For this object only about \$5000 have as yet been subscribed. Every person acquainted with the expense of building in this city, will readily perceive that this is but a small part of the funds necessary to erect a house of the size, which, considering the number of Seamen belonging to the port, and their families, and the number who visit the port, will evidently be requisite for their accommodation. This sum is not sufficient to purchase as much ground as it would be desirable to occupy. The Directors, however, have obtained a lot in Roosevelt-street, near Cherry-street, on which they are determined to build, unless their funds are so increased as to enable them to purchase more.

Knowing that most persons expect to be called upon for their contributions, the Directors have resolved to make personal application to their fellow-citizens generally; and, the more easily to effect the object, have divided the city into districts, and those who are disposed to contribute, will soon have the opportunity and the privilege of so doing.

Lest there should be doubts respecting the ability of the Society to hold funds to any considerable amount, the Directors would state, that during the last session of the Legislature they applied for an act of incorporation, which was readily granted.

As all doubts respecting the practicability of executing the plan, which was proposed more than three years ago, have been removed; as the good effects of the Institution have already been seen and felt; as our obligations to Seamen for no small portion of our wealth and prosperity are acknowledged; as God has in a peculiar manner smiled upon these incipient efforts—the Directors appeal with confidence to the liberality of their fellow-citizens, assured that no one will refuse to patronize an Institution which promises to be such a rich blessing to Seamen, to Merchants, to our City and Country; to the Church, and to the World.

Extracts from the Second Annual Report of the United Foreign Missionary Society.

The Society, at their First Annual Meeting proposed certain amendments to the Constitution, recommended by the Board of Directors, and noticed in their Report.

The proposed amendments were approved by the General Assembly of the Presbyterian Church; and were also approved by the General Synod of the Reformed Dutch Church, and by the Synod of the Associate Reformed Church, excepting that article which would constitute every person who shall make a donation of \$100, or more, a Director for life.

At a meeting of the Board, held on the 27th of July, 1818, they resolved, that it was expedient to select, without delay, two suits-

ble persons to visit those sections of South America, which appeared to present the most favourable fields for missionary labours; to investigate their moral and religious state; to notice and report to the Board, all the facilities that might offer, for extending the Gospel to those regions, and the best methods of effecting that object. Suitable characters having been accordingly selected by the Committee, and presented to the Board, they resolved, in a session of the 24th of August, that William Nevins and Charles M'Ilvaine, students of the Theological Seminary at Princeton, be Agents of this Board, to visit La Plata, Chili, and other parts of South America, for the purposes specified in a former resolution.

After receiving what information could be obtained on this subject from various sources, and after due deliberation as to the course most proper to be pursued, the Board of Directors, in their session of the 28th of December last,

Resolved, That the Corresponding Secretary forthwith inform Messrs. Nevins and M'Ilvaine, that recent and important intelligence had been received, which had produced great doubt as to the expediency of prosecuting the Mission to South America, and that they would receive further information from the Board, as soon as they should come to a final decision on the subject. That decision was soon had, and involved the present relinquishment of the undertaking. That this subject, however, which had so long and so deeply interested the Board of Directors, might not be entirely lost sight of, and that they might be able to take advantage of favourable changes occurring in that country, the Corresponding Secretary was directed to write, and has written, to Henry Hill, Esq. American Consul at Valparaiso, requesting him to obtain, and to furnish information in relation to Protestant Missionary ground in Chili, and the adjacent country, among either Pagan natives or Roman Catholics, to ascertain the practicability of establishing a Mission or Missions in that region, and the probable expense of conducting them.

A letter has been received from the Directors of the Missionary Society of the United Brethren, accompanied by two pamphlets, one containing a succinct account of the Missions established among the Heathen by the Church of the Brethren. The other, an account of the manner in which the Protestant Church of the Unitas Fratrum, or United Brethren, preach the Gospel, and carry on their Missions among the Heathen. A letter has also been received from the Secretary of the Connecticut Missionary Society, connected with a copy of the 19th Annual Narrative of the proceedings of that institution; and another from the American Board of Commissioners for Foreign Missions. A large box of valuable books and pamphlets has been received from the Church Missionary Society in London. It contained a very extensive and particular account of the proceedings of that Society in Africa; an account peculiarly interesting, as discovering the first

light that has, for many centuries, streaked with red the horizon of that mysterious and interesting section of the globe.

An official communication from the Clerk of the Synod of the Associate Reformed Church has been received, announcing that the Synod had adopted a Resolution, requesting the different presbyteries under their care to organize within their bounds, as speedily as possible, societies auxiliary to the United Foreign Missionary Society.

Information has also been received that the Classis of New-York have recommended to the Churches under their care, to have a sermon preached, and a collection taken up in each of them for the benefit of this Society. A letter has been received from the Rev. Robert Bronk, of Watervliet, in the state of New-York, announcing that a Society of Ladies had been formed in that place, auxiliary to this institution; a donation from this Society, under a different organization, had been previously received, amounting to thirty-two dollars.

A letter has also been received, through Rev. Dr. Griffen, from the Rev. W. Ross, of Winnsborough, South Carolina, announcing that a Society of Ladies had been formed in that village, auxiliary to this institution, and enclosing in behalf of said auxiliary a donation of thirty dollars. A donation of one hundred and sixty dollars and twenty-five cents; has also been reported by the Treasurer to have been received from the Female Missionary Society of Newtown, Long-Island. From the report of the Rev. Stephen N. Rowan, who was sent out last spring to the Carolinas and to Georgia, it appeared, that he had collected from our brethren in the South to the amount of two thousand eight hundred and seventy-five dollars, sixty-two cents. From the facts stated by Mr. Rowan in relation to his agency, it has been deemed expedient to appoint other agents for the Southern parts of the United States.

The Rev. Robert F. N. Smith, of Northumberland county, Pennsylvania, and the Rev. Dr. Muir, of Alexandria, have accordingly been appointed to collect donations, and to form auxiliaries in any part of the United States, but especially in the South, they making such arrangements as to have no interference of their respective agencies with each other.

The Treasurer of this Society reported in July last that agreeably to an order of the Board, he had vested four thousand and six hundred dollars in New-York 6 per cent. stock, in the names of Robert Lenox, Peter Wilson, and Divie Bethune.

A Correspondence was laid before the Directors last summer, between a Committee of a Society in Massachusetts for propagating the Gospel among the Indians of North America, and his Excellency the Governor of this state, in relation to the religious instruction of the New-Stockbridge tribe of Indians.

A Committee having been appointed to write on this subject

a Committee of the above-named Society in Massachusetts, the Board finally decided, that it was inexpedient at that time to take the Stockbridge Indians under their care.

A Mission to the Seneca tribe of Indians, has also been contemplated; but as it was known that the New-York Missionary Society have an Agent there. and as it was understood that they would continue to extend their fostering care over that tribe, the field was left to their cultivation, and the attention of the Board turned from the North, to the Missionary wilds in the Southern and Western sections of our country.

The Committee of Missions were requested to make inquiry, without delay, respecting the expediency of establishing a Missionary station in the western part of Louisiana, bordering on the Spanish territory.

To obtain information on this subject, a letter was addressed, in December last, to the Rev. Sylvester Larned, of New-Orleans, to which a very interesting answer has within a few days been received.

The Committee were also requested by the Board to inquire into the number of the Delaware Indians in the Missouri Territory, to ascertain their local situation, and the expediency of settling a Missionary or Missionaries among them.

The best general information on this subject, that we have been able to procure, is taken from Governor Clark's Synoptical Sketch of the Indians within the Missouri Territory.

From this late, laboured, and valuable work, it appears, that there are living in that Territory, in the settlements of the whites, six nations, containing 8260 adult Indians, and 4580 children. Of those having intercourse with the whites, but being more remote, there are fifteen nations, containing 57,700 adults, and 28,380 children. Of those having no intercourse with the whites, there are, east of the Mountains, one tribe, and from 10 to 15 roving bands, containing 17,000 adults, and 7,900 children; in the Mountains, from 20 to 30 roving bands, containing 20,000 adults, and 9,000 children; west of the Mountains there are many tribes and roving bands, estimated at 80,000 adults, and 30,000 children—making in the whole 182,960 adults, and 79,860 children. And in this estimate the Governor states in a note, he believes the number of adults, as well as the number of children, to be underrated. He also states that there are several parties of other tribes within the Territory, not noticed in the estimate.—*Proceedings of Board of Managers for Baptist Missions, Kentucky, 1818.*

At a meeting of the Committee of Missions, held the 22d of February last, Messrs. Epaphras Chapman, and Job P. Vinall, were appointed their Agents to visit the Missouri Territory, to examine the state of the different Indian tribes, and to select a proper spot for a Missionary station, it being distinctly understood, that they be licensed to preach the Gospel, before they

commence their tour, and that they pledge themselves to engage in the Mission hereafter.

These points having been satisfactorily adjusted, and the Agents having signified that they expect nothing from the Board but the payment of their expenses; the Chairman of the Committee was authorised to draw upon the Treasurer for such sums as should be necessary to defray the expenses of their journey.

This appropriation having been paid, instructions for themselves, and talks to the Indians prepared and presented, the Missionaries authorised to solicit donations in public and in private from the friends of Missions on their journey, and required to keep a regular journal of their proceedings, and to render an account of all the money they shall receive; they took their departure with our prayers, and the prayers of their assembled fellow students in the Seminary at Princeton, on Wednesday the 5th of May, 1819. To secure all possible aid and success to this enterprise, the Committee of Missions have written to several influential characters, at the seat of our General Government, to engage the patronage of the Officers of that Government, in behalf of this Society; and have directed their Agents to stop in their way at the city of Washington, and to procure such documents as may facilitate their introduction to, and future intercourse with, the Indian tribes.

The general prospects of the Society at this anniversary, brethren, are certainly more favourable than they have ever been, since its auspicious institution. We have not only fields which are already white unto the harvest, but have also Missionaries to send out to them in whom we can confide. In the new territorial acquisitions of these United States, as well as in those which will probably soon be secured to the nation, the benignant and penetrating eye of Christianity has already discovered spots, on which Missionaries of the cross may labour with the most flattering prospects of success. And we state from recent information, that a number of pious and intrepid youth, in some of the principal nurseries of sacred learning in our country, are becoming so interested in the cause of Missions to the heathen upon our borders, that labourers will not be wanting, if we can only find the means to support them.

When we turn our eyes to the luxuriant, and almost immeasurable wilds of the West—observe the prodigious tide of population that is pressing forward in that direction—the wise interference of our Government for the civilization of the Indians, and consequent melioration of their state, connected with the efforts of Missionary Institutions, to shed upon them Heaven's light in the Gospel,—a scene is presented to our view, the most fair, the most brilliant, and we think we may add, the most sublime, that has perhaps ever been presented to the Church, at any period of time, since the Christian era, in any section of the globe.

To the Editor of the Christian's Monitor.—Utica, March 14.

SIR,

Feeling it an indispensable duty to give all the information in my power to the furtherance of the Gospel, I now take this opportunity to write to you. I have just arrived from the westward, and can give glad tidings of the greatest joy to the Christian. The Indians under the direction of the Rev. Mr. Hyde, are pursuing the way to life. It is with great pleasure I can inform you that a number of the chiefs have been admitted to the Sacrament of the Lord's Supper, and appear to understand what they have passed through. Red Jacket says that he has paddled the old canoe long enough, and now he has obtained a hope that he shall have a new one; and he is much happier than he was when he was vicious.

Among the Indians at Grand River, the Spirit of the Lord has been poured out very plentifully—150 were baptized in one day, and many more were serious. Among the Tuscaroras, there are lively appearances of the new birth.

I think, Sir, that if we were to send more Missionaries to these tribes, they would bless us; and on the great day would rise up and say, "By your means we were brought from sin and Satan unto God. And now we enjoy the sweets of heaven." I remain, Sir, yours in great haste.

G. W. FORD.

FOR THE CHRISTIAN HERALD.

On Monday morning, the 24th of May last, Dr. Scudder, with his wife and child, left this city, for the Island of Ceylon, (by the way of Boston) to engage in Missionary service. As a physician his practice was considerable, his reputation good. As a Christian physician, he was faithful to the souls as well as bodies of his patients. Amiable in his temper, dignified in his deportment, warm and strong in his attachments; he has left behind him many friends, whose hearts breathe the earnest prayer for his protection and peace:—many, who through his instrumentality have been brought to a knowledge of the truth; and to whom, therefore, he is peculiarly dear.

Bless'd is the man who's call'd to spread
The gospel truth afar.—
God is his shield, and strength, and life;
And Christ his guiding star.

Go, then, my brother; and be blest
With grace, and love, and truth:
Go, and proclaim the Saviour Christ,
'To distant Heathen youth.

Z.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, June 19, 1819.

[No. V.]

MISCELLANY.

Memoir of the Rev. WILLIAM TENNENT, late Minister of the Gospel at Freehold, New-Jersey.

(Concluded from page 101.)

WHILE ON this subject, we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's Day in his own congregation, as usual, where the custom was to have the morning and evening service with only half an hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful salvation through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory and the infinite majesty of Jehovah, were so inexpressibly great, as entirely to overwhelm him; and he fell almost lifeless, to the ground. When he had revived a little, all he could do was to raise a fervent prayer, that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm; and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and, after some time, brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding the desk. He now began the most affecting and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had of the infinite wisdom of

God; and greatly deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprize the congregation, and draw tears from every eye. A sermon followed, which continued the solemn scene, and made very lasting impressions on all the hearers.

The great increase of communicants in his church was a good evidence of his pastoral care and powerful preaching, as it exceeded that of most churches in the synod; but his labours were not confined to the pulpit. He was indefatigable in his endeavours to communicate in private families a savour of the knowledge of spiritual and divine things. In his parochial visits he used regularly to go through his congregation in order. He earnestly pressed it on the conscience of parents to instruct their children at home, so as gradually to expand their minds, and prepare them for the reception of the more practical doctrines of the gospel. In this, Mr. T. has presented an excellent example to his brethren in the ministry; for certain it is, that more good may be done in a congregation by this domestic mode of instruction, than any one can imagine who has not made the trial.

Mr. Tennent was remarkably distinguished for a pointed attention to the particular circumstances and situation of the afflicted, either in body or mind; and would visit them with as much care and attention as a physician; and frequently indeed proved an able one to both soul and body. But his greatest talent was that of a peace-maker, which he possessed in so eminent a degree, that probably none have exceeded, and very few have equalled him in it. He was sent for, far and near, to settle disputes, and heal difficulties which arose in congregations; and, happily for those concerned, he was generally successful. Indeed, he seldom would relinquish his object until he had accomplished it.

Mr. Tennent was a man of the most scrupulous integrity; and though of a very grave deportment, had a remarkably cheerful disposition, and generally communicated his instructions with so much pleasantry, as greatly to gain the affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. S. Blair and Mr. T. were sent by the synod on a mission into that province. They stopped one evening at a tavern for the night, where they found a number of guests, with whom they supped in a common room. After supper cards were introduced, when one of the gentlemen politely asked them if they would not take a cut with them, not knowing that they were clergymen. Mr. T. pleasantly answered, "With all my heart, gentlemen, if you can convince us that thereby we can serve our Master's cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman; when Mr. T. with solemnity added, "We are ministers of the gospel of Jesus Christ:—we profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins; to turn from them, and accept of that happiness and salvation which is offered in the gospel." This very unexpected reply, delivered in a very tender, though solemn manner, and with great apparent sincerity, so engaged the gentleman's attention, that the cards were laid aside, and an opportunity was afforded for explaining, in a sociable conversation during the rest of the evening, some of the leading doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God, was among the excellent graces that adorned the character of this man of God. He had been tried in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come, when his character was to be brightened by a severe test of his resignation and obedience. His youngest son, who was one of the handsomest of men, had just commenced the practice of physic; was married, and had one child. To the great distress of the parents, he discovered no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged, without restraint, in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would arrest him in his career, and bring him into the church of Christ, that he might die in peace, under the consoling hope of meeting his dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inoculating a number of persons in his father's neighbourhood, was seized, in an unusually violent manner, with a raging fever. With the disorder he was brought to a sudden and alarming view of his lost condition. His sins were all set in dread array against him. A horrible darkness fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever

ble persons to visit those sections of South America, which appeared to present the most favourable fields for missionary labours; to investigate their moral and religious state; to notice and report to the Board, all the facilities that might offer, for extending the Gospel to those regions, and the best methods of effecting that object. Suitable characters having been accordingly selected by the Committee, and presented to the Board, they resolved, in a session of the 24th of August, that William Nevins and Charles M'Ilvaine, students of the Theological Seminary at Princeton, be Agents of this Board, to visit La Plata, Chili, and other parts of South America, for the purposes specified in a former resolution.

After receiving what information could be obtained on this subject from various sources, and after due deliberation as to the course most proper to be pursued, the Board of Directors, in their session of the 28th of December last,

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A letter has been received from the Directors of the Missionary Society of the United Brethren, accompanied by two pamphlets, one containing a succinct account of the Missions established among the Heathen by the Church of the Brethren. The other an account of the manner in which the Protestant Church of Unitas Fratrum, or United Brethren, preach the Gospel, and on their Missions among the Heathen. A letter has been received from the Secretary of the Connecticut Missionary Society, connected with a copy of the 19th Annual Proceedings of that institution; and another from the Board of Commissioners for Foreign Missions, with a valuable book and pamphlets has been received from the Missionary Society in London. It contains a particular account of the proceedings in Africa; an account peculiarly interest-

the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant; and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, "Master, the sun is very hot, and the ploughing hard, I am weary of the work you have appointed me, and am overdone with the heat and burden of the day: Do, master, let me return home, and be discharged from this hard service?"—what would I say? Why, that he was a lazy fellow; that it was his business to do the work I had appointed him, until I should think fit to call him home." The pleasant manner in which this reproof was administered, rather increased the social harmony of the company; who became satisfied that it was very possible to err, even in desiring with undue earnestness "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

About the end of February, 1777, Mr. T. was suddenly seized with a fever, attended by violent symptoms. He sent for his physician, who was in the act of setting off for the legislature of the state. He called, but could only spend a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and with great candour informed his patient, that the attack appeared unusually violent; that the case required the best medical aid; he feared that, at his advanced age, there was not sufficient strength of nature to overcome so severe a shock. The good old man received this news with his usual submission to the divine will; he calmly replied, "I am very sensible of the violence of my disorder, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his pleasure to call me hence."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church at Freehold, a numerous concourse of people attending his funeral.

Mr. T. was rather more than six feet high; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes. His general countenance was grave and solemn, but at all times cheerful with his friends. He appeared, in an extraordinary manner, to live above the world. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste of them. His faith was really "the substance of things hoped for, and the evidence of things unseen." Literally his daily walk was with God; and he lived "as seeing

and often peculiarly solemn. Ministers of different denominations, who have been so kind as occasionally to officiate, have remarked that they never preached to more attentive congregations.

It is an encouraging circumstance, that these efforts meet with the warmest approbation of Ship-masters and Seamen generally. Hundreds have spoken of it in terms of ardent affection, of the highest commendation—have represented it as a great and most glorious Institution. As the families of Seamen are invited to attend, more than one hundred of which, on account of being strangers in the city, of the difficulty of obtaining seats, or for some other reason belonged to no other congregation, have signified their wish to become members of this. The children, between one and two hundred in number, have been assembled regularly on the Sabbath, for the purpose of receiving religious instruction.

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Omitting many interesting particulars which might be stated,

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Knowing that most persons expect to be called upon for their contributions, the Directors have resolved to make personal application to their fellow-citizens generally; and, the more easily to effect the object, have divided the city into districts, and those who are disposed to contribute, will soon have the opportunity and the privilege of so doing.

Lest there should be doubts respecting the ability of the Society to hold funds to any considerable amount, the Directors would state, that during the last session of the Legislature they applied for an act of incorporation, which was readily granted.

As all doubts respecting the practicability of executing the plan, which was proposed more than three years ago, have been removed; as the good effects of the Institution have already been seen and felt; as our obligations to Seamen for no small portion of our wealth and prosperity are acknowledged; as God has in a peculiar manner smiled upon these incipient efforts—the Directors appeal with confidence to the liberality of their fellow-citizens, assured that no one will refuse to patronize an Institution which promises to be such a rich blessing to Seamen, to Merchants, to our City and Country; to the Church, and to the World.

Extracts from the Second Annual Report of the United Foreign Missionary Society.

The Society, at their First Annual Meeting proposed certain amendments to the Constitution, recommended by the Board of Directors, and noticed in their Report.

The proposed amendments were approved by the General Assembly of the Presbyterian Church; and were also approved by the General Synod of the Reformed Dutch Church, and by the Synod of the Associate Reformed Church, excepting that article which would constitute every person who shall make a donation of \$100, or more, a Director for life.

At a meeting of the Board, held on the 27th of July, 1818, they resolved, that it was expedient to select, without delay, two suita-

ble persons to visit those sections of South America, which appeared to present the most favourable fields for missionary labours; to investigate their moral and religious state; to notice and report to the Board, all the facilities that might offer, for extending the Gospel to those regions, and the best methods of effecting that object. Suitable characters having been accordingly selected by the Committee, and presented to the Board, they resolved, in a session of the 24th of August, that William Nevins and Charles M'Ilvaine, students of the Theological Seminary at Princeton, be Agents of this Board, to visit La Plata, Chili, and other parts of South America, for the purposes specified in a former resolution.

After receiving what information could be obtained on this subject from various sources, and after due deliberation as to the course most proper to be pursued, the Board of Directors, in their session of the 28th of December last,

Resolved, That the Corresponding Secretary forthwith inform Messrs. Nevins and M'Ilvaine, that recent and important intelligence had been received, which had produced great doubt as to the expediency of prosecuting the Mission to South America, and that they would receive further information from the Board, as soon as they should come to a final decision on the subject. That decision was soon had, and involved the present relinquishment of the undertaking. That this subject, however, which had so long and so deeply interested the Board of Directors, might not be entirely lost sight of, and that they might be able to take advantage of favourable changes occurring in that country, the Corresponding Secretary was directed to write, and has written, to Henry Hill, Esq. American Consul at Valparaiso, requesting him to obtain, and to furnish information in relation to Protestant Missionary ground in Chili, and the adjacent country, among either Pagan natives or Roman Catholics, to ascertain the practicability of establishing a Mission or Missions in that region, and the probable expense of conducting them.

A letter has been received from the Directors of the Missionary Society of the United Brethren, accompanied by two pamphlets, one containing a succinct account of the Missions established among the Heathen by the Church of the Brethren. The other, an account of the manner in which the Protestant Church of the Unitas Fratrum, or United Brethren, preach the Gospel, and carry on their Missions among the Heathen. A letter has also been received from the Secretary of the Connecticut Missionary Society, connected with a copy of the 19th Annual Narrative of the proceedings of that institution; and another from the American Board of Commissioners for Foreign Missions. A large box of valuable books and pamphlets has been received from the Church Missionary Society in London. It contained a very extensive and particular account of the proceedings of that Society in Africa; an account peculiarly interesting, as discovering the first

light that has, for many centuries, streaked with red the horizon of that mysterious and interesting section of the globe.

An official communication from the Clerk of the Synod of the Associate Reformed Church has been received, announcing that the Synod had adopted a Resolution, requesting the different presbyteries under their care to organize within their bounds, as speedily as possible, societies auxiliary to the United Foreign Missionary Society.

Information has also been received that the Classis of New-York have recommended to the Churches under their care, to have a sermon preached, and a collection taken up in each of them for the benefit of this Society. A letter has been received from the Rev. Robert Bronk, of Watervliet, in the state of New-York, announcing that a Society of Ladies had been formed in that place, auxiliary to this institution; a donation from this Society, under a different organization, had been previously received, amounting to thirty-two dollars.

A letter has also been received, through Rev. Dr. Griffen, from the Rev. W. Ross, of Winnsborough, South Carolina, announcing that a Society of Ladies had been formed in that village, auxiliary to this institution, and enclosing in behalf of said auxiliary a donation of thirty dollars. A donation of one hundred and sixty dollars and twenty-five cents; has also been reported by the Treasurer to have been received from the Female Missionary Society of Newtown, Long-Island. From the report of the Rev. Stephen N. Rowan, who was sent out last spring to the Carolinas and to Georgia, it appeared, that he had collected from our brethren in the South to the amount of two thousand eight hundred and seventy-five dollars, sixty-two cents. From the facts stated by Mr. Rowan in relation to his agency, it has been deemed expedient to appoint other agents for the Southern parts of the United States.

The Rev. Robert F. N. Smith, of Northumberland county, Pennsylvania, and the Rev. Dr. Muir, of Alexandria, have accordingly been appointed to collect donations, and to form auxiliaries in any part of the United States, but especially in the South, they making such arrangements as to have no interference of their respective agencies with each other.

The Treasurer of this Society reported in July last that agreeably to an order of the Board, he had vested four thousand and six hundred dollars in New-York 6 per cent. stock, in the names of Robert Lenox, Peter Wilson, and Divie Bethune.

A Correspondence was laid before the Directors last summer, between a Committee of a Society in Massachusetts for propagating the Gospel among the Indians of North America, and his Excellency the Governor of this state, in relation to the religious instruction of the New-Stockbridge tribe of Indians.

A Committee having been appointed to write on this subject to

another set of principles from the morality which is held to be indispensable there ;—and when we gather these principles from the book of God's revelation,—when we are told that the law of the two great commandments is, to love the Lord our God with all our strength, and heart, and mind, and to bear the same love to our neighbour that we do to ourselves,—the argument advances from a conjecture to a certainty, that every inhabitant of earth, when brought to the bar of Heaven's judicature, is altogether wanting ; and that unless some great moral renovation take effect upon him, he can never be admitted within the limits of the empire of righteousness.

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Continued from page 110.)

BLACK SEA.

No Missionary Society has yet established itself on the immediate shores of this Sea. The Missionaries of the Edinburgh Society have, however, visited its northern coasts, from one of the Stations in Russian Tartary ; and the Church Missionary Society is about to fix one of its representatives at Constantinople. On the southern shores of this Sea, there is, as it appears from Mr. Jowett's communications from Constantinople, to Diarbekir and Mosul, a body of Christians, who would "embrace, with simplicity of heart and ardour of spirit, any thing that came in the form of pure Christianity, especially the Scriptures." The countries bordering on this Sea present, therefore, an important sphere of labour. In this labour, the Russian and the Malta Bible Societies will, doubtless, take an efficient share.

CHURCH MISSIONARY SOCIETY.

Constantinople.—The chief city of the Turkish empire—its situation and appearance peculiarly grand ; but the buildings disappoint expectation, on a nearer approach—the walls are washed by the Sea of Marmora, separated from the Black Sea by a narrow strait of a few miles long—inhabitants computed at 400,000 : of whom, 200,000 are Turks ; 100,000 Greeks ; and the remainder, Jews, Armenians, and Franks.—1818.—James Connor.—The Rev. James Connor left London on the 19th of November, 1817 ; with a view to labour with Mr. Jowett, at Malta, or wherever it might appear expedient. He reached

Malta on the 4th of January of last year ; his course having been by way of Paris and Marseilles. Baron Sylvestre de Sacy, at Paris, entered zealously into his views ; and very kindly furnished him with letters of introduction, likely to be of service to him.

Soon after Mr. Connor's arrival at Malta, he was compelled, by the state of his health, to retire, very reluctantly, from the work on which he had just entered ; and to seek repose in the more genial climate of the Bay of Naples. On the 3d of March he left Malta ; and returned on the 30th of October, greatly recovered.

On mature deliberation, it appeared that Constantinople combined most advantages, with reference both to the health of Mr. Connor and to his probable usefulness, of any other Station in these Seas. Committing their plans and labours, therefore, to the blessing of their Heavenly Master, Mr. Connor left Malta for Constantinople, on the 18th of November, about a fortnight before Mr. Jowett sailed for Alexandria.

The considerations, with respect to Constantinople itself, which led to this determination, will be seen in the following extract of a letter written by Mr. Connor a few days before he sailed :—

“ Its central situation, its extensive commerce, the great influence of foreign merchants and travellers, and the facility of communication with the north of Europe, the shores of the Black and Caspian Seas, and the most interesting countries of the Mediterranean, contribute to render Constantinople a commanding and most important post for observation and labour. It would also form a link, to combine the operations of the Russian and Malta Bible Societies—a combination, which the spiritual interests of these countries render so desirable and expedient. At Constantinople I should be brought into contact with the chief Greeks and Mahomedans ; and have the best opportunity of observing the present temper and character of the principal maintainers of both Creeds.”

NORTHERN ASIA:

In passing from the Black Sea to the almost boundless Steppes of Northern Asia, the language spoken in the newly-acquired provinces of Russia, through which the traveller will take his course, may remind him of that great kingdom which he will leave to the southward. Though not yet prepared to receive Christians in the capacity of Teachers of religion, Persia gives many encouraging indications, that the delusions of the False Prophet are losing their hold on the minds of the acute and intelligent, who have had the evidences and the character of Christianity brought into their view, by the able discussions among them of the late

Henry Martyn, and by the copies of the New Testament to which the labours of that distinguished man have given them easy access. It has been also said, that a Divan assembled, by direction of the Prince Royal, at Tebriz, had decided that Christ was a true Prophet, that the laws contained in the Gospel are just, and that it is unlawful to blaspheme these laws: it is added, that these decisions have received a legal form; and that the Prince, in consequence, punished one of his domestics for insulting a Christian. If these statements should prove to be correct, we may anticipate, at no remote period, a free entrance for Christianity into that kingdom. In the mean while, the Russian Bible Society and the Edinburgh Missionary Society are availing themselves of the various means of sending the New Testament and Tracts into Persia; and the Church Missionary Society is supplying Tracts, and has in view the translation of the Old Testament into Persian, and the establishment of a Mission with ultimate reference to that kingdom.

In addition to the exertions in behalf of the Heathens and Mahomedans of the Russian empire which are made by Russian Christians themselves, the United Brethren have long made some attempts among the Calmuck Tartars; and have been followed, in other quarters, by the Edinburgh and the London Missionary Societies.

EDINBURGH MISSIONARY SOCIETY.

This Society has three Stations, which lie on or near the Caspian Sea. Its sphere of labour has, of late, been much enlarged; and its prospects of success have brightened.

Karass.—In Russian Tartary—in the Government of Caucasus—between the Black and Caspian Seas.—1802.—Alexander Paterson, James Galloway.—The reports are increasingly encouraging. The Natives visit the Missionaries; and the Missionaries visit the villages, and travel into the surrounding Steppes. Education is successfully carried on. There is much of a spirit of inquiry among the Mahomedans, and some of them are convinced of the value of Christianity; but they are kept back by dread of their bigotted brethren. The New Testament and Tracts are, however, introduced even into the Schools of the Priests; and much may be expected from the blessing of God upon them.

The languages spoken in the mountains of Caucasus are very numerous. The Sacred Volume is not yet known among them; while Mahomedans successfully exert themselves to bring over these tribes to their false religion.

Astrachan.—A city of Russian Tartary, at the mouth of the Wolga, near the north-west shores of the Caspian.—1814.—Rev. Mr. Glen, John Mitchell, John Dickson.—This station, not being in the Ministry, the chapel was opened, by Mr. Glen, on the 12th

of October, with the regular dispensation of Christian ordinances. Mr. M'Pherson is to be sent out, to take charge of the youth connected with this Mission.

In the course of 1817, there had been printed 4000 Tracts, 2000 sheets of St. Matthew's Gospel in the Orenburg dialect, and 5000 copies of a second edition of the Tartar New Testament as far as Galatians: 4310 Books or Tracts had been bound and prepared for distribution: and 5348 Books or Tracts had been issued from the depository. Entire New Testaments, or portions of the Scriptures, formed a considerable part of these publications.

These books find their way, by means of Mahomedan merchants and pilgrims, to Bagdat, Persia, Bucharina, and even China. Brahmins and Jews also visit Astrachan, and become bearers of these treasures.

Every thing speaks the importance of Astrachan as a Station for diffusing Christian truth, by means of the press, throughout many parts of Asia.

Orenburg.—In Russian Tartary—the Capital of the Government of Orenburg, to the north-east of the Caspian—the great thoroughfare from Siberia to European Russia.—1814.—C. Fraser, G. M'Alpine. Walter Buchanan, a *Cabardian*.—Walter Buchanan continues faithfully to assist the Missionaries. A young Kirghisian, named Mollonazar, is become a convert from Mahomedanism; and labours constantly among his countrymen. Achmet, another Mahomedan, is promising; and has been often heard crying out, with seeming earnestness, "O God! never separate me from the New Testament!"

The Kirghisians seem about to receive the Gospel. A Chief of one of the Hordes which roam in the vicinity earnestly wishes for a Missionary.

Mr. Fraser had revised the New Testament, in the Orenburg dialect, as far as the Second Epistle to Timothy.

The Rev. Dr. Ross, as a Missionary; Mr. Gray, as a Catechist; and Mr. Selby, as a Settler; have been appointed to this Station.

LONDON MISSIONARY SOCIETY.

Irkutsk.—In Siberia, capital of the province, west of Lake Baikal—upward of 4000 miles E. of St. Petersburg—about 12,000 inhabitants—the chief mart of the commerce between Russia and China—the See of an Archbishop; and the seat of supreme jurisdiction over Eastern Siberia.—1817.—Edward Stallybras, Cornelius Rahmn.—Mr. Stallybras, from London, and Mr. Rahmn, from Gottenburg, having met at St. Petersburg, and obtained, through the friendship of Dr. Paterson and by the aid of the Russian Government, every thing necessary for their purpose, left that city, January 5, 1818, O. S. and arrived at Moscow

on the 15th. On the 17th they had the honour of an interview with his Imperial Majesty, who conversed with them freely on the object of their Mission; and assured them that every possible facility should be afforded them, both on their long journey, and after their arrival at Irkutsk. They reached their destination, by way of Perm, Tobolsk, and Tomsk, in good health, on the 30th of March; having been treated, every where on the road, with great kindness and attention.

UNITED BRETHREN.

Sarepta.—In Russian Tartary, near Czaritzen on the Wolga.—1765.—J. G. Schill, Christian Huebner.—In the list for 1817, we gave some account of this Settlement. Nothing has since appeared from the Brethren relative to its immediate state and proceedings.

In the province of Irkutsk, in Siberia, near Lake Baikal, there are many tribes of Burats. Eleven of these tribes are named Chorin-Burats, and amount to 21,000 persons; all of the religion of the Lamas. There are many other tribes also of Burats in the province, each having its Taischi, or Prince; and called Shamans; that is, devotees to the antient Pagan superstitions of Siberia. They have no Priests; but the greater number have sorcerers, or Shamans. Upward of 100,000 males belong to the Burat nation.

Two Burat Nobles, Nomtu and Badma, Chiefs of Tribes, appear to have received the Gospel with all simplicity, on occasion of their being employed to translate it into their own tongue. They are now at St. Petersburg, under the instruction of the Rev. I. J. Schmidt, a Minister of the United Brethren. The Brethren will be hereby encouraged, it is hoped, to attempt a Mission among these people.

THIBET.

We have taken Thibet as a separate Division in this Survey, rather in the prospect of what it is likely hereafter to become, than for its present importance in the history of Missions. If a firm footing should be gained for Christianity in this country, it will open an access into Chinese Tartary, and into China itself, not at present enjoyed: and there are more indications of an ultimate Christian influence on Thibet, than have been before known. No Station is, indeed, as yet obtained in the country itself; but as the Church Missionary Society has an intelligent Missionary occupied in pursuits which have reference solely to the future good of Thibet, we have placed his Station under this head, though only on the borders of the country.

CHURCH MISSIONARY SOCIETY.

Titulya.—In the northern part of Rungporeon, the borders,

toward Nepaul.—1816.—Fred. Christian Gotthelf Schroeter.—Major Latter, the Commanding officer on this Station, was urgent for Mr. Schroeter to be fixed with him. He arrived there, accordingly, on the 29th of October, 1816.

From the 17th of March to the 5th of May, 1817, he passed in a journey, with Lieutenant Weston, who was engaged in a survey, in the Hill Country of Nepaul. An account of this journey is given in Appendix IX to the Eighteenth Report of the Society. Major Latter says of it—"He has laid a good foundation for acquiring the Thibet language: but what, in my opinion, is of more immediate consequence, he has, under the most favourable circumstances, made himself known to the people as a Missionary—as a Preacher of righteousness. He was every where received with attention and respect; and there appeared no unwillingness in the people to instruct him in the language of the country. They were very desirous that he should, in return, teach them English. This shows an inclination in them to be instructed, which we may afterward turn to great advantage."

(To be continued.)

CHURCH MISSIONARY SOCIETY.

Syrian Committee.

Among the singular occurrences of our day, the visit to this country of an eastern Ecclesiastic of high dignity, with the view of obtaining assistance in the melioration of the state of his people, is not a little remarkable. The Circular which follows will explain itself. It has been issued by some gentlemen who considered the opportunity of benefitting Syria, offered by the visit of the Archbishop, as too promising to be neglected.

Intellectual and Moral Improvement of Syria.

At a Meeting held on the 11th March, 1819, at Mr. Hatchard's, Piccadilly, Sir Alexander Johnstone, Knt. F. R. S. (late chief justice of Ceylon) in the chair, the following resolutions were passed unanimously:—

1st. That it appears to this Meeting, from various testimonies submitted to it, that the Syrian Archbishop of Jerusalem, the most Rev. Gregory Peter Giarve, now in London, has visited this country for a purpose which lays a forcible claim to the support of benevolent persons; that purpose being, the Intellectual and Moral Improvement of a numerous body of people.

2d. That this Meeting gives full credit to the following statement which has been laid before it, of the condition of the said people.—"There are in Syria and the neighbouring countries, about one million of persons who use the Carshun lan-

guage; that is, they speak Arabic: but in writing it they employ the Syriac characters. These people have but very few books among them; there being printing presses for the Carshun no where but at Rome, and at St. Antonio near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves."

3d. That the state and condition of the people for whom this benefit of instruction is sought, are peculiarly worthy of commiseration and relief, as they inhabit, under circumstances of much difficulty and oppression, those very countries from which our own highest advantages were originally derived.

4th. That the Syrian Archbishop of Jerusalem having proposed to form a printing establishment at the place of his residence on Mount Lebanon, for the purpose of printing in Carshun, Elementary and other books, with the Holy Scriptures, in order to promote Education and Christian Knowledge wherever the Carshun is used, this Meeting cordially approve the said design.

5th. That a fund be now opened, for enabling the Archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria: and that the application of said fund be entrusted to the charge of a committee.

(Signed) ALEX. JOHNSTONE, *Chairman.*

A committee was appointed to carry the above resolutions into effect. Samuel Hoare, Esq. jun. has undertaken the office of Treasurer; and the Rev. Samuel Lee, M. A. Professor of Arabic in the University of Cambridge, will carry on as Secretary, the future correspondence with Syria.—*Lond. Miss. Register.*

AFRICA.

A new Mission for exploring the interior of Africa, is under the direction of Mr. Ritchie, late private secretary to our ambassador at Paris;—his companion and second is Lieut. Lyon; accompanied by M. Duponte, a French Naturalist, a surgeon, &c. The Bashaw and a military escort, attend them from Tripoli to Mourzok. May they succeed better than their predecessors, and prove pioneers to prepare the way of the Lord.—*Lond. Evan. Magazine.*

DOMESTIC.

Extracts from the Third Report of the Female Union Society, for the Promotion of Sabbath Schools.

(Continued from page 121.)

School No. XIII.—The Superintendent and Teachers of School No. 13 congratulate the Directress and all their fellow-labourers,

upon the return of the third anniversary of the Sabbath School Union Society.

We hail with joy the return of that day on which we began to labour in the uncultivated field. Three years have we toiled, and we flatter ourselves we are just beginning to receive our reward. Our school at present is in a very flourishing condition; many of our children make rapid improvement, and are increasingly anxious to obtain knowledge.

We have a Superintendent, Secretary, and twenty regular Teachers; perfect harmony subsists among them, and their punctual attendance is a sufficient proof of their hearts being engaged in this labour of love.

Registered since the commencement of the school 316; dismissed and left 172; registered during the last year 78; dismissed 6; from 80 to 90 general attendants. Sum total of what has been committed, 18612 verses of Scripture; 3072 Hymns; 8448 M'Dowell's Questions, Watts' Historical Catechism, and 1065 Questions in the shorter.

School No. XIV.—Our school for the year past, has not been quite so large as formerly. Their attendance, as usual, has been irregular: yet we have some excellent specimens of improvement as it respects the memory. It would be gratifying to the Superintendent to give a precise account of the aggregate number of lessons that have been learned throughout the school the year past; but this is impracticable on account of the deficiency of Teachers in rendering in their quarterly reports.

School No. XV.—Since the last anniversary, one hundred and thirty-six scholars, from the age of four to fifty years, have been admitted.

The school at present consists of one hundred and seventy-two scholars, who are regular attendants; sixty have advanced from the alphabet to reading God's holy word. The scholars in general exceed our most sanguine expectations. Some of the classes, in their search through the Scriptures of truth for the answers to M'Dowell's Questions, have expressed their admiration of the wondrous works and goodness of God; and we have heard sentiments of gratitude lisped from their infant tongues to the great Redeemer of mankind, for protecting and preserving them from day to day. Two of the teachers and one scholar have been brought from darkness to light, and enlisted under the banners of Christ Jesus.

School No. XVI—attached to the new Presbyterian Church in Broome street.—The Superintendent of school No. 16, regrets that for want of timely notice she is unable to make out a correct statement of the improvement of the school during the past year. Since the last annual meeting we have been placed in various, and trying circumstances. For three months we were destitute of a room to teach in; and during a

part of the summer it was almost impossible to obtain a sufficient number of teachers. Several attended two or three weeks and then left the school. But through the kind providence of our *Heavenly Father*, the school is at present supplied with teachers who take a deep interest in the welfare of the children. Two of the teachers have become hopefully pious within the last six months, and have made a public profession of their attachment to the Redeemer, by uniting themselves with the church recently organized in this place. At times a general seriousness has prevailed among the children, but no instances of conversion, though some are still anxiously inquiring after the way of salvation.

School No. XVII.—It is with the liveliest emotions of gratitude to God, who has been our stay and support, that we present our third annual report.

During the last year forty have been received, and six dismissed. The number registered is one hundred and fifty. From sixty to seventy attend regularly; these are divided into ten classes, under the care of one Superintendent and ten Teachers. A meeting for prayer has lately been established, and a sense and taste for religion, and aspirations after heavenly things, have been excited in many youthful breasts; and impressions have been made which justify the most pleasing hopes with regard to their immortal welfare.

School No. XVIII.—In being called on for a third annual report of our Sabbath school, we are strongly reminded of the swiftness of time, and the speedy approach of that day "when God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." With a view to this, and in compliance with the rules of our union, we proceed to report—that during the past year we have admitted one hundred and forty-six scholars, viz.:—five white adults; one hundred and eighteen children; twenty-three coloured and 12 adults. Only six have been regularly dismissed. The number that steadily attend are about eighty.

A meeting for prayer was established last July by a few of our teachers, permitting those of the children who wished, to meet with them; and is still continued. In January last, at a meeting of the teachers for the purpose of electing a Superintendent and transacting business relative to the school, it was agreed to constitute themselves into a society, the object of which is, to raise a fund for the education of a heathen child, and to inculcate in the minds of the children under their care a disposition to do good, as the Lord shall give them ability.

School No. XIX.—*Greenwich village.*—In presenting our annual report, we are sorry to state that it is not in our power to give as accurate an account of the state of the scholars as we would wish. We have received during the past year, as near as can be ascertained, eighty-one scholars; the present number

on the class papers is ninety-eight; nine of which are coloured adults, seven coloured children, and eighty-two white children. About sixty attend regularly.

School No. XX.—The Sabbath School at Harlaem cannot boast of an increase in numbers, but thanks to our blessed Protector, we can bear our full share of testimony to the increasing good effects of Sabbath school institutions in general, and in our little village in particular: the moral character of which has been much improved if not totally changed, since their attention has been called to the Sabbath school, where religious instruction is combined with teaching to read the word of God.—Let our prayer be, that no mixture of the water of life may be permitted to flow through these streams of religious instruction.

School No. XXI.—Has registered one hundred scholars, of whom from sixty to seventy regularly attend. Our school continues to wear a very pleasing appearance. The Teachers continue diligent, and the Superintendents feel cheered in the performance of their pleasing duty.

School No. XXII.—Report, that during the year, twelve adults and twelve children have been admitted; forty may be considered as scholars, and are divided into five classes, two of which read in the Bible; but not more than twenty attend regularly; they are instructed by one Superintendent and four Teachers.

School No. XXIII.—School No. 23, consists of one hundred scholars. From fifty to seventy attend; they are divided into twelve classes, conducted by a Superintendent, Secretary, and eleven Teachers. Four hundred and fifty-three divine songs, two thousand verses of Scripture, four thousand six hundred and twenty-five answers in Catechism, have been committed to memory during the year.

(To be concluded in our next.)

A NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, and Massachusetts Proper, during the last year.

The Church of God, that has been bought with the blood of our Lord Jesus Christ, is the most interesting community on earth. With its prosperity and happiness, the Triune Jehovah has identified his own honour and glory. A community, so dear to God, and so intimately connected with the highest interests of our fellow men, cannot fail to command the best wishes and the fervent prayers of all who feel a genuine friendship to the Saviour. 'Tis therefore, that the General Assembly, confident that the churches under our care feel a deep interest in the peace of Zion, would communicate to them a summary view of the state of re-

ligion within our bounds, and of the churches in connexion with us, as shown from the reports presented by the several Presbyteries, and those of the General Associations of Connecticut, New-Hampshire, and Massachusetts.

We have, perhaps, never, dear brethren, been called to address you, when we had fewer causes of mourning and grief than at present. But whilst, to a very pleasing extent, believers honour their profession, by a godly conversation, and sinners pay a decent respect to the external institutions of religion; yet, there are many things to deplore.

That which most tenderly affects our hearts, with respect to those who have publicly professed themselves attached to the divine Saviour, is coldness and formality in their religious duties; and too much of a disposition to conform to the fashionable customs and amusements of that portion of the community who know not God, and have no love in their hearts toward the Lord Jesus Christ. Such professors seem to have forgotten that their divine Master has distinguished his people, by calling them the "salt of the earth" and "the light of the world." A recurrence to the season when first they espoused the cause of the Saviour, and a recollection of the feelings that then agitated their bosoms, the love that inspired their hearts, will happily serve to arouse them to more vigorous action, to increase the ardour of their devotion, and to make them feel a more deep and affecting concern for the spiritual and eternal well-being of their fellow-men. We would most tenderly exhort those, to whom this reproach can, in any measure attach itself, to remember their first love, and to return to it; to recollect with what emotions, on the day of their espousal, they gave their whole soul to the Saviour; and how they exhorted others to come, and taste his grace and feel his goodness.

In addition to the cause of humiliation to which we have alluded, we are under the painful necessity of observing, that those gross vices, which have so long been the curse of society, and the disgrace of the human character, still exist, and are practised in many portions of our country. The excessive use of ardent spirits, in many places, is yet to be deplored; as well as the profanation of the name and Sabbath of the Lord. We would, however, observe, with sentiments of the most profound gratitude to God, that the presumptuous and wanton habit of profane swearing is, to a very happy extent, abandoned by almost all classes of the community, who have any true respect for themselves. In some places there are also those, who waste their health and dissipate their property, and put to hazard the happiness and dearest comforts of their families and friends, by devoting themselves to the demoralizing and iniquitous practice of gambling.

Infidelity, as formerly professed in our country, can scarcely be said to exist. The Arch Deceiver of our fellow men operates

now by more specious means: he leads men to substitute the *name* of religion for religion *itself*; and would make them contented with the external habiliments of virtue, with a kind of formal religion, not legitimately founded on a knowledge of the grand and sublime doctrines of the Gospel, whilst they are destitute of the power of vital godliness. Affecting liberality of sentiment—enlarged views—expansive feelings of benevolence—and such ideas of the nature and perfections of God, as would seem to imply, that sin is rather an infirmity than a crime; whilst their hearts are bitterly at enmity with the soul-humbling and self-denying system of the Gospel. “With names of virtue they deceive,” “and cheat the soul to death.” Insidiously pursuing their designs, they court the darkness and plot against the truth; yet it affords matter of congratulation, that it is the promise of Jehovah, when “the enemy cometh in like a flood, the Spirit of the Lord” in due time, “shall lift up a standard against him.”

We have the happiness to live in a day, brethren, when the Captain of our salvation in a distinguishing manner, is marshalling his *mighty host*, and preparing for the moral conquest of the *world*. The grand contest that has been so long conducting, is drawing rapidly towards a termination, that shall be infinitely honourable, both to our glorious Leader, and to those who have fought under his banner. Not a finger shall be lifted, nor shall a devout aspiration heave the bosom of a single son or daughter of man, to contribute to the advancement, or plead for the glory of the kingdom of the Messiah, that shall not be met with the smiles and crowned with the blessing of God. This remark is justified, by the interesting facts that have been presented to the General Assembly, in the details of the several Presbyteries. No design has been formed, in any part of our bounds, to advance the kingdom of Christ, to extend the knowledge of God, and to promote the best interest of men, that has not been succeeded with the Divine blessing. The prayers of God's people are scarcely uttered, before they are answered, and an effort is scarcely made, before it is successful. The experience, which our churches have thus had, of the goodness of God, should stimulate to continued faithfulness and exertion. The rising glory of our Zion cannot fail to command our attention, and inspire our hearts with gratitude.

But to what are we to attribute, under God, this happy state of things? this animating prospect? To the faithfulness of Ministers in preaching the Gospel, the fervency of their prayers, and the constancy of their labours to promote the highest good of their beloved people—To the fidelity, and zeal, and charitable exertions of the professed friends of Christ, exhibited in the numerous institutions of Christian philanthropy and benevolence, that have been organized in all parts of the United States—And to that spirit of Christian liberality with which God has been

pleased to inspire men of talents, and wealth, and influence among us, to give of their property, and throw the weight of their character into the scale of truth; thus advancing the benign system of the Gospel, which is so happily calculated to meliorate the moral condition of man, and to qualify him for usefulness here, and glory hereafter.

It is with peculiar pleasure, that we would inform our dear brethren, in different parts of the Church, that the Ministers of Christ are labouring, with increasing diligence and success, in the common vineyard of our Master; and that a very happy spirit of forbearance, tenderness, and harmony, generally prevails. That where the grand and distinguishing doctrines of the Gospel, have been most clearly exhibited, they have been attended, more or less, with the divine blessing. These doctrines have been—The absolute sovereignty of God, in the control, and final issue of every event, both in the natural and moral universe—The total moral depravity of the human heart—Salvation, by the free and sovereign grace of God, exhibited through the infinite righteousness and sacrifice of his Son—And the free and unbounded offer of mercy, to *every* guilty descendant of Adam, by which the judgment of God in the destruction of the finally impenitent is vindicated, and their misery and their ruin are chargeable *wholly*, upon their own *unwillingness* to accept of the merciful *provision* made in the Gospel. These truths have been accompanied with the divine blessing, and the spirit of God has graciously visited many of our churches and congregations, with his renewing and consoling influences, gladdening the hearts of the friends of the Redeemer, and putting a song of praise into the mouth of those who before were strangers and enemies.

It cannot fail to cheer the heart of every friend to religion and morals, that, without an exception, the reports of the several Presbyteries, represent the cause of evangelical truth, as attended with a gradual, but uniform success. On almost every section of our Church, has God been pleased to bestow some refreshing showers of grace. And although it does not appear, that he has, in any instance, displayed such wonders of mercy, as in former years; yet, we cannot but indulge the fond hope, that during the past year, the accessions to the Church, have, on the whole, been about as numerous as at any former period. The great and permanent interests of religion, have undoubtedly, during the last year, been more extensively secured and promoted than heretofore. But our Heavenly Father has not suffered a whole year to pass over us, without imparting to us some rich tokens of his tender regard, by extending to some of our churches the *special* influences of the Holy Spirit. The congregations of Bloomfield, Pennfield, and Risa, of the Presbytery of Ontario—Prattsburgh, of the Presbytery of Bath—Ulysses, of the Presbytery of Geneva—Bridgewater, Vernon, and Verona, of the Presbytery of

Oneida—De Kalb, Russel, Blacklake, Stockholm, and Hopkinton, of the Presbytery of Champlain—Rallston, in the Presbytery of Albany—and Aurora, of the Presbytery of Cayuga, have all of them been visited with more or less of the *special* influences of the Divine Spirit. In the Middle, Southern, and Western sections of our Church, we notice as places that have been *specially* visited, Westfield, Jersey City, North Hardiston, New-Foundland, Stony Brook, and Long Pond, in the Presbytery of Jersey—Columbia, in the Presbytery of New-Castle—York, and Chester, in the Presbytery of Concord—Huron, Florence, Bath, and Atwater, in the Presbytery of Portage—Waterford, in the Presbytery of Erie—several congregations in the Presbytery of Union—and Braceville, Sharon, and Geneva, in the Presbytery of Grand river. In Parsippany, in Jersey Presbytery, and in several congregations in the Presbytery of West Lexington, have been gathered to a very pleasing extent, the fruits of past revivals.

In the vicinity of Portage Presbytery, are settled, the Mohawk and Wyandot Indians, on Sandusky river, who have been visited by a member of that Presbytery, for the purpose of inquiring into their present moral state and condition, and ascertaining their views and feelings with respect to Christianity. The result of this inquiry was highly gratifying, inasmuch as the former appeared willing to have schools established among them, and both were extremely anxious to be made acquainted with the Gospel. Several among them were supposed to have become the hopeful subjects of a change of heart.

(To be concluded in our next.)

Extracts from the Second Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

To the Schools of Trinity, St. Mark's and Grace Churches, and St. Paul's and St. John's Chapels, which were stated, at the last report, to be in union with this Society, the Managers are happy to note, that there has been added a very flourishing School, consisting of a male and female department, formed in the newly organized parish of Zion Church.

The following account of these several Schools is drawn from the reports of their respective Directors, made to the Board of Managers at their late meeting. The Schools will be arranged according to the number of their scholars respectively.

The first that presents itself according to this order, is the school of *St. John's Chapel*. The state of the male department will be seen by referring to the following extracts from the Report of the Directors.

“ During the last year the state of the school has been generally,

equal to the preceding year. The number of attending scholars has not been uniformly the same, but the average for the whole year exceeds eighty boys."

In the female department of the same school, the number of regular attendants has increased, and the general improvement of the children is such as to afford the highest gratification to their Teachers, and amply compensate for the time and attention so cheerfully and unremittingly devoted to their welfare. The school at present consists of one hundred and thirty-nine white girls, and thirty-seven coloured women and children, divided into thirteen classes.

It is an earnest of the valuable accession we have, in the newly formed school of *Zion Church*, that it has entitled itself to the second place in the order of this report. The male department was opened on the 3d of January, 1819, with sixteen scholars and two Teachers. Since that period it has been gradually increasing, and is now in successful operation, with two Superintendents and sixteen Teachers, and the names of one hundred and fifty scholars on the Numerical Register, between fifty and sixty of whom attend regularly.

The female department of this school commenced the 31st of January, 1819. The number of scholars placed under its care since that period is one hundred and eighteen of whom forty-eight attend regularly.

They are under the care of seventeen young ladies, who are regular in attendance, and persevering in their duties.

The coloured class is under the care of two of the ladies, and consists of twenty-one. Their improvement has been very satisfactory to their Teachers.

Of the male department of *St. Paul's Chapel* school, we have obtained the following information.

"During the last summer, and throughout the winter, the male department of the Sunday school attached to *St. Paul's Chapel* experienced considerable reduction in its number of scholars. It is pleasing, however, to add, that the school is now increasing: the number of scholars attending is between forty and fifty; and the perseverance and assiduity of the Teachers, aided by a visible increase of interest among the Directors, will, no doubt, add much to that number.

"Female school. From January, 1818, until July and August in the same year, between sixty and seventy regular scholars attended. The number was afterwards reduced to about forty. This school now consists of about fifty."

In the female school of *Trinity Church* there are seven regular classes of whites, and four of coloured. Four classes of whites read, learn Catechism, and study Bible Questions; also two coloured classes perform the same. Every fourth Sunday these classes are examined upon the above mentioned lessons.

About forty-seven scholars attend regularly ; of these twenty-three are white, and twenty-four coloured children. Twenty-eight are capable of reading the Prayer Book, and joining in with the services of the church.

At present there are eight Teachers, and one Assistant ; three Teachers having been prevented from attending during some weeks.

In the male school of *Trinity and Grace Churches* there have been added, since the last report, eighty-six scholars. Forty-six have been discharged.

The present number of scholars is sixty-five ; viz. forty-four whites and twenty-one blacks. Of this number about forty-six are regular in their attendance.

The schools in connexion with *St. Mark's Church* have, from various causes, very much diminished since the last report. The whole number of scholars being now reduced to somewhere about fifty. The principal cause of this is the want of sufficient voluntary aid ; the number of young persons in that parish, especially of males, qualified to take an active part in the school, being very small.

From the female school of *Grace Church* the following report has been received.

"About one hundred and fifty scholars have been admitted into the school, since its formation in 1817 ; of which but a very small proportion has ever attended. The number of scholars who have been, at any one time, in regular attendance, has rarely exceeded thirty. The size of the school may be accounted for, in some measure, by its local situation, in a part of the city where comparatively but a small number of the poorer classes are to be met with ; and also by its being the last formed in the lower churches."

From the above statement it appears that the aggregate number of scholars at present regularly attending the several schools in union with this Society, is six hundred and fifty-four, viz. two hundred and seventy-three males, and three hundred and eighty-one females.

It ought, in justice, to be stated, that the very general change of residence, and the difficulty of ascertaining, for some time, whether the scholars have removed, always produce a temporary diminution of numbers at this period of the year.

The reports of the schools above detailed, afford much matter for commendation and encouragement.

Extracts from the Second Annual Report of the Philadelphia Sunday and Adult School Union.

Since our last Report was published, the number of schools belonging to the Union has greatly increased.—Eighty-four have been added to our list in the course of *twelve months*. The whole number now on the roll is 129 schools. These contain 10,550 white children; 377 white adults;—663 black children, and 716 coloured adults;—making in the aggregate 12,306 learners, who constantly receive instruction from 1,431 teachers, of whom 631 are males, and 761 females.

Our internal operations have likewise been considerably extended during the last year. The following is a catalogue of the articles which have been printed for the Union: 32,000 premium books; 10,000 copies of a Sunday School Spelling Book; 6,000 alphabetical cards; 3,000 class papers; 500,000 red and blue tickets; 10,000 addresses to parents; 1,000 internal regulations for Sunday and adult schools; and 1,000 copies of the First Annual Report. A large edition of a hymn book may be expected shortly.

[With the following remarks the managers conclude their Report:—]

Our Corresponding Secretary has lately received a friendly communication from the London Sunday School Union, with a parcel containing copies of several useful little works recently published. Affectionate intercourse is desired by both institutions, and the officers of each express their conviction that much benefit mutually result from it to our great and good cause.

Brethren, let “us work while it is called to-day.” Time is short, and much is to be done. Our fellow labourers are leaving us, and entering the eternal world. Many who formerly united their exertions with ours, have been by death called away from the field, and taken to those abodes where they can be useful no longer as instructors, patrons and promoters, of Sunday schools. That zealous Minister of Christ, and faithful friend of Sunday-school children, who had the honour of introducing the present system of Sunday schools into the city of Philadelphia, and even into the United States, has finished his labours, and gone to enjoy his reward. The Rev. ROBERT MAY is dead! India—thousands of whose sons and daughters he collected round him, and taught the salvation of Jesus—has furnished his grave. His name will long be revered. His praise is in all our schools. “Babes and sucklings,” children and youth, both in this land and among distant heathens, view him as the best of all their earthly benefactors, and erect to his memory a monument of gratitude and love. His death calls loudly to each of us. “what thou doest, do quickly.”

Third Annual Report of the New-York Female Auxiliary Bible Society, April 13, 1819.

At this third meeting of the New-York Female Auxiliary Bible Society, the Managers report, that since the last anniversary of this Society, they have sold Bibles to the amount of \$31,36 ; that they have paid to the Treasurer of the American Bible Society \$900 ; that they have made a donation to the Sabbath School Union Society of 150 Bibles and 100 Testaments ; also a donation of 50 Bibles to the Sabbath School City Committee ; and that they have distributed gratuitously 300 Bibles.

The Managers cannot do justice to their own feelings, without taking particular notice of the efforts made by "The New-York Female Juvenile Bible Association." This Society is composed of children and youth, who would emulate the zeal and perseverance of riper years, in giving the word of life to those who are "sitting in the region of the shadow of death." During the month of October last, they became Auxiliary to this institution, and have contributed to its funds \$109. If such are the efforts of childhood, to what results may we not look, when years shall have extended their views and confirmed their virtue ! It was not in vain that the blessed Redeemer said, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Out of the mouth of babes and of sucklings strength is ordained, praise is perfected ;" and as another indication of the day of glory, their voice is heard in the living Temple, "Hosanna to the Son of David."

The Managers cannot yield the occasion which this Report gives, without expressing their increasing conviction, that the grand design of our National Institution is best accomplished by the establishment and support of auxiliaries ; especially as it affords us, though on a more limited scale, an opportunity of doing something in the great cause. Though our efforts are so small, as alone not sensibly to affect the vast operations and high prosperity of the parent institution ; we are yet aware that efforts like these, multiplied and concentrated, have furnished the materials, and reared this mighty fabric, in honour of the Bible, and the glory of God. We are also aware of encouragements to proceed in this momentous work, arising not from our auxiliary character and circumstances, but from the good which we hope has been done—encouragements sufficient to reward our zeal, and stimulate us to ten-fold exertion.

Though the effects produced by the distribution of the Bible, among those called Christians, be not as visible and striking as those which frequently attend its circulation among the heathen : they are no less deep and powerful : though less remarkable in appearance, they are no less so in fact.

The efforts of the Managers have been chiefly confined to the circulation of the Holy Scriptures among the destitute of this city. And while they have been dispensing the precious gift of heaven, to the ignorant and the afflicted, it has become more precious to themselves; they have realized its value more while witnessing the divine consolations which it has power to give; knowing that it can enrich the children of want and sorrow, and inspire a soul, who otherwise might have departed "without hope and without God," with the assurance of immortality and heaven.

Among a number of instances that might be mentioned, proving the happy effects of such distribution, upon the smallest scale, one or two may not be impertinent.—A Bible was sold at a reduced price to a Tayloress who boarded in the house with several apprentice boys; one of them having seen it, became very anxious to obtain one on the same terms, and soon saved from his small earnings a sufficient sum for its purchase. He began to be serious, and kept his Bible constantly with him while at work. His associates, in the same occupation, were thoughtless, profane, and constantly disposed to ridicule the book he so much prized. One of them particularly, more wicked than the rest, used to take it up frequently and read a passage for sport, or something worse. At length, however, the truth became too powerful for his depraved heart,—he began to reflect upon the sin he was committing,—soon solicited the boon for himself,—ceased all profaneness, and in connexion with the owner of the Bible, succeeded in making it fineable for any one of their number to utter an oath. The effect, upon the whole, has been remarkable; and several, we hope, are truly anxious and sincerely praying to be made "wise unto salvation."

The following instance affords the most powerful argument for *translating* the Scriptures. It is not easy to describe the eagerness with which we have seen this blessed book received by a poor German.—He was on a bed of sickness, far from his home, and possessed only of a prayer book, in his native language, for he could read no other. This book was interspersed with passages of Scripture, which he embraced as a revelation from the most High God. When informed that perhaps the whole Bible in the German language could be procured for him, had we promised bread to a starving man, he could not have been more eager to receive it; and when the book was obtained, one who visited him from time to time in his poor dwelling, and afterwards in the hospital, always found him absorbed in reading it. He wept over the sacred pages: embraced the gracious promises, and under the influence of the Divine Spirit, meekly submitted himself in poverty and suffering to the will of God.

The Managers, while they rejoice in the privilege of co-operating as auxiliary, congratulate the Society on the progress of this

mighty work; and humbly pray for that glorious period when "they shall not teach every man his neighbour, and every man his brother, saying, *know thou the Lord; when all shall know him, from the least unto the greatest.*"

First Report of the New-York Female Juvenile Bible Association.

The Managers of the New-York Female Juvenile Bible Association, in presenting their First Annual Report, are humbly sensible it cannot be very interesting from its magnitude; but alone so, from its being an effort by the young, to join their cheerful endeavours in aid of more powerful institutions, to spread abroad the holy Scriptures.

It is the peculiar glory of the Christian religion, to have introduced among mankind a spirit of benevolence, sympathy, and charity. The Christian, being a child of mercy, has learned in the school of Christ to show mercy to others; and we are persuaded that it is the greatest of all charities to send the word of God as a messenger of heaven, to those who are destitute of it.

Under the influence of these heavenly principles, we trust our Association was formed; and although we cannot say we have done much, yet, we can say we have cast our mite into the treasury of God. We are very sensible, that to the poor, especially, when laid on a bed of sickness, or immured in a prison, mere alms, to the sustenance of temporal life, cannot always reach the case of the sufferer, to bring to them solid peace. "The balm of Gilead, and the physician there," are needful; pardon of guilt by the blood of Jesus, consolation by his spirit, and the hope of that rest which remaineth for the people of God; are the only real "glad tidings" for the habitation of wo.

Since the Association was organized, in June last, 114 annual subscribers have been obtained, and the sum of 109 Dollars has been collected, and paid to the society to which we are auxiliary.

And, trusting in the Divine goodness for future aid, and an increasing excitement in this good work, we trust to go on in our endeavours to promote his glory, in making more extensively known his revealed will. And may he accept the offering, and follow it with abundant blessings!

Departure of the Missionaries.

On Tuesday forenoon, the brig Indus, Captain Wills, for Calcutta, having on board Messrs. Woodward, Winslow, Spaulding, and Scudder, with their wives, sailed from Russell's Wharf to the outer harbour—and on Wednesday morning at 4 o'clock, weighed anchor and proceeded to sea. Previous to her sailing, a large number of the friends of the Missionaries, and a crowd of spectators assembled on the wharf. An appropriate hymn was

sung—after which the Rev. Dr. Worcester offered up a solemn, impressive, and deeply affecting prayer, in behalf of these devoted servants of their Lord, and for the success of their gospel labours among the heathen. The moment of separation now arrived—and the many adieus that were given, and tears that were shed, evinced how closely the bonds of Christian affection are drawn around the heart. The scene was indeed solemn, and we trust the impression it made will not soon be effaced from the memory.

Christian Watchman.

Baptist Missionary Society.

We are happy to announce to the Christian public, that a Convention of regular Baptists assembled at Concord, N. H. on Wednesday the 2d instant, and constituted a Society denominated the "New Hampshire Baptist Domestic Mission Society." Rev. Ferdinand Ellis preached on the occasion from Matt. xxviii. 19—"Go ye therefore, and teach all nations."—After the Sermon, the following gentlemen were elected to fill the several offices of the Board. Rev. Otis Robinson, of Salisbury, President; Rev. Ferdinand Ellis, of Exeter, Vice-President; Rev. Charles O. Kimball, of Methuen, Mass. Secretary; Deacon William Cate, of Salisbury, Treasurer; and Rev. Messrs. Daniel Merrill, of Nottingham-West, Matthew Bolles, of Milford, John Gibson of Weare, William Taylor of Concord, Henry Veazey of Bow, and Phineas Richardson of Gilmanton, Trustees.

It is devoutly hoped, that all the Baptists in the State will patronize this important institution, which promises so much good in advancing the glorious cause of a blessed Redeemer. This they now have an opportunity of doing, both by their fervent supplications to the Throne of Grace, and by contributing of such things as God in his bountiful providence has committed to their trust. Yes, let them, by their regard to the best of causes, for the honour of God, and their own present peace and happiness, be entreated to come forward, and by contributing according to their ability of what God himself has put into their hands, aid in promoting that glorious cause, for which the immaculate Lamb of God spilled his blood on Calvary's cross.

Ibid.

REVIVAL OF RELIGION.

Extract of a letter from a gentleman in Charleston, S. C. to his friend in this town, dated May 12, 1819.

"I have some good news to communicate to you. Dr. P. has just returned from *York District*, where the Lord has appeared by the outpouring of his Holy Spirit. About four hundred persons are rejoicing in the hope of an interest in the Saviour. One hun-

dred and twenty had united with the church, and it was expected that about the same number would publicly make a profession of religion the Sabbath after Dr. P. left there."

Christ. Mes.

New-York, June 1, 1819.

MR. GRAY,

The accompanying Address, which the Rev. Mr. Seidel of Bethlehem, Pennsylvania, has desired me to request the favour of you to publish in the Christian Herald, shows the mode which has many years since been adopted by the Missionaries of the United Brethren, to make their Indian converts acquainted with the history of the life of Jesus Christ. This "Harmony of the four Evangelists" is, strictly speaking, "the holy Scriptures without note or comment." Yet being a compilation of different parts of Scripture, the Bethlehem Female Missionary Society believed that they could not with propriety ask the American Bible Society to print it for them. In their zeal, they have resolved therefore to undertake the work themselves. And they most respectfully solicit the assistance of their fellow Christians in the execution of it.

I am, with all regard, Sir,

Your most obedient humble servant,
BENJAMIN MORTIMER.

To all who love the Lord Jesus Christ in sincerity, and endeavour to make known his deeds among the people, his saving health among all nations.

THE Bethlehem [Pennsylvania] Female Missionary Society, having undertaken to print the *Harmony of the four Evangelists*, in the Delaware language, for the benefit of the Indians; but finding their funds inadequate to defray the whole expense attending the same: hereby respectfully solicit the aid, either by contribution, or annual subscription, of all those who wish well to the cause of the propagation of the Gospel among the heathen. The work contains all that the four Evangelists have recorded concerning Jesus Christ. All their relations are brought together in one narration, and no circumstance is omitted; but that inestimable history is continued in one series, in the very words of Scripture, and without any comment whatever. The translation was made by the late Rev. David Zeisberger, who laboured as a Missionary among the Delawares, and other tribes, with distinguished faithfulness, zeal and blessing, for more than forty years. It may be considered to be a standard work; as the united testimonies of a number of Delaware Christian Indians now living; of the Missionaries who reside among them, who use this translation constantly; and of the Rev. John Hecke

welder of this place, who lived for many years among the Indians; all concur in pronouncing it to be correct. The venerable Rev. Mr. Heckewelder has kindly undertaken to revise the work while printing. It is intended to commence the publication as early as possible. Those friends to the Missionary cause therefore, who may be inclined to assist in the undertaking, are earnestly requested to forward their contributions to the Rev. Benjamin Mortimer, No. 104 Fulton-street, New-York, the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia, or the Rev. Charles F. Seidel, President of the Society, Bethlehem.

Bethlehem, 24th May, 1819.

FOR THE CHRISTIAN HERALD:

THE SABBATH.

DEAR is the hallowed name to me,
When village bells awake the day,
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the winged hour
Spent in thy hallowed courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud amen,
Which echoes through the bless'd abode.
Which swells and sinks and swells again—
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art;
The holy, heavenly harmony,
The music of a thankful heart.

In secret I have often pray'd,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire ascends, and dries them all.

Oft, when the world with iron hands
Has bound me in its six-days' chain;
This bursts them like the strong man's bands.
And let's my spirits loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bid that heart rejoice.

January 20, 1819.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, July 3, 1819.

[No. VI.]

MISCELLANY.

On the Sanctification of the Sabbath.

Let us never think, that wealth gained by the violation of any part of the law of God, will ever be of *real* benefit to any possessor. The wicked, I grant you, may prosper a while at their pleasure ; but, considering how jealous our God is of his Sabbath, to whom "belongs the earth and the fulness thereof," the evils of which I complain are enough to overwhelm us with such a sudden reverse, in our present prosperity, as to put it entirely out of our power to repeat these vices in future. Nor is there any force in pleading the *urgency* of business as an excuse for using these liberties. The whole practice, from its commencement, is founded upon the violation of the Lord's day ; is, of consequence, founded on iniquity ; and whether a temporary inconvenience, or risk, or even loss, by drawing off from the practice of 'doing our own ways' on Sabbath ; or a perseverance in accumulating the measure of our guilt, be preferable, is left with every considerate mind to determine.

Should I, however, fail in this attempt, to reclaim any from these evils, I have, at least, this consolation, that I have attempted my duty, and must leave all in the hands of the great disposer.

Say not, then, that it is any gain to men to break the Sabbath day. For view the matter in what light you please, and breach of Sabbath will be found to be productive of incalculable loss. "Seek ye out of the book of the Lord and read ;" examine the history of mankind, and of Providence ; and see if the wrath of heaven, hath not, in one form or another, overtaken the Sabbath-breaker. So said Nehemiah, in contending with the nobles of Judah, "Ye bring *more wrath* upon Israel by profaning the Sabbath."^{*} And who knows not, that these three sore plagues the sword, famine, and the pestilence, have often been inflicted by incensed Heaven for this foul transgression ? What gain then can counterbalance such *wasting* calamities ? But even in respect of advantage from the day itself, the loss to mankind is incalculable, if it be appropriated to any other purpose, than to serve God, in advancing the interests of religion. Let me put a case, which I am afraid too often happens in the history of many

* Nehemiah xiii. 18.

a young man, who, in the first openings of life, promised every thing that was amiable. Under the fostering care of his parents, he is fed, he is clothed, he is put to school. No expense, nor pains, nor time, is spared to complete his education, and the good dispositions of the youth afford great hope to his parents. But, alas! in the matter of the Sabbath, through their inattention to sanctify it in their dwelling, no restraint is ever laid upon him. He may go out when he has a mind; he may play; he may stroll the streets, or traverse the country at pleasure; he may associate with his companions, and engage with them in any favourite playful purpose, during all or a part of the day, as his inclination leads him.

As to prayer, reading the Scriptures, attendance on public worship, and exercises of catechising, in order to form his young mind to religious principle, as little account almost has been taken of him with respect to these things, as if, belonging to a horde of wandering Scythians, his only employ, from his early life, had been to issue forth with the rising sun of every day to range the forest in quest of a precarious subsistence.—The consequence is obvious.—The mind, and the habits of thinking and acting, thus formed, to the exclusion of religious principle and religious impression, because wholly unacquainted with either, the service and homage, due from him to the God that made and redeemed him, are not in all his thoughts. All reverence for the Sabbath is lost, because so long accustomed to regard it as a play-day. In vain do you expect him to submit to a punctual attendance on the ordinances of public worship. The habit of profaning it hath got too deep root in his mind and practice, for him to appropriate that day to the services of devotion. Nay, although he were to go to the house of God, so ignorant is he of religious truth, that he has no understanding of what he hears; and, of consequence, can have no relish for it, so as to fix the attention, and engage the heart. Nor can you expect, in these circumstances, that the restraints of religion can have any influence in curbing youthful passions, or producing that sobriety of mind in a young man which is so necessary to avoid the shame, the disgrace, and the misery, which hath completed the ruin of many thousands.

Thus ripened for such a melancholy issue, your son avows himself an infidel; because altogether unacquainted with the doctrines and the evidences of the Christian religion; and his antipathies are strong against the restraints of its Sabbaths, and the necessary attendance upon divine worship which it requires. The unwary youth is a prey to every pernicious and ensnaring sentiment, because possessed of no real principle to arm him against it: and so fond is he of the easy morality of a loose age, that his spirits rise against every restraint that would fetter him in the indulgence of any of his propensities.

If established in a family, his abode is the haunt of impiety and vice. Religion finds nothing but neglect, and ill treatment under his roof. A free liver, as well as a free-thinker, he glories in the insults which he offers to the law of God: and, to gain proselytes to his gloomy system, is a supreme gratification. Prosperity inflames his passions, renders him more daring in vice, and less provident against a day of evil. In the day of adversity, and in the prospect of death, he either howls like a dog, appears regardless like a fool, or blasphemes like a devil. And as he lived, so he dies, and goes to his place!—Alas! who or what can countervail the loss which this unhappy creature hath sustained, by the inattention of his parents to his religious education, particularly to the *sanctification of the Sabbath*; and the manner in which he was trained up to disregard it. “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”*

Suppose now, this individual case to extend to society at large. Suppose a town, a district, or a nation, to be trained up in the same neglect of religious education, and profanation of the Sabbath day.—What is the consequence? Religion is universally disregarded; the house of God is deserted; immorality, in every form, is practised without restraint; the bonds of society are dissolved; the heavens frown; the earth is smitten with barrenness; the air becomes the medium of contagion and death!!! Or if prosperity smile, it becomes a curse to its possessors, making them more forgetful of God and religion, and fattening them the speedier for the day of Jehovah's slaughter. For when society at large become thus profligate, the time is commonly not far distant for calamity to succeed calamity, till prevailing wickedness, with the authors of it, be swept from the earth.

Thus ignorance, impenetrable ignorance, with every kind of wickedness in its train, is the consequence of employing the Sabbath to our own purposes, and of neglecting upon it the study and the practice of religion. Must it not then be a loss incalculable for people, in the manner specified, to be deprived of the instruction, of the enlargement of mind, and the other good impressions they might receive, by devoting the sacred hours of Sabbath to reading, to meditation, to prayer, to praise, to hearing the word preached, to religious conversation, to catechising, to self examination? And how inconceivable the misery of being formed, by ignorance and irreligion, to the ways of vice and perdition!

Amidst all our pretensions to politeness as a people, and the exquisite sensibility of our great ones, in avoiding every thing that would offend; is there any thing like a general consent to gratify the wishes of the more devout and zealous among us in the cause of religion, by refraining from these public amusements,

travelling excursions, and other recreations upon Sabbath, which are so inconsistent with every rule, even of civility and external decency, upon that consecrated day. But, indeed, when a people cast off the fear of God, and neglect that homage and reverence which they owe to him, we need not expect the rules of good breeding to go far, in respecting the feelings, or manifesting a deference to the religious observances of the more sober and devout. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, *therefore the world hateth you.*"*

TAYLOR.

On Kind Affections.

While a Christian kindly affectioned is distinguished from a man of a proud and overbearing temper, he is yet more distinguished from a person of a selfish and a cold heart. There are numbers who, though they will not be guilty of direct fraud, cruelty, or injustice, yet confine themselves to mere negative goodness, and satisfy themselves by thinking, that if they have done no wrong to another, they have done well. Considering that a man's first concern is for himself, they make this the principal and almost sole object of their attention: they seem to be at pains to seclude every other concern, reckoning nothing wrong which is not unjust, and nothing required which the law does not positively demand. Persons of this unfeeling temper are at pains to fortify themselves in their obduracy; and, wrapped up in the cloak of selfishness, are regardless of the happiness or misery of their fellow-creatures. They find many arguments by which they harden their hearts, and allege numberless reasons as an excuse for not exercising the duties of humanity: they turn away their eyes from scenes of distress, even though the afflicting hand of God be stretched out, not because of notorious sin and folly, but for the trial and confirmation of the sufferers; coldly pretending, that they are not concerned. Hath his unhappy brother involved himself in trouble by his own fault, they immediately conclude, that he ought to suffer for his folly; and that others, more prudent, are neither to be involved in his distress, nor to pity his misfortune. If all mankind acted by the same rule, how miserable should we be in society? How much do we all stand in need of sympathy and compassion from one another? The most powerful and the most opulent are, on many occasions, dependent on the affection and good-will of their inferiors. If in the hour of sickness, and day of adversity, we had only servile hands to attend us, we should then know how much we stood in need of the

tender sympathy and lenient hand of friendship ; if, when we were visited by heavy misfortunes and severe trials, we had none to comfort us, we should sink under that burden which our own unassisted strength is unable to bear ; if when, in an unguarded hour, we commit errors, to which even the best are sometimes liable, and then met with nothing but that reproach which, in strict justice, we have deserved, how bitterly should we pass our days of repentance ? A Christian who duly considers these things, does not shut up his bowels of compassion against his brother, but with an open heart discharges the tender duties of humanity. Remembering that he is in the body liable to distress and weakness, he learns sympathy ; he does not avoid the hour of mourning, but enjoys a real satisfaction if he can, in any degree, alleviate sorrow, or comfort the afflicted heart ; he wishes to convince his brother of error, by friendly admonitions, not by bitter reproaches ; and where he discovers symptoms of repentance, he strives to confirm him in virtue, and reconcile him to the world and to himself. No tears mingle so sweetly as those of mutual sympathy and affection ; they are not bitter, but more fragrant to the feeling heart than the richest perfumes to the senses. A person kindly affectioned draws, even from affliction, sensations more truly pleasing to the benevolent mind, than all the tumultuary gladness which can arise from sensual joy.

A Christian kindly affectioned cultivates a disposition to please and to be pleased. While he endeavours to live happily in society, he strives, to the utmost of his power, to promote the happiness of others. This serenity of mind may be sometimes interrupted by scenes of deliberate wickedness and vice, which he cannot witness without the most sensible pain ; and he may also be disquieted by considering the deep distresses which many endure, where it is beyond his power to relieve or to comfort. Yet these do not materially affect his happiness, or the temper of his mind ; which will appear by remarking, that the greater part of human life does not consist in deeds which are either notoriously bad, or eminently good ; but in actions which do but in a small degree approach either to the one or the other. The happiness, therefore, or the misery of life, does not consist in transports of joy, or in the anguish of affliction ; but in feelings of an inferior kind, which, though less violent, yet are much more frequent than these poignant sensations. Hence it comes to be in our power to make others miserable in life, not so much by deeds of cruelty or injustice, which we dare not or cannot commit, as by indulging a malevolent or uncharitable disposition towards them, and it is in our power to make them happy, not so much by signal and material services, which are seldom in our power, as by the inferior offices of kindness and benevolence, which we are able more constantly to exercise. Thus a man who gives way to a bad temper, though he may not be chargeable with any immoral

or unjust action, yet often renders every one around him unhappy ; he banishes kind and cheerful looks by the sourness of his countenance, and excites in others disquieting thoughts in place of pleasing emotions. A Christian kindly affectioned, on the other hand, diffuses cheerfulness and complacency ; he is on his guard, lest he should give uneasiness even to the meanest, and strives to make the hours pass sweetly on. In like manner, a person of an invidious disposition, though his conscience may not suffer him to do an actual injury, yet being disquieted and uneasy at the happiness of his neighbour, he speaks slightly of his merit, and doubtfully of his good qualities ; he catches every opportunity to mortify him ; he misses no occasion of a satirical remark ; and by thus hurting a tender part, may often render him more unhappy than he could have done by an open act of injustice. A Christian of kind affections abhors this ill-natured meanness. As he wishes for the happiness of others, so he rejoices in their prosperity ; he is cautious of saying any thing, though true, which may give pain, unless he hopes to do a greater good ; and though he will never flatter, yet studies how he may say or do what is pleasing.—Again, a person of a fretful and discontented temper, by continual peevishness, makes all with whom he is nearly connected, uneasy. While he is unthankful for many blessings he enjoys, he is constantly repining, aggravating every little inconvenience to which he is exposed, complaining of all that he wants, as if he had a right to possess every good thing. Such a man is not only unable to exercise kind affections in himself, but by his presence, in a great measure, prevents others from unfolding theirs. Though he be an object of pity, yet, by his unreasonable conduct, he precludes himself from sympathy. The Christian disposition is the reverse of this. While he is thankful to God for the many blessings he has conferred, he shows that he is grateful, by maintaining a cheerful and contented mind. As nature has but few real wants, so he can make himself happy on very few things ; he does not repine at the superior wealth of others, but is pleased to think, that he can be as well satisfied with his pittance as they can be with their abundance.—Yet again, a man of a slothful disposition, though he is guilty of no actual injury, yet does not contribute to the happiness of others. Though he may wish well to mankind, and be even pleased to see them happy, yet he will not rouse himself from indolence to do good : he seems to shun opportunities of being serviceable, and to avoid occasions where he may be called to active duty ; he turns away from the house of mourning, and is unwillingly present at any scene of distress ; he flies from every appearance of danger, and studies to live at perfect ease. If such a person possesses any kind affections, they are of no use to mankind : he is in some respects worse than a mere blank in creation, because he occupies a station the duties of which he does not discharge. A man truly kindly affection-

ed, gives no indulgence to this slothful disposition; but is animated by the warmth of his affections to embrace every opportunity of exercising them: he will rather go to the house of mourning than to the house of feasting, and would rather comfort the afflicted heart than lie on a downy pillow. If he is blest with abundance, he rejoices that it is in his power to feed the hungry, to clothe the naked, and take in the stranger.—From these and many other instances which might be given, it appears, that it is in our power to make ourselves and others happy, not so much by signal and material services, which are seldom within our reach, as by cultivating kind affections, and discharging the inferior offices of benevolence, which we may almost constantly exercise. A person of this disposition must act a good part in every relation of life; he will be a kind master and a faithful servant, an affectionate parent and a dutiful child, a warm friend and an useful citizen.

M'FARLAN.

On Public Actions.

Public spirit has always been applauded; but it would not be difficult to show, that most of the performances, to which the epithet has been applied, had but slender claims to it. Those actions, which have been most entirely dictated by a desire of benefitting the human family, are sure to meet a reward; but not always of the kind anticipated, nor is it always bestowed on this side the grave. An expectation of receiving immediate compensation for our efforts to do good, is often of serious injury: it unfits the mind for meeting disasters, leaves it a prey to severe disappointment, and discourages future attempts to perform similar duties, however urgently demanded. Probably very few of those, who have laboured most abundantly for the happiness of states and nations, ever yet considered themselves sufficiently rewarded. On the supposition that their motives have, in some cases, been perfectly pure, a temporal reward equal to their merits would be almost impossible. But whether money or fame have been most frequently the prize sought, one or other of these has unquestionably been a very prominent object to the imagination of politicians; though the whole chase has furnished no other cry, but ardent professions of patriotism, and pretended devotion to their country's good.

To the mind fully capable of embracing such ample conceptions, as those which propose the highest good of millions of immortal beings, and to steadily contemplate that good as flowing through a lapse of interminable ages, small obstacles will not readily appear insurmountable. In every good work of considerable magnitude, opposition is to be expected, and will be

increased in power, and prolonged in duration, somewhat in proportion to the good to be procured.

Were I to name some of the qualities of a mind adapted to the labours of reforming, or greatly benefitting mankind, the enumeration would include the following particulars.

1. A thorough conviction that the evil exists, and that it admits of a remedy.
2. A knowledge of the causes which aggravate such evil, their origin, progress, and the means of counteracting them.
3. A capacity of estimating the various means proposed to alleviate or destroy the mischief; their practicability and their effects, both immediate and remote.
4. An ability to contemplate danger with a steady eye, and an undaunted resolution.

If any one is heartily desirous of conferring substantial benefits on his fellow-men,—benefits which look beyond the present moment, and rest not wholly on this side the curtain which conceals eternity,—let him coolly examine the ground on which he is about to enter. Never should any engage in such an enterprise without fairly counting the cost. He should especially examine his own motives with the severest scrutiny. If these be unsound, whatever confidence may animate him at the outset, it will probably desert him in the hour of danger. Let no tenderness for his own reputation, nor delusive expectation of the approbation of men, enter his calculations. Does he expect the ready co-operation of those whom he is about to assist? Let him renounce it instantly. All schemes built on such calculations will inevitably be dashed to the ground. At seeing the halting compliance of some, the flat refusal of others, and the pointed opposition of enemies, such a factitious resolution will melt away.

Numbers are ready to perform what are called public services, for the sake of emoluments, or to obtain some portion of praise; but no sooner is the office stripped of these appendages, than they beg to be excused. The men who will constantly, and perseveringly do their duty, without hope of earthly recompense, are few. The loud call for such self-denying virtues, ever raised by the voice of human misery, and the rare examples of them, serve to elevate our conceptions of the magnanimity of the character, and of the mighty effects to be produced by it, when formed with little alloy. I can scarcely imagine a circumstance more adapted to discourage all efforts to alleviate sufferings, than abuse returned from the object of our kindness. If he gives us no positive assistance in such an endeavour for his own welfare, one might, at least, hope that he would observe a neutrality. But to see him labouring to subvert our efforts for his advantage, and thwarting every measure, of which his convenience or happiness is the commanding motive, and, at the same time, to endure all his resistance, his obstinacy, his abuse, with meekness, and to

continue in the strait path of unyielding kindness to him, is not to be expected from ordinary motives ; nor is it seen in the example of ordinary men. Such benevolence can be supported only by that love to God which invariably produces good will to men. It is an unfeigned affection to the Creator, expanding itself upon his creatures ; a humble but sincere endeavour to resemble Him "who is good to the evil, and kind to the unthankful."

I know very well that advocates are not wanting to contend earnestly for the legitimate dominion of the love of fame ; men who boldly assert, that if this passion were eradicated from the soul, no successor could ever stimulate her energies, or prompt the execution of magnanimous achievements ;—men who unblushingly declare, that unless fed by the breath of popular applause while here, and comforted by the hope that its incense will be offered to their memories, exertion would cease, the powers of the mind would never be excited, or, if once aroused, would soon slumber for ever, neglected and unknown. But I need not spend the time of the reader, nor my own, in attempting to prove, that such dispositions are at open war with the whole spirit of the Gospel. Indeed it might seem astonishing that any one, pretending a belief in the doctrines of Christianity, should seriously adopt a rule of action so totally hostile to every principle of revealed religion. While all the relations of life and its employments are intermingled with worldly affairs, are managed in accordance with worldly maxims, and in a certain sense originate from them, it is not to be expected that those solely engrossed in the accumulation of wealth, should show much resemblance to the temper or employments of a purer region. Of the occupations of an immense proportion of mankind, an impartial spectator would be compelled to pronounce both the folly and the delusion. They are *foolish*, in the degree of ardour which they kindle in the soul for objects deserving, at most, but a subordinate attention. They are *delusive*, because they never confer the happiness promised, in expectation of which so much misery is endured now, so great disappointment sustained at its loss ; and because that, in this unavailing pursuit we lose the only season for securing an interest in the favour of God, a preparation for the joys of heaven.

Z. Y.

FOR THE CHRISTIAN HERALD.

A lady resident in this city, whose serious attention had been directed, for some time, to the subject of her relation to God, and standing for eternity, recently took up the "Youth's Magazine," for January, 1818, and read a piece of poetry entitled "The Review ;"—when the following lines particularly arrested her notice:—

OL. V.

Y

Pause my soul—another year
Gone for ever!—and declare
What thy prospects now appear,
Bright or gloomy, dark or fair?

Yet consider—O how soon
Death, stern messenger! may come,
Or at night, or morn, or noon,
Thee to summon to thy home.

Home?—what home?—to heaven or hell?
Question great beyond compare,
In eternal flames to dwell,
Or heaven's brightest glories share.

“Home?—what home?”—were words of awful import to her. A sense of sin induced her to consider hell only as *her* home. And the terror consequent upon a “fearful looking for of judgment and fiery indignation,” occasioned a distress bordering on despair. In this state of mind, it pleased her Saviour to direct her eyes to the following lines, on the opposite page of the same book.—

When guilt distracts my lab'ring breast,
Justice enrag'd, and wrath I see :
Thy cross alone I seek for rest,
And fix my hope, O Lord, in thee !

Secur'd in Christ th' eternal rock,
No angry storms, no raging sea,
Can e'er my expectations shock,
My hope is firm, O Lord, in thee !

Oft when death's awful, gloomy vale,
Affrighted nature dreads to see ;
What thoughts would then my heart assail,
Did I not hope, O Lord, in thee !

But I can never, never sink ;
My faith a wreck can never be :
Boldly I stand on Jordan's brink,
And sing “My hope, O Lord's in thee ?”

And a sudden light broke in upon her mind, and enabled her to view the crucified Son of God as her Jesus, and sing, with raptured soul, “My hope, O Lord's in thee!” She has since made a public profession of her faith in the Redeemer.

How sovereign in his love, and gracious in his sovereignty, is our God and Father!

X.

New-York, May 27th, 1819.

FOREIGN INTELLIGENCE.**SURVEY OF MISSIONARY STATIONS.**

(Continued from page 143.)

CHINA.

This great empire, the most remarkable upon earth in respect of the extent of its population and the singularity of its manners, has been for many years the seat of Roman-Catholic Missions. It is said, indeed, that the light of the Gospel penetrated into this empire, particularly into its northern parts, as early as the seventh century. In the fourteenth century, Missionaries, who had been sent there by the Roman Pontiffs in the century preceding, established a number of Christian Churches. In the sixteenth and seventeenth centuries, when the Church of Rome made such vigorous efforts to repair by accessions from the Heathen the losses which she had sustained by the Reformation, China, and the countries connected with it by affinity of manners and language, became, to her "Missionaries and their constituents" to use the words of Mosheim, "an object worthy of their pious zeal and ghostly ambition." The different Orders of the Romish Church crowded, accordingly, to these parts. The Jesuits, however, took the lead; and, by their sagacity, intelligence, and zeal, obtained almost unbounded influence in the empire. Multitudes assumed the profession of Christianity: but it was a Christianity half Pagan; for the Jesuits, in order to triumph over the prejudices of the people, allowed their converts to retain the profane customs and absurd rites of their Pagan ancestors. In the beginning of the seventeenth century, Christianity was extirpated from Japan; and the most rigorous exclusion of it from those Islands is enforced to this day. The state of the Romish Missions in China has been long very precarious. We sometimes hear of their great success; and, at others, of bitter persecutions, said to have been endured with a constancy, and even heroism, which would bespeak the powerful influence of religion on the sufferers: but the reports are so uncertain, that little distinct information can be collected from them.

Protestant Christians have, of late years, awakened to the magnitude of this sphere of labour; and, while the jealousy and vanity of a fifth, at least, if not of a fourth of the human race, shut out Christians with contempt, from free intercourse with their countries, these Christians have begun to avail themselves of a language spoken and written by this immense portion of mankind, in order to diffuse among them those SILENT BUT IRRESISTIBLE MISSIONARIES—the lively oracles of God. A language the most singular upon earth in its construction, and supposed to be so difficult that any knowledge of it was limited among Europeans

to the curiosity of a few learned men and to the imperious necessities of commercial intercourse—this language has been conquered by the zeal of Christian Missionaries, and is now rendered tributary to the service of their heavenly Master.

In this learned and arduous labour the Baptist Missionary Society and the London Missionary Society are actively engaged. Dr. Marshman and his co-adjutors at Serampore, and Dr. Morrison at Canton, with his able fellow-labourer Mr. Milne at Malacca, are bringing China and Europe into a more strict and noble union, than could ever be accomplished by commercial negotiations or political embassies.

From the last Report of the Baptist Missionary Society, which has just appeared we learn that nearly 2000 copies of the Chinese New Testament have been put into circulation, and that the translation of the Old Testament has been long completed; with the advantage, for the first time, of metallic moveable characters, which both reduce very greatly the usual size of books in the language, and admit of the printing being on both sides of the paper.

Dr. Morrison's exertions are reported under the following head of Canton.

LONDON MISSIONARY SOCIETY.

Canton.—1807.—Robert Morrison, D. D.—Various and fresh difficulties have arisen in this Mission. Editions of the New Testament, which has been several years in circulation, are therefore, going on at Malacca, the printing at Canton having been impeded. Mr. Milne has in the press 3000 copies in 12mo. and 1500 in 8vo.

Since Dr. Morrison's return from Peking, to which place he accompanied the British Embassy as one of the interpreters, he has resumed the work of translation, and is proceeding with the Old Testament; and expected that, by the united labour of himself and Mr. Milne, it would be completed in the course of last year.

He had also translated the Liturgy, and was printing it, together with the Psalter.

Dr. Morrison is likewise proceeding with his Dictionary of the Chinese Language; three parts of which are come to hand, and are now on sale. This work is printing at the expense of the East-India Company: of 750 copies, they give 650 to the Author, in acknowledgment of his unwearied labour.

Dr. Morrison landed at Canton on the 4th of September, 1807. On the same day in 1817 he writes—

"Our knowledge of China was very limited—our hopes of a residence small—our interest nothing. To learn the language, and by degrees to render the Sacred Scriptures into Chinese, was the object which we immediately contemplated.

"Your Mission to China now possesses considerable know-

ledge of the country, of the character of the people, and of the language. It is furnished with instruments, with which to begin the more spiritual part of its labours. The New Testament is rendered into Chinese—has been, in part, put into circulation—and will, we trust, produce salutary effects; for the Word of the Lord *shall not return to Him void*.

“An important and promising Branch of the Mission has been established at Malacca; and, from thence, Divine Truth has, by means of the press, been diffused among those who speak and read Chinese, to a considerable extent. Two persons have renounced idolatry, and professed faith in our Lord Jesus.”

INDIA BEYOND THE GANGES.

This division comprehends that part of the Continent of Asia which lies between China and Hindoostan; frequently called the Farther Peninsula of India, in contradistinction to the Hither Peninsula. It contains the great Burman Empire, Malacca, and Siam; with the smaller States on the eastern side of the Peninsula.

In the whole of this division there are, as yet, but two Missionary stations,

AMERICAN BAPTISTS.

Rangoon.—The chief sea port of the Burman Empire, about 670 miles S. E. of Calcutta.—Adoniram Judson, George H. Hough, James Colman, Edward W. Wheelock.—This Mission, begun by the Baptist Missionary Society of this country, has devolved on the American Baptists.

Messrs. Colman and Wheelock embarked for Calcutta, at Boston in New-England, Nov. 16, 1817, on board the *Independence*, Capt. Bangs, in their way to Rangoon. They have arrived at their destination.

The Gospel of St. Matthew has been translated and printed. Mr. Judson was proceeding with a Dictionary, from an indigested mass of materials which had been long accumulating. Mrs. Judson assists in the translation of Tracts into Burman.

On the subject of Tracts, the Missionaries write—

“We daily hear of some excitement produced by the Tracts. We hope, that, in a few cases, truth is beginning to operate on the mind. We feel great satisfaction in knowing that truth is, at length, embodied in Tracts, and in a portion of the word of God; that her shape is accommodated to the optics of a Burman; and that she is quietly walking about Rangoon, and now and then moving up the river. If accompanied with the prayer of the righteous man, she will not travel about in vain. She must collect followers and disciples. The Word of God will not return void.”

The Government has relaxed its rigour : the condition of the Missionaries is, therefore, meliorated ; but their lonely situation, away from any house or road, makes it very difficult to have much intercourse with the Natives, especially during the rains.

LONDON MISSIONARY SOCIETY.

Malacca.—The chief town in the Peninsula of Malacca.—1815. —W. Milne, W. H. Medhurst, C. H. Thomsen, John Slater.—*Appointed to this Station, or to Canton*, Samuel Milton, Thomas Beighton, John Ince.—At Canton and Malacca, not less than 36,000 Chinese Tracts, exclusive of the Scriptures, have been printed and circulated ; and, by those channels alone which are at present open, it is calculated that an annual supply of 10,000 may be distributed.

Mr. Milne has studied the Malay, and can read it with tolerable facility. He thinks it a fine language : but its orthography is capricious ; words of common occurrence being spelt in three or four different ways.

Two schools have been opened for Chinese children, in which about fifty-five boys receive Christian instruction. A Malay school has also been formed.

A weekly lecture was also opened, for the benefit of the Chinese ; and was held in a Heathen Temple.

The Chinese resident in these colonies are still influenced by the persecuting edicts of their native country ; as most of them intend to return, and, in the mean time, feel that they have relatives who may suffer on their account.

“Hence (says Mr. Milne,) even at this distance, the idea of being the remote cause of throwing an aged father or mother, a sister or brother, into prison, into chains, or even into lesser difficulties, is by no means a light consideration to partially-enlightened minds, who but just begin to hear that a God of infinite wisdom and love rules the world. Still I feel persuaded, from what I daily see and hear among them, that an aversion to the purity of heart and life enjoined by the Gospel, and the love of sin, form the chief obstacles to the actual conversion of many.

(To be Continued.)

BAPTIST MISSION.

The following Journal of Kristno, a Native Preacher, was communicated in a letter from Mr. Ward, to Dr. Ryland, dated Serampore, Sept. 4, 1818.

Shree Krishna-pal humbly writes :

Through the grace of God the Father, and of our Lord Jesus Christ, the writer is in a state of health and peace. More particularly, in two days we arrived at Bulurapore, where we put

up at the office of the tax-gatherer, and proclaimed the glad tidings of the death of our Lord Jesus Christ. Very many persons heard the word. Secondly, we then proceeded to Kachunpore, where we saw that the people had set up three images, Chamar-Kalee, Lukshme, and Peirasur. Here we read the divine word, and prayed in the name of Christ, when all the people of the village abandoned the gods, and cried out, "Let us break down these places of the gods, that the gods may never come into this place again." Agreeably to these words, they broke down with their feet these places of the gods. After this, we arrived at Dinagepore. A few days afterwards, we crossed the river Atrac, where at the Veroonee festival, crowds of people assembled; and here Nidhiram and Pudmulochun assisted me in publishing the good news of our Lord Jesus Christ's death, and in distributing many tracts. While thus employed, I met with Goluk-Mukooyya, a bramun, who said, "O brother, I do not serve the gods! Brumba God, let him be blessed: I serve him." I replied, "O brahmun, God hears not the prayers of sinners; but they who through the atoning death of our Lord Jesus Christ pray, their words he hears. For except the justice and love of God can embrace each other, sinners cannot be saved; but in the death of Christ these two are united: on which account, God has appointed Jesus Christ to the work of a Saviour. Therefore they who have laid hold of the death of Christ by faith are saved." He then said, "I have an elder brother, if you can visit at Raneegunj, he will be glad to see you." We assured him that we would visit them on Lord's day. We accordingly went, and I read from the third of John the account of the new birth. He, hearing, remained in silence, but convinced, and at length promised that he would go to the Saheb at Dinagepore, and hear from them these words.

We next proceeded to Shikmurud fair, and, on the first day, arrived at Sadamuhul, and staid there three days, during which time I held meetings for prayer and worship, and visited the brethren and sisters from house to house, teaching them the doctrines of the Gospel. We then went forward to the fair, where I proclaimed the glad tidings, and gave away tracts. On the 29th of April, we left Dinagepore, and came to Katavave, where I made known our message, reading the first of John. All the villagers were assembled, and they asked us what they should do with their gods. I told them to believe in the atoning death of Christ, and they would obtain salvation. They then requested that I would give them some instructions from the holy book, and leave them in writing. I then wrote some passages from the twelfth of the Romans, "'Brethren, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to God, which is your reasonable service,' &c. Whosoever believes in the atoning death of our Lord Jesus Christ, upon him the gods

can have no power, but he shall obtain salvation." I added, "They into whose hands these instructions shall fall, after reading them, must copy and send them to the three next villages, or stand charged with guilt in the world to come, of the ruin of all those souls."

11th of May, 1818.

JUGGERNAUT'S CAR.

On the 5th day of July, the annual drawing forth of Juggernaut's car took place at Muhesha, near Rishera. On these occasions, Juggernaut is placed in his car, and drawn about two miles to Bullubhpoora; when he is let down from the car by means of ropes, and carried to the temple of his brother Radha-bullubh, about two miles distant. There he remains eight days, enjoying, according to the natives, the delightful society of his brother and sister. The influx of worshippers on these days is immense. Women who never appear in public on other occasions, visit the temple and present offerings according to their circumstances. Three or four hundred boats may be seen on the river, passing and repassing with crowds of females, some of them from a distance of two or three days' journey. On the ninth day Juggernaut leaves his brother, remounts his car, and is drawn to his own temple, amidst the enthusiastic shouts of the people.

The rich native to whom the car belongs, (the idol is the property of the lord of the soil on which the temple stands,) had recently built a house near the temple, for the convenience of his family on these occasions. The earth before it had been turned up, and having imbibed the rain which fell incessantly a day or two before the festival, was exceedingly soft. When, therefore, the car arrived at this spot, the wheels sunk into the earth, and every effort to extricate them proved ineffectual. A heavy shower, which fell at the same time, dispersed the crowd, and the car, instead of proceeding nearly two miles, as usual, remained only fifty yards from its original station. The proprietor of the car, standing before it, lamented in bitter terms the ruin which this event entailed on his ancestor who had built the car. The Hindoos imagine, that a man continues immortal, as long as any great or important work he may have achieved continues to flourish: thus the Hindoos esteem Valmiki as still enjoying immortality, because his work is now in constant circulation among them. The stopping of the car defeated the purpose for which it was built, and plainly indicated that his ancestor had fallen from his immortality.

On the second day the people again applied their shoulders to the ropes in vain; the car was immovable, and the whole multitude exclaimed that nothing but the presence of his brother Rad-

habullubh would induce Juggernaut to move. Messengers were immediately dispatched for Radha-bullubh, who having come to a certain distance on the shoulders of his priests, they declared that he would proceed no further; that he had *never* gone further from his own temple on any other occasion; and that he would not deviate from his usual course. This was, however, as the reader will easily perceive, merely a trick to obtain money. An eager debate now arose between the proprietor of the car and the sacerdotal proprietors of Radha-bullubh, and after much litigation, the priests consented for fifty rupees to allow him to pass the limit prescribed by their avarice. The money was counted down on the spot, and Radha-bullubh proceeded towards the car. Enthusiasm now redoubling the efforts of the multitude, the car began to move. This propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. It however again remained stationary after proceeding but a few yards, and Radha-bullubh was obliged to return without his brother.

In two or three days the priests of Radha-bullubh began to feel the effects of Juggernaut's absence; the visits to the temple were few, and the offerings inconsiderable. These offerings had been previously farmed out for 232 rupees, and the farmers plainly saw, that unless Juggernaut could be brought to the temple, they should lose, not only the profits which they usually made above that amount, but be unable to realize even that sum. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his brother's on the evening of the third day.

The misfortune which had happened to the car, being almost unprecedented, filled the minds of the multitude with anxiety. They attributed it to various causes. Some said, that the proprietor of the car had, contrary to his usual custom, partaken of food before the car was drawn forth. Others said, that the god was incensed at the temerity of one of the proprietors, who had touched it while yet impure from the defilement of the dead body of a relative: while others maintained that the wrath of Juggernaut was excited by his having silver and not golden hands given to him. In these, and similar conjectures, did the deluded multitude indulge. To have said that he could not move his own car, would have been a rude slander on the "Lord of the world." To save his power, therefore, they charged him with passion, not considering that the attempt to secure to him the possession of one attribute, degraded his character in a worse degree. But one brahmun seemed to aim at something more dreadful: he dreamed, or pretended to dream, that the god had appeared to him, and told him that his car would not move, unless a number of human victims were immolated by being thrown under the wheels. Hearing this rumoured, and aware that the deluded

multitude were capable of believing this, if urged on by the brahmins, the Missionaries at Serampore drew up and printed a tract of eight pages, in which they laid open to the multitude the true reason of the car's stopping; and begged them to consider what they could gain by worshipping so helpless a log of wood, pointing them at the same time to the true "Lord of the world," as waiting to be gracious to all in every nation, who turn to him through his Son. This was quietly circulated among the people; with what effect we are unable to say; but nothing more was heard of the immolation of human victims.

On the last day of the festival, the weather being favourable, the deluded people drew the car forwards to the temple of Radha-bullubh, though it was not customary to do it on the last day, and seating Juggernaut in it, carried him back to his old residence.

Cutwa, Jan. 6, 1818.

I have information to communicate, which will I am persuaded, rejoice your heart. Last Lord's day four persons were baptized here, three women and a man. Two of the persons came from Haskhalee, a little below Soojun-poor. May the Lord go on to bless us, by bringing many more forward to declare what he has done for their souls. We had a good number at the ordinance of baptism, and several were very attentive.

Mr. Carey is gone to Beerbhoom, with Mr. and Mrs. Hart. I hope Mr. H. will feel happy in settling there. I believe several persons there are waiting for baptism.

Wesleyan Methodist Missionary Society.

The First Report of this Society has just appeared, containing accounts of their Missions in various parts of the globe. The number of Missionaries is stated to be 103, the greater part of whom are engaged among the heathen. The amount of subscriptions, donations, and collections, for the last year, is £18,434.

In the island of Ceylon, considerable progress has been made in establishing Schools among the natives. The number of youths already under instruction is said to amount to nearly four thousand.

BURGESS OATH.

We have just received a pamphlet containing an "*Act of the Magistrates and Council of the city of Glasgow relative to the Burgess Oath.*" We make the following extract with peculiar pleasure.

At Glasgow, the eleventh day of February, eighteen hundred and nineteen years.

The Magistrates and Council of the said city, being in council assembled, there was presented, from a Committee of the Elders

of the Sessions of the four Seceding congregations in Glasgow, the following petition :—

“ Humbly shewing,

“That about seventy years ago, the Secession body was separated into two parts, commonly since known by the name of Burgher and Anti-Burgher, in consequence of a difference of opinion between them, respecting the religious clause of the oath imposed at the admission of Burgesses, in some of Scotch Burghs, of which Glasgow is one. Since that time, they have continued two societies separated in church fellowship, but, each adhering uniformly to the confession of faith and other standards of the Church of Scotland.

“That for twenty years and upwards, this oath has not been imposed, in any of the Burghs, and for a still longer period it has not been imposed in Glasgow—while independently of the religious clause, by the introduction by the police, the setting of the Town's Mills, and other changes in the situation of the Burgh, it seems to have become inapplicable in the existing circumstances.

“That, in consequence of the oath not having been imposed, and of the increasing spirit of liberality in these societies, a very general sentiment prevails in favour of their re-union.—That this desirable object would be greatly facilitated, were such an alteration made on the oath, as would prevent the possibility of its becoming again the source of contention. In these circumstances, the Petitioners, in behalf of themselves and the congregations to which they belong, make this application, trusting to your honours' liberality, to facilitate their views.

“May it therefore please your honours, to take this petition into your consideration, and to give such relief, in the premises, as to you in your wisdom, may seem proper.

and your petitioners shall ever pray, &c.”

Which Petition having been read, the Magistrates and Council remit the same, to the *Lord Provost*, the *Dean of Guild*, the *Deacon Convener*, and Messrs. *James Ewing*, and *Archibald Newbigging*, as a Committee, with the assistance of the town *Clerks*, with instructions to consider the subject of the Petition and to report.—The *Lord Provost* to be Convener.

At Glasgow twenty-fifth day of March, eighteen hundred and nineteen years, the *Magistrates and Council* of the said city being in council assembled, the committee appointed to consider the application of the Elders of the four Seceding Congregations in Glasgow, relative to the Burgess Oath, presented the following REPORT.

“Your Committee having met to consider the matter remitted to them, were at once sensible of the propriety of having the his-

tory of the Burgess Oath traced to its origin : and understanding that Mr. Ewing, whose high talents and general information are well known to the Council, had already directed his attention to the subject, requested that gentleman to state in writing, the result of his investigations. Your Committee now submit to the Council, the very able paper with which Mr. E. has favoured them : and agreeably to the view therein expressed, your Committee have no hesitation in giving it as their opinion, that the *Burgess Oath* does not contain any clause, which at the present time, is either necessary or useful : that it requires declarations offensive to the consciences of many ; that, in point of fact, it has become obsolete, by the common consent, both of Magistrates and Citizens : and that not being required by any act of the Legislature, it ought to be rescinded and annulled, and the following certificate of entry substituted in its stead.

"These certify, that A. B. having paid his freedom fine, has been admitted a Burgess and Guild Brother of this Burgh, and is entitled to all the civil rights and privileges by law belonging to — as by his acceptance hereof, he becomes bound to perform all the civil duties and obligations by law incumbent on — a freeman citizen of Glasgow."

"Your committee have only further to recommend, that Mr. Ewing's paper be printed, for the information and satisfaction, not only of the Members of the Council, and of the Applicants, but also of the community at large."

Which Report having been taken into consideration, and the Magistrates and Council, being convinced that no evil will arise from the express abolition of the *Burgess Oath*, which has for a long period been in desuetude in this city : and that all the rights and privileges of the Incorporated Bodies of the city, and of the Burgesses, will be preserved entire by the certificate of entry proposed by the Committee, *Hereby Enact and Ordain*, that, in future, persons entering as Burgesses and Guild Brethren of this city, shall not be required to take any Oath ; but shall merely become bound to perform the Civil obligations referred to in the certificate before recited, and *Appoint* this act to be printed, and copies thereof sent to the members of the Merchants' and Traders' houses. Extracted from the Records of Council.

JAMES REDDIE.

At Glasgow, the second day of April, eighteen hundred and nineteen, at a Meeting of the *Elders* of the *four Congregations* belonging to the *Secession Church* in Glasgow, ROBERT HOOD, Esq. in the Chair ;

It was resolved unanimously, —

That the respectful and cordial thanks of this Meeting be presented to the Lord Provost, and the other Magistrates, and remanent of the Town Council of Glasgow, and to the legal Assessors

of the city, for the enlightened and liberal spirit they have evinced, in rescinding the Burgess Oath upon the application of this Meeting, and substituting a declaration which, while it is sufficient for all the purposes of civil polity no good citizen can refuse.

That the respectful and Cordial thanks of this Meeting be given to JAMES EWING, Esq. late Dean of Guild, for his exertions in preparing the Report for the Committee of Council; and that he be requested to allow this Meeting the use of this able, luminous, and convincing paper for publication.

That in the opinion of this Meeting, this liberal conduct on the part of the Magistrates of Glasgow, aided by the circulation of Mr. Ewing's report, will essentially contribute to give success to similar exertions which are contemplated in other Burghs; and will thus facilitate, in no small degree, the union between the two sides of the Secession.

That the Secretary be instructed to write to the Associated Sessions of the different Burghs where the Oath exists, suggesting the propriety of their making a similar respectful application to their Magistrates for the repeal of the Burgess Oath, and proffering the assistance of this Meeting, and of the Secession body in Glasgow, for enabling them to accomplish so desirable an object.

British and Foreign School Society.

FOREIGN OPERATIONS.

In turning our view toward the nations on the Continent and the world at large, we see this mighty engine of moral improvement erected and erecting in almost every civilized country, and in some hitherto uncivilized. The value of the British System is universally acknowledged wherever it has been fairly tried. The Manual which describes it has been translated into several foreign languages; and thus the knowledge of the System is becoming universal.

FRANCE.

In France, the great work of universal education goes on triumphantly. The Committee are acting on a well-organized plan, which is producing the happiest effects throughout the various Departments; in all of which, except eight only, they have established the system. The result of their labours, including a variety of interesting communications upon the subject, is published periodically in a distinct work, called "*Journal d'Education*." The French Government, not only protects, but supports and encourages the School Society. The Schools of the Protestants are equally with those of the Catholics patronized and supported by authority. Thus encouraged, the work seems to be actually going on faster in France than in the country where it originated. Its friends and patrons are found in all ranks.

Princes, Nobles, Ministers of State, Ecclesiastics, and Magistrates, are active in their exertions ; in which they are most powerfully assisted by many Ladies, who zealously promote the establishment of Schools for their own sex.

At a Public Meeting of the Society, held on the 28th of February, of last year, at the Hotel de Ville, a Report was read by the General Secretary, the Baron de Gerando.

Of this it is said—"By the former Report of the 16th of April, 1817, it appeared that the number of Schools in France was about 100. The present Report states, that in February, 1818, the number registered from their regular correspondence was 360. Thus in little more than nine months, the number was nearly quadrupled, and many new Schools have been since added.

From letters afterward received, it appeared that the Schools had risen to more than 600 in number.

At Toulouse, Montauban, Tonniens, and Bordeaux, Schools for Protestants are established ; and efforts are making by enlightened and benevolent persons in all those places, to secure for the children of their poor Protestant brethren, those advantages, in respect to education, which their Government is so well disposed to bestow.

SWITZERLAND.

In Switzerland, notwithstanding Public Education had always been a considerable object with that intelligent and enlightened people, yet they soon perceived that their former plans with regard to the education of the poor, might be considerably improved by the introduction of the British System, especially in their larger cities and towns ; and they have accordingly opened several new Schools.

SPAIN.

Captain Kearney, a gentleman from Spain, mentioned in the Report of last year, as studying the System at the Borough Road, has returned to Madrid, in full possession of the necessary information to found Schools in that country ; and your Committee has the pleasure to report, that a School on the British System was opened at Madrid on the 9th of January last. Your Committee is informed, that other Schools upon the plan are establishing in Spain ; and there is no doubt but that the complete success of this first experiment, will operate powerfully in diffusing the System through that country.

RUSSIA.

It appears that the Emperor Alexander has directed Schools to be formed for the Russian Soldiers. The introduction of it first among the military, seems to be a wise measure ; as the Government can easily dispose of this class of the community, in the way best calculated to diffuse the System widely and rapidly.

The School at Maubeuge contains 300 Russian soldiers, whose progress he states to be really astonishing; many of them have learnt, in three or four months, to read and write. Similar Schools are established in all the cantonments of the Russian troops in France.

At St. Petersburg a Committee has been appointed, by order of the Emperor, to introduce the System into the Schools for the children of soldiers. At the head of this Committee is placed General Count Sievers, by whose exertions a School of this kind, containing about 200 children, has already been opened. Similar ones are begun at Moscow, at Kiew, and at Tomsk in Siberia.

A native of Philippolis in Greece, named George Cleobule, is at present studying the plan at Paris with great zeal; and is translating the lessons into Greek, with a view to introduce the System into his native country.

PRUSSIA.

Your Committee have received information that preliminary steps have been taken by the department of the Prussian Government, charged with the superintendence of Public Education, to introduce the British System in a School at Berlin, and in some provincial towns where there is a considerable population of Manufacturers.

UNITED STATES OF AMERICA.

Accounts from the United States of America prove the great interest which that Government continues to take in the education of the poor.

The Schools on the British System, in the city of New-York alone, have afforded the means of instruction to 1500 children, besides providing Teachers for many towns in the interior. But the Committee of New-York are so fully impressed with the necessity of having a General Superintendent to visit and re-organize all the Schools under their management, that they have applied to your Committee for a person with proper qualifications, talents, and experience, to whom they have promised a handsome salary; and, accordingly, Mr. Charles Pickton, the brother of your Superintendent at the Central School, has been selected for this important object; and it is expected he will sail in the course of the present month of July.

HAYTI.

The accounts received of the progress of our System in Hayti are extremely encouraging, and more than justify the high expectations which your Committee had formed of the talents and abilities of Mr. Gulliver and Mr. Daniel: they appear to have conducted themselves much to the satisfaction of the King and

his ministers, and have already trained several Masters for Schools at different places.

The grand experiment which the King of Hayti is now making in the face of the whole world, is one of the most important of the kind which has ever been attempted; and he has shown already that he must succeed. Let us no longer be told that the African race is an order of inferior beings, while we can point to Hayti as a proof, that when their intellect has a fair chance for cultivation, when their spirits are unsubdued by oppression, they will naturally rise in the scale of civilization to a point infinitely higher, than can be fairly claimed by many of those who have proudly despised them.

SIERRA LEONE.

The Schools at Sierra Leone continue to flourish and increase under the fostering care of the excellent Governor Macarthy, who devotes all the energies of his mind to promote the general welfare of the Colony and the civilization of Africa.

Mrs. Turner, who established the large girl's School there in December 1815, and whose labours have been of the greatest benefit to Africa, has been obliged to return to England on account of her health; leaving the School in a prosperous state. Your Committee continue to receive the most pleasing account of the conduct and usefulness of George Fox, a young man of colour, educated in your training establishment in the Borough Road. He has long taught a large School in the Colony, and, your Committee understand, much to the satisfaction of the Governor.



BRITISH AND FOREIGN BIBLE SOCIETY.

Benefits to Merchant Seamen.

The First Report of the Merchant Seamen's Auxiliary Bible Society, gives a statement of the proceedings of Lieutenant Cox, the Society's Agent, which clearly demonstrates the importance of that Institution.

From Lieut. Cox's Report we select some highly pleasing facts.

Of a Spanish ship he writes—"The seamen on board hardly knew how to be thankful enough for the two Testaments which I left for their use; thanking me a thousand times, in Spanish and broken English, not only while I was on board with them, but when I was at some distance in the boat.

He says of a sailor, on board an English vessel—"I was pleased with the candid confession of one of the crew, who carried with him an honest countenance. He said aloud, 'We sailors have been swarers long enough: it is now high time that we begin to pray. Let me have a Bible.'"

Of a sailor boy, who may well serve as an example to our children, Lieutenant Cox reports—"A very poor, but clean, and apparently thoughtful boy, came to my office in the evening; said he belonged to a fishing smack, which was, at that time at sea; that he was about to take his passage by a vessel in the same employ, to join the Victory; and that, before he left the shore, he hoped I would let him have a Testament upon the terms at which they are supplied to Seamen, and that he would be for ever obliged to me. Of course, I found great pleasure in complying with his request."

Of one Captain, Lieut. Cox reports—"He is a very pleasant man. He highly approved of the Society and their proceedings; and said, 'No Owner or Captain ought to receive the Scriptures without contributing to the funds. I intreat you, Sir, to accept of a pound note, toward defraying the expense attending the circulation of Bibles and Testaments among our seamen. I wish I could do more.'"

The Captain of another ship told Lieutenant Cox, that—In his last long voyage, he found the benefit of giving suitable instruction to those under his orders. Every Sabbath morning, it was his practice to assemble his people together, to prayers, and to hear the Scriptures read; and, in the after part of the day, he observed, it was pleasant to behold the seamen scattered about the ship, under the boats, and in other shady places, reading the Bibles. "Great things, Sir," said he, "can be done, if Owners and Commanders are pleased to put their hands to the good work; which, I hope, they will do, when they see it to be their interest, as well as their duty, to attend to the morals of their people."

Of a Dutch ship he writes—"I found this vessel, carrying twelve men, strictly a religious ship. Here are reading, singing, and prayers, daily: a blessing is solicited before meals; and thanks are returned after meals. Indeed, from the account which I had of this vessel, I considered her an example to all others—English and Foreign. Not a single man or boy on board without a Bible!"

DOMESTIC.

Extracts from the Third Report of the Female Union Society, for the Promotion of Sabbath Schools.

(Concluded from page 123.)

School No. XXVI.—School No. 26, consists of thirty-seven girls, who are in general regular in their attendance, orderly in their deportment, and persevering in their studies. We are pleased to state that some of them that were very wild when we last reported, have since become serious; and we see with plea-

sure that our labour is not entirely in vain. Although last winter there seemed to be a dark cloud of discouragement hanging over us, it has passed away, and we go on in our School with delight. Our School at present is in a prosperous state, and we trust the *bread that is cast upon the waters shall be found after many days*. One of the children has learned two hundred and seventy Mc. Dowell's Questions, and seventy verses of Scripture, in three weeks; and another learned ninety-eight verses of Scripture in one week; and one who entered school last November, and began with the first lesson, is now in a Testament class: many others have made equal improvement.

School No. XXVIII.—In presenting our third annual Report we regret to state that our labours have been crowned with but very little success during the past year. The number admitted is thirty, the registered number sixty; of whom are forty white children, five coloured adults, and fifteen coloured children.

School No. XXIX.—The Female Sunday School kept at Staggtown, consists of four regular Teachers, and about forty scholars, ten of whom are of the fourth class, twelve of the third class, six of the second class, and the remainder belong to the first class. The children are from six to fourteen years of age; they make considerable improvement in their studies, and in their moral character; and several of them appear to be seriously disposed, and inclined to seek the future welfare of their immortal souls.

School No. XXXI.—This School is instructed by one Superintendent and Thirteen Teachers.

There are one hundred and thirty registered scholars, four of those are coloured adults, and four coloured children. The number of regular attendants are from fifty to sixty.

During the last six months, two thousand nine hundred and twenty texts of Scripture have been committed to memory, in addition to the answers to M'Dowell's Questions, Catechisms, and a number of Hymns.

School No. XXXII.—School No. 32, was organized May 3d, 1819; is under the direction of fifteen young ladies. We have admitted between two and three hundred scholars. Between seventy and eighty usually attend. Two thousand verses of Scripture, two thousand answers to Brown's Catechisms, twelve hundred divine songs, and one thousand and four of M'Dowell's Questions, have been committed to memory. A goodly number have advanced from letters to spelling, and a few to reading.

School No. XXXIII.—The Superintendents of "Female (Adult) School, No. 33, attached to Saint George's Church," beg leave respectfully to present the first quarterly Report of the School under their charge.

This School was originated as a branch of No. 6, on the third day of June in last year, but was constituted an independent school of the union under the care of Female Committee No. 33,

on the 22d of January last, and opened as such on 24th January, under the Superintendence of Mrs. Rachel Maynard and Mrs. Eliza (E. C.) Priest.—We are concerned to state that the ill health of the former lady has deprived the school of her valuable services—her qualifications for the discharge of the responsible duties of her station were of no ordinary kind, and her zeal and pious devotion to the school gave an earnest of much usefulness.

The School now consists of two Superintendents, sixteen regular, and about as many assistant Teachers, and one hundred scholars, of whom the greater part attend as often as consistent with their occupation and duties. With respect to their improvement in learning, we have abundant evidence of the labours of our Teachers, in the fact that *forty-two* scholars are now so far advanced as to commit and repeat Scripture and Catechism answers.

We have established the following table of rewards :—for being present at every opening of the school in four weeks, two cents ; for every thirty verses of Scripture committed to memory, and repeated, one cent ; for every thirty verses of hymns committed and repeated, one cent ; for every thirty answers of catechism repeated, one cent ; for every fifteen answers to M'Dowell's Questions, one cent ; for every fifteen proofs produced in support of a previous question of divine truth, one cent.

The certificates thus obtained, are payable only in books, at the following rates: Bibles seventy-five cents ; Testaments thirty cents ; prayer books thirty-eight cents ; adult hymn books twelve and a half cents. The Auxiliary Bible and common Prayer Book Society has generously consented to furnish what prayer books may thus be obtained.

The following statement from the "table of exercises," will show the result of the exertions of the scholars since the 24th January, 10 weeks ; and the stimulus is heightened by having the exercises of each evening publicly read at the close of the school.

Two thousand nine hundred and sixty-six verses of Scripture ; six hundred and thirty-one verses of hymns ; one thousand nine hundred and thirty-two answers of catechism ; five hundred and fifteen answers to M'Dowell's Questions ; twenty-three proofs.

The school opens at seven o'clock every Sabbath evening, and is dismissed at nine o'clock.

Two of the Teachers, and two scholars, have joined the communion of our church.

School No. XXXIV.—The Secretary, of School No. 33 reports, that this school was organized, on the sixth day of September, 1818, in the Methodist Episcopal Church, in Bedford-street, Greenwich Village. We have entered on our register the names of eighty-three white children, two coloured adults, and thirteen coloured girls ; total number ninety-eight ; eleven of these have been regularly dismissed ; from thirty to forty have generally

attended. Our school feels the loss of one of our much beloved Superintendents and four Teachers. At present it is under the direction of a Superintendent, a Secretary, and six Teachers, five are members of the Methodist Episcopal Church. Since the commencement of this school two of our Teachers have experienced religion, and have been received as members of the Church. "Not unto us, not unto us, but unto thy great and glorious name, O Lord, be all the glory." An evident improvement is visible in the general conduct of the children in school and during divine service.

There are yet four Schools belonging to this Union who have not sent in reports. From those read it appears, that in thirty Schools, there are two thousand five hundred and sixty Scholars, under the care of three hundred and seventy-eight Teachers. Six thousand six hundred and twelve chapters in the Bible have been committed to memory, besides answers to M'Dowell's Questions, Catechisms, Hymns, and Scripture Proofs, innumerable.

Twenty-one Teachers and seventeen scholars have been enabled to profess their faith in Christ, and have become members of his visible church.

Harmony and love continue to prevail in our Union. Worshipping in different companies, we are *one* in Christ; in faith we hail the day, when we, "shall see, eye to eye," and when, as there is but one Shepherd, we shall all be gathered into one Fold.

NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the General Assembly of the Presbyterian Church, and of the General Association of Connecticut, New-Hampshire, and Massachusetts Proper, during the last year.

(Concluded from page 151.)

In further calling your attention to the prosperity which attends the beloved Zion of our God, we cannot but notice as a special subject of gratitude to our exalted King, the great extent to which he is pleased to employ, as the instruments of promoting moral and religious improvement among our vast population, by instructing the rising generation, and delivering from degradation, poverty and ruin, the bereaved widow and the helpless orphan, the pious and benevolent females throughout our land. By them were our Sabbath Schools first fostered and brought into notice, which have now become such powerful engines for the suppression of vice; and, in which are so extensively taught, to those who would otherwise have grown up in ignorance and unrestrained sin, the First Principles of that Re-

ligion, whose motto is "*Peace on earth, and good will to men,*" and whose reward is the eternal blessedness of heaven.

The Assembly are happy to learn that Sabbath Schools have been formed, in unusual numbers, and with high promises of extensive usefulness, in almost all the Presbyteries within our bounds; and would earnestly recommend the organization of them in all parts of the United States. We advert with much satisfaction to the schools of this kind established in the cities of New-York and Philadelphia, in the former of which, from eight to ten thousand, and in the latter and its vicinity, from twelve to fourteen thousand children are instructed on every Lord's day. To these schools, together with the catechetical instruction of the children of the church, which has heretofore been recommended by the Assembly, and is now to a considerable extent practised throughout our bounds, are we to look as the nurseries, where those plants are growing that shall in future beautify and enrich the flourishing Vineyard of our Lord.

As intimately connected with the subject of catechetical instruction, we would recommend to your patient regard, the formation of Bible classes in all our congregations. We are happy to learn, that in many parts of our Church such Classes have already been formed, and that they have almost uniformly been attended with the blessing of God. It is an encouraging fact on this subject, that many who have united with our Church, during the last year, acknowledge themselves to have received their first religious impressions from the instructions received in their Bible classes.

The Assembly were gratified in being informed that attention is paid to the religious instruction of coloured people in Sabbath Schools, by our young people of both sexes; and that this attention to that unhappy portion of our race, is not confined to the eastern and middle states, but extends to several of the southern states. In this good work, it is hoped that those who have already engaged will persevere; and that many more, being sensible of the debt of justice we owe to that class of our fellow-creatures, will endeavour by imparting to them moral and religious instruction, to rescue them from that state of ignorance and vice to which they have been so long reduced.

The Assembly would further inform the Churches, that the African School intended to qualify young persons of colour for the Gospel Ministry, which is now under the direction of the Synod of New-York and New-Jersey, will probably become more extended in its operations by the aid of several more Synods, which it is presumed will unite with the Synod of New-York and New-Jersey, in this benevolent work.

The Assembly are also gratified in being able to inform the Churches, that the Missionary cause is prosecuted with growing zeal, and that the Great Head of the Church has been pleased to

bestow his blessing on the labours of the Missionaries during the last year. Encouraged by the success which has attended their exertions in this most interesting concern, we hope that the Churches which are blessed with the stated means of grace, will continue to show their sympathy for the destitute, by an increasing liberality, in contributing for the support of Missionaries.

In addition to all this, we notice with peculiar pleasure the increase of many associations, the almost universal observance of the monthly concert of prayer, and the formation of Education and Missionary Societies, throughout all our bounds.

From the best information we could obtain on this subject, we learn that there are probably three hundred young men supported by the funds of the several Education Societies in the United States, in different stages of preparation for the Gospel Ministry.

The Missionary Associations of young men throughout our bounds, have commanded the attention and awakened the gratitude of the General Assembly. Our Missionary field is extremely extensive, and its state of moral culture very low. We would mention, as furnishing important stations of Missionary labour, and that they may be before the eye of the public, the Presbyteries of Niagara, Columbia, Champlain, St. Lawrence, Lancaster, Erie, Hanover, Winchester, Portage, Lexington, Union and Mississippi. The last mentioned Presbytery includes the whole of the states of Mississippi and Louisiana; and among the vast population that is spread over this immense territory, there are but ten organized Presbyterian congregations, and seven Ministers of our denomination. Our hearts were tenderly affected, when the Commissioner from that Presbytery, after having described the forlorn and hapless state of that region, closed his narrative by saying, "Brethren, we solicit your sympathies, your prayers, and your assistance."

The Mission established by the American Board of Commissioners for Foreign Missions among the Cherokee and Choctaw tribes of Indians, is attended with very flattering success; and there appears to be among them generally, a more than common willingness to receive instruction and hear the Gospel.

The several moral Societies that have been formed, are producing salutary effects in restraining vice. We notice with special satisfaction the Moral Society of the state of New-Jersey, which, from the weight of talent and influence combined in it, cannot fail to produce the happiest results.

The Assembly feel themselves under peculiar obligations to bless God, that he continues to visit in great mercy our seminaries of learning. From these fountains of science, by the blessing of the Highest, on the young men who are preparing for future activity and usefulness, in the Church and State, are issuing streams that are continually gladdening the city of our God.

And we have particular pleasure in speaking of the distinguished smiles of the Great Head of the Church upon the Theological Seminary at Princeton, under the care of the Assembly. There have been sixty-seven students trained in this institution during the past year. Of these, fifty-six still remain.

It would be an act of injustice to their pious generosity, to withhold from the knowledge of the Church the fact, that twenty-eight students have, through the past year, been supported at the Seminary chiefly by the Cent Societies under the patronage of our benevolent females. May they abundantly experience the sweetest of all rewards, the realizing of their prayers and their charities, in seeing the Heralds of the Cross multiply, until the wilderness shall blossom as the rose, and the earth shall be filled with the glory of God.

By the delegate from Massachusetts, it is put into our power to state, that the Theological Seminary at Andover is in prosperous circumstances, and that about one hundred young men are preparing, in that institution for the Gospel Ministry.

We hear with pleasure also of the flourishing situation of the Institution for the instruction of the Deaf and Dumb at Hartford in Connecticut; and that a similar institution has been established in the city of New-York, under the very liberal patronage of the state legislature.

From the delegates from Connecticut, New-Hampshire and Massachusetts, we derive the pleasing intelligence that God is carrying on his work in these states with power and success. From fifteen hundred to two thousand persons are supposed to have been the hopeful subjects of special divine influence during the last year, in the counties of Hampshire, Franklin, Hamden, and Worcester, in Massachusetts. In Dartmouth College, fifty out of one hundred students are hopefully pious, and are prosecuting their studies with a view to the Gospel Ministry. Surely it affords matter of great encouragement to the Ministers of Christ, and should excite them to increased fidelity and zeal, that the Great Head of the Church has been pleased to crown the faithful and evangelical labours and teaching of our eastern brethren, with such abundant and glorious success.

Brethren, the Lord is on his way—We hope that the day of **MILLENNIAL BLESSEDNESS**, begins to break upon the **EASTERN MOUNTAINS**—Soon shall it burst with all its **SPLENDOUR** upon our world—Let us see to it, that we stand in our place and fill up our day with usefulness and duty, that being "*faithful unto death, we may receive at last a crown of life.*"

Published by order of the General Assembly.

*Attest—*WILLIAM NEIL, *stated Clerk.*

Philadelphia, May 26, 1819.

FROM THE RELIGIOUS INTELLIGENCER.

On the sailing of the Missionaries from Boston.

Go favoured youth ! to India's sons proclaim
 The glorious triumphs of a Saviour's name ;
 Sew in her soil the seeds of endless truth,
 Which spring and flourish in immortal youth.
 Say to the heathen in those vast domains,
 Bound fast in superstition's iron chains,
 " Behold your Saviour comes ! rejoice, 'tis He,
 Who comes to set the captive prisoner free.
 Renounce idolatry, that magic spell,
 Which straight conveys to the dark world of hell ;
 Embrace the Saviour, walk the shining way,
 Which guides the feet to everlasting day ."
 Go happy youth, at Jesus Christ's command ;
 Go dwell as strangers in a foreign land ;
 Thither the message of salvation bear,
 And plant the expanded " rose of Sharon " there.
 See from the west a star divine arise,
 Its beams with radiance penetrate the skies ;
 Far in the east sublimely now it rolls,
 At once to guide your feet and cheer your souls.
 Hear from the throne a heavenly voice descend,
 " Lo I am with you ever to the end ;
 Sufficient grace I will vouchsafe to thee,
 And as your day is, so your strength shall be."
 While on the mighty deep your bark is driven,
 The prayers of saints for you ascend to heaven :
 The God of mercy will regard their prayer,
 And you for trials and for death prepare.
 And if at last when life's short journey's o'er,
 And God demands your work on earth no more,
 You're called by heaven to lay your peaceful head,
 Low in the silent mansions of the dead ;
 What though no kindred friends when death is near,
 Stand round your bed to wipe the falling tear,
 Your dying eyes shall Hindoo converts close
 In solemn darkness—yet a sweet repose.
 What though in India your cold dust remain,
 Nor polished stone perpetuate your name ;
 " Yet shall your grave with rising flowers be dressed,
 And the green turf lie lightly on your breast ;
 There shall the morn her earliest tears bestow,
 There the first roses of the year shall blow ;
 While angels with their silver wings o'ershade
 The ground now sacred by your relics made."

THE CHRISTIAN HERALD.

Vol. VI.]

Saturday, July 17, 1819.

[No. VII.]

MISCELLANY.

Memoir of the Rev. RICHARD DE COURCY, B. A. late Vicar of St. Alkmund's Church, Shrewsbury.

The Rev. Richard De Courcy, B. A. was a native of Ireland, the descendant of an ancient and respectable family of that country, being distantly related to the family of the Earl of Kinsale. He had the privilege of being called by grace at an early period of life; and having learned, by experience, to estimate the value of an immortal soul, he conceived a strong desire to become instrumental to the salvation of sinners. With a view, therefore, to the sacred ministry, he entered himself at Trinity College, Dublin; where, by assiduity, and the exercise of those quick and lively talents which he possessed, he soon acquired a considerable fund of useful knowledge.

At the age of twenty-three, he received deacon's orders, in the cathedral church of Clonfert; and entered upon the work of the sanctuary with becoming diffidence, accompanied with earnest desires of divine assistance. From his Diary, we find the following were the breathings of his heart:—"O Lord, I cannot speak, for I am a babe! I hang upon thee for every spiritual endowment. Thou knowest my wants; O supply them all out of thine inexhaustible fulness! and since I have ventured to put my hand to the gospel plough, O that I may never turn back!"

Within a week of his ordination, we find him saying, "I gave myself to fasting and prayer, to consult the Lord's will relative to my preaching;—was much cast down with a sense of my ingratitude to a God of never-failing mercies! However, upon the advice of some friends, and with a reliance on that promise, "I will never leave thee," I determined to deliver my message without notes; which I accordingly did, from 2 Cor. v. 20. on Sunday, Sept. 20, 1767. The Lord was all to me. The people's faces did not terrify me in the least. I pleaded in Jeremiah's language so earnestly with the Lord, that out of compassion to my infirmities, and for his gospel's sake, he made my brow as brass. O Lord, to thee be all the glory!"

At the commencement of his career, he met with a temptation common to young ministers: "I have been tempted," saith he, "strongly to believe, that after I had preached a few sermons, my strength would be quite exhausted, and that I should preach

no more :” but he soon obtained relief on this head ; for he afterwards adds, “ With regard to my fears of being exhausted after a few sermons, the Lord has given me satisfaction in that particular ; for he has discovered to me the super-excellency of that wonderful book, the Bible, above all other books ; not only for its purity, but also for the variety of its matter. I find it a mine replete with the richest treasures ; and that the deeper I penetrate into it by faith and prayer, the greater riches are still discoverable. This book he showed me, was to be the central point of all my divinity ; and to be searched with unwearied diligence, if I meant to be a good householder, bringing out of my treasure things new and old.”

Possessing these views, together with popular talents, we are not surprised to find that our young preacher attracted the attention of large congregations, who admired the fluency, eloquence, and zeal, of his ministrations ; and there is reason to believe that his labours in Dublin were crowned with success.

It is said, that by some means or other, he gave offence to the Bishops of Ireland, and could not there obtain priest's orders. It is certain, however, that he came over to England in the summer of 1768, and immediately waited on the Rev. George Whitfield, who was then in London, at the Tabernacle-House. By some peculiar accident, his apparel not being brought to town with him, he was obliged for several days to appear in his gown and cassock, which, together with his very juvenile appearance, excited no small attention as he walked along the streets. On being introduced to Mr. Whitfield, the latter took off his cap, and bending towards Mr. De Courcy, placed his hand on a deep scar in his head, saying, “ Sir, this wound I got in your country for preaching Christ.” Mr. De Courcy has observed to a friend, that this circumstance much endeared this noble champion of the gospel to him. Mr. Cornelius Winter happening to come into the room, Mr. Whitfield committed the stranger to his attention, saying, “ Take care of this gentleman.” From this period, an intimate friendship took place, which lasted till Mr. Whitfield's death. On the next day, which was Sunday, Mr. De Courcy preached at Tottenham Court Chapel, from Zech. xiii. 7. “ Awake, O sword, against my Shepherd ; and against the man that is my fellow, saith the Lord of Hosts :” &c. His youthful appearance and pleasing address fixed the attention of the numerous audience, and laid the foundation of his future popularity.

When Mr. Whitfield left England, the last time, for America, which was in October, 1769, he expected a steady assistance from Mr. De Courcy ; but by a series of events which we cannot particularly trace, this help was withdrawn in less than a year. When he discontinued his labours at Tottenham Court Chapel, he preached for a short time in the chapels of Lady Huntingdon ; but not quite satisfied with her plan, he accepted an invitation from

Lady Glenorchy ; and preached at her chapel, in Edinburgh, with great acceptance and usefulness. A more stated and regular mode of preaching, however, being preferred by himself and his friends, he was introduced in 1770, through the influence of the respectable families of Hill and Powis, to the curacy of Shawbury, near Hawkstone, in Shropshire, of which the Rev. Mr. Stillingfleet was then Rector. Here he continued about four years ; and obtained priest's orders.

In the month of January, 1774, he was presented by the Lord Chancellor to the vicarage of St. Alkmond, in the large and populous town of Shrewsbury. This situation he probably owed to the zealous friendship of the gentlemen before mentioned, and the pious Earl of Dartmouth. His former connexions, itinerant labours, and evangelical strain of preaching having procured for him the invidious (though honourable) name of a *Methodist*, his settlement in this place occasioned no small stir ; and produced a Satirical Poem, written by a gentleman of the parish, entitled, "St. Alkmond's Ghost." But he was not discouraged, but steadily and affectionately preached the gospel of salvation to a numerous people, who were probably attracted in greater numbers by the opposition and reproach which he sustained. Being thus comfortably settled in a useful station, he married, in January, 1775, Jane, the only daughter of Thomas Dicken, Esq. of Wollerton, in the same county ; by whom he had several children.

Mr. De Courcy continued in the exercise of his parochial duties for almost thirty years,—a steady and able advocate for the distinguishing doctrines of the glorious gospel ! He was warmly attached to that system of truth contained in the Articles of the Church of England, with which his sermons always accorded. He was indeed a *labourer* in the Lord's vineyard ; preaching always twice, and of late years thrice, every Sunday, besides reading the regular service : he also preached a lecture in his church every Wednesday evening. His sermons were delivered without notes ; but in good language. His style was elegant, and his manner graceful. He often embellished his discourses with apposite allusions, and the graces of oratory ; but what rendered them far more excellent was, that rich vein of gospel truth which ran through them all. Salvation by free grace, through faith in a crucified Redeemer, was his constant theme. On this important subject, *Christ crucified*, he published in 1791, two pocket volumes, being the substance of a series of discourses preached at Nampwich, in the pulpit of another evangelical clergyman, while he was on a visit to a much respected friend, and by whose solicitations he was induced to print them. In his Preface to this work, he observes, "That the remarks which it contains, in vindication of the doctrines of the Church of England, and in quotations from her Liturgy and Articles, he con-

sidered as a tribute of respect due to so venerable an authority; and a decisive method of proving that, whatever his sentiments are, they accord with those of the church of which he thinks it an honour to be a minister. He professes to belong to no particular party, distinct from the established church, and disavows every name that implies it; yet he is ready to give "the right hand of fellowship" to all of every denomination under heaven, who "love our Lord Jesus Christ in sincerity." The summit of his ambition is to be, and to be called a *Christian*,—"the highest style of man;" and next to that, to inculcate and adorn that great system of Christianity, which is the glory of the Reformation, forms the Creed of the national church, in its present establishment; and which, as an honest man, he feels himself bound to enforce, agreeably to the obligation of a most solemn and unequivocal subscription. He believes, that "The truth to which the Son of God came to bear witness," which prophecies and miracles authenticate, which apostles have attested, and for which martyrs bled, must be of infinite importance; that if divine truth could cease to be important, it would be unworthy of God, and from that moment cease to be divine; and, therefore, that there are some branches of Christianity which it is essential to believe, and on that account a duty to defend; otherwise to "contend earnestly for the faith once delivered to the saints, would be both nugatory and superfluous."

On these just principles Mr. De Courcy conducted his preaching and his writings, in which he proved himself an able opposer of the dangerous dogmas of Socinus, as then revived and propagated by Dr. Priestly. Referring to the Articles of the church, he says, in vol. ii. p. 104, "They stand as it is devoutly to be wished they may ever stand to latest ages, a barrier against the encroachments of those errors which have, at different periods, infested the church; and which are revived in the present day, with a bold license of thought and expression hardly ever paralleled in the writings of the most outrageous Heresiarchs. They have been contemptuously styled, *The Altar with Thirty-nine Horns*; the fall of which too, has been confidently predicted: but the indecent abuse here as little affects us as the prophecy alarms our fears. Horns indeed this sacred altar has, strong enough, I hope, to repel the enraged and impotent assaults of its adversaries, whether confederated by faction, or frantic with *Sibylline* or *Socinian* enthusiasm;—horns, potent enough to attack the boldest heresies, and make them bleed to death beneath the deep keen searchings of the sword of the Spirit. At this altar many champions have stood to guard its foundation, and have offered up their lives upon it, rather than desert the structure, or deny the band of Divine Interposition that consecrated and reared it. *Esto perpetua* be ever written on its base!"

Such was the sacred zeal of our departed brother for the doc-

trines of grace; nor was he less zealous for that true morality which is the genuine effect of those doctrines, when graciously received under the influence of the Holy Spirit. For this he pleads, in a masterly manner, in the work already quoted; from which we beg leave to make a short extract:—"Let the subject be candidly and closely considered, and it will appear that we plead for a morality which possesses every excellence that can give it *purity, efficacy, permanency, and extent*; and which is, in nature and operation, essentially superior to any thing that bears the name among those who deny the influences that communicate it, or the doctrines from whence it derives its constraining force."

These extracts from his writings may convey some idea of his ministerial labours. Convinced, firmly convinced in his own mind of the truths of the gospel, his first great aim was to convince his hearers of the same truths; well knowing that the exercise of heavenly affections, and the practice of holy duties, necessarily follow the due reception of the truth as it is in Jesus; and for this purpose it was his constant endeavour to reach the affections of his auditors, through the medium of their understanding.

Mr. De Courcy, knowing how to appreciate the civil as well as spiritual blessings enjoyed in this happy country, discovered a commendable zeal in resisting those dangerous doctrines which, under the delusive name of *The Rights of Man*, have occasioned so awful a perversion of their rights and privileges in neighbouring nations. This will particularly appear from his sermon, preached at Hawkstone Chapel, at the presentation of the colours to the North Shropshire Yeomen Cavalry, 1798.

As to the person of our friend, his stature was somewhat below the middle size: his address was very pleasing; and the fund of information which he possessed, together with a degree of natural sprightliness and humour, rendered him a very desirable companion. His temper was considered as naturally warm; "but if at any time," says the preacher of his funeral discourse, "the man appeared, let it be remembered, that the grace of the *Christian* would presently gain the ascendancy; and prove, that the main bias of his soul inclined to those things which afford consolation to the believer, amid the various calamities of life, and which constitute his support in a dying hour."

Mr. De Courcy was not without domestic trials; among which, none seemed to affect him so much as the death of his youngest son, after serving some time as a midshipman, under his relation the Hon. Capt. De Courcy. In the close of his last sermon, from Rev. v. 2, on the evening of the Fast-day, an allusion to the memory of those we had "resigned into the arms of Death," so far affected him, as to occasion an involuntary flow of tears; and obliged him abruptly to conclude.

His natural constitution was good ; and supported him under many painful fits of the rheumatic gout, which at length weakened his knees so much, that he was sometimes obliged to sit in the pulpit. On the Fast-day he caught a slight cold, which brought on a return of his disorder ; from which he seemed gradually recovering, until a few hours only before his death. On the evening preceding this event, he retired to rest about ten o'clock ; and in passing from the sitting-room to his bed-chamber, his servant expressed her pleasure at seeing him walk so well ;—to which he replied, " Thank God, I am getting better !"

In the morning following, between four and five, he rang his bell, when his servant found him indisposed, but not so ill as to create the apprehension of greater danger than she had frequently witnessed, when attacked with flying pains about the neck and breast, which generally occasioned a difficulty of breathing. He requested a little brandy and water ; which in a short time relieved him. His servant continued with him till near eight o'clock ; during which time he frequently slumbered. When he was awake, he appeared, by motion of his hands and lips, to be engaged in prayer. He then desired her to retire, saying, he felt very comfortable ; and she might place pillows to support him, as he could not bear a recumbent posture. A little after nine, she returned to his apartment, and found him perfectly tranquil. On enquiring if he would like any thing, he replied, " I should like to sleep if I could ;" on which she withdrew till about half past ten, when she re-entered, making her former enquiry, and was again dismissed.* Between eleven and twelve, he called for some breakfast, of which he partook as usual, and, during the repast, repeated some beautiful lines of poetry, saying, " I was reflecting on these when I was so ill this morning : they are very fine," continued he.—Soon after this, his attendant perceived a great alteration in his countenance, and found her apprehensions confirmed by his saying that he was very ill. A physician was instantly sent for. After a short pause, he raised himself up in bed, and folding his arms together, with a countenance indicating great composure, said in a firm tone, " I shall not recover." On his servant expressing her hope to the contrary, he replied, " I shall not ; but be that as it may, Christ is mine." His pain and difficulty of breathing increasing, he prayed, " Lord Jesus give me ease ! Lord, give me resignation !" and shortly after, " Into thy hands I commend my spirit." Recovering a little, he exclaimed, " Christ is my foundation ; Christ is the rock I built upon." On observing the servant in tears, and hearing her exclaim 'What shall I do?' he replied, " Pray for me ; but do not weep." Soon after which, gasping for breath, he said, " I am almost spent ; it is a hard struggle ;

* Mrs. De Courcy was from home, on a visit to a relation.

but it will soon be over." About this time, the physician arriving, he told him he was very ill; but not so much in pain as greatly oppressed, putting his hand on his breast. The Doctor then leaving the room for a medicine, he said, while raising up his eyes to heaven, "Thanks be to God for my salvation!" and instantly, without a sigh or groan, resigned his spirit into the hands of his redeeming God.

Thus departed our respected brother, about two o'clock on Friday, Nov. 4, 1804, at the age of fifty-nine years. Thus was his family (Mrs. De Courcy and three surviving children) deprived of a husband and a father; his congregation of a faithful and affectionate pastor; and the town of an able and laborious minister of the gospel, after he had spent nearly thirty years in the constant dissemination of the pure word of life,—the fruits of which, we trust, will long remain.

His remains were interred at Shawbury, the scene of his first labours in Shropshire; and on that mournful occasion a great number of his friends, in carriages and on horseback, voluntarily joined the funeral procession, anxious thus to render to the memory of their beloved pastor the last tribute of respect and gratitude. Several sermons suited to the occasion, were delivered on the following Sunday. The Rev. Brian Hill, preached in the morning at St. Alkmond's Church, on John xvi. 33; Mr. Weaver, in the afternoon, at Swan Hill Meeting, on Mat. xxv. 21; and Mr. Palmer, at the Baptist Meeting in the evening, on 2 Sam. iii. 38; all uniting to lament the public loss. *Evan. Mag.*

The Power of Truth. •

It is not wonderful that a man mistakes his way in the dark, if you would have him find his way,—give him light. It is the same in the spiritual world. Ignorance is the leading cause and source of error. When a person has been enlightened by the Spirit of God attending the Scriptures, and unveiling their pure and simple truths, error is discovered and renounced. An instance of this has lately occurred in Ireland, in the case of the Rev. Mr. M. Crowley, who, in searching the Scriptures with a view to refute the Protestant doctrines, has been led from full unbiassed conviction to embrace them. The same happy effects have uniformly attended a careful impartial study of the word of God. This was remarkably verified in the Reformation from Popery in the sixteenth century. I shall mention a remarkable instance of this from a work lately published.* In an act of the Scottish Parliament, anno 1525, renewed 1535, prohibiting the importation of books containing heretical opinions, and the rehearsing and disputing about them, an exception was made as to

* *McCree's Life of Knox.*

clerks in the schools, that they might confute them. In this device the patrons of the Romish church were outwitted; for a number of these clerks were, by the perusal of the book, and by disputation concerning them, induced to embrace the Protestant tenets.

I need hardly mention that the word of God, in its simplicity, has been, and is the strong hold of Protestants; and an appeal to this is what the abettors of the Papal system chiefly dread. Abiding by this, in dependence on the promise of God, we have nothing to dread from the attacks of earth and hell. This is the light shining in a dark place;—to which we do well to take heed.

What an encouragement does this present for the exertions of Bible Societies! When the Scriptures are spread, the teaching of the spirit of God shall, in a less or greater degree, attend them. Yes: this heavenly light shall spread, and with it the glory of the Lord shall cover the earth.

Reader, would you experience benefit from the perusal of the word of God, come to it with child-like dependence on the promised influence of the Spirit of God. Thus shall you be guided in the way of truth. While pride blinds the eyes against the light of truth, a humble and teachable temper leads to the cordial reception of the truth, leading us to the Fountain of Light, in whose light we shall see light clearly. In this way shall we obtain the most comfortable evidence that the Scriptures are the word of God, and shall be led into all truth, under the wise and safe conduct of Him who teacheth us to profit.

The Rev. Mr. Brown's opinion of reading Books.

From experience I have found, that it is vain to attempt to be an universal scholar; that a few books, well chosen and carefully used, are better than a multitude of books. That multitudes of books are scarcely worth the reading; or, if read, we had better extract the useful hints into a note book, and never more look into them. That abridging of more useful books, especially if they be large, is very useful. That few plays or romances are safely read, as they tickle the imagination, and are apt to infect the heart; and even those that are most pure, as of Young, Thomson, Richardson, Addison, bewitch the soul, and are apt to indispose for holy meditation and other religious exercises; and so should be read, at most, but very sparingly. In reading histories, the Lord not only made me take up the facts as the doing of the Lord, and as a verification of some parts of his word, but also made them to suggest some useful, and sometimes very sweet thoughts, respecting the Redemption-scheme.

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Continued from page 174.)

INDIA WITHIN THE GANGES.

This is, without question, that Division of the Missionary Field, in which, under an awful responsibility, the most extended labours of British Christians are demanded. From the borders of the Burman Empire on the east to those of Persia on the west, and from the sources of the Ganges and the Indus on the north to Cape Comorin in the south, 70 or 80, or perhaps 100 millions of human beings—a tenth of the whole race of mankind—are now living, either under the immediate authority, or the controlling influence of this Christian country.

The Baptist Missionaries in India, in the letter before referred to, which they addressed to the American Baptist Board of Missions, anticipate with just confidence, and describe with eloquence, the future triumphs of our holy religion in India. We cannot more appropriately introduce our Survey of the multiplied operations by which those triumphs are preparing, than by quoting the passage at large. Speaking of the Mission in the Burman Empire, they say—"We know not what your immediate expectations are; but we hope that your views are not confined to the immediate conversion of the Natives, by the preaching of the word. Could a Church of converted Natives be obtained at Rangoon, it might exist for awhile; and be scattered, or perish for want of additions. From all that we have seen hitherto, we are ready to think, that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but will leaven the whole. The slow progress of conversion, in such a mode of teaching the nations, may not be so encouraging; and may require, in all, more faith and patience: but it appears to have been the process of things, in the progress of the Reformation during the reigns of Henry, Edward, Elizabeth, James and Charles. And should the work of evangelizing India be thus slow and silently progressive—which, however, considering the age of the world, is not, perhaps, very likely—still, the grand result will amply recompense us and you, for all our toils. *We shall reap if we faint not.* And then, dear brethren, when it shall be said of the seat of our labours, 'The infamous swinging-post is no longer erected—the widow burns no more on the funeral pile—the obscene dances and songs are seen and heard no more—the gods are thrown to the moles and to the bats; and Jesus is known as the God of the whole land—the poor Hindoo

goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness—the temples are forsaken: the crowds say, *Let us go up to the House of the Lord; and He will teach us of His ways, and we will walk in His statutes*—the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages; but they come at once to Him, who can *save to the uttermost*—the sick and the dying are no more dragged to the Ganges; but look to the Lamb of God, and commit their souls into his faithful hands—the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified—the public morals are improved—benevolent societies are formed—the desert blossoms—the earth yields her increase—angels and glorified spirits hover with joy over India; and redeemed souls, from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the Redeemed—*Unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory!*—when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for nought?—Surely not. Well, the decree is gone forth—*My word shall prosper in the thing whereto I send it.* That such shall be the grand consummation of Christian exertions in this and other divisions of the heathen world, the scriptures afford abundant ground of confident expectation: and that this blessed issue of such labours is fast approaching, proofs are daily multiplying on the intelligent observer. Obstacles are removing which resisted or harassed the attempts of Christians in these quarters—Labourers from all parts of the Protestant world, are crowding to this great scene of action—prejudices are giving way—many of the European residents lend to benevolent plans the aid of their counsels and exertions; while the great body of them are beginning to appreciate justly the importance of instructing the Natives, and the Natives themselves are generally becoming eager for instruction—Schools, on the System first derived from India itself and then perfected in this country, are rising in every quarter of that land—Idolatry is exposed to contempt by acute Hindoos themselves; and large secessions are making from the established superstitions—a spirit of inquiry and discussion is everywhere diffusing itself—the shackles of Caste and the craft and tyranny of the Brahminical system are, by these and other means, daily losing their hold on the Native mind—the Scriptures are circulating in all the principal languages of the East—Institutions are formed, and some of them by Natives themselves, to meet every case of ignorance and of misery—Christian Missionaries are labouring with success, in most quarters—Ecclesiastical Order and Discipline are rendering the profession of Christianity, among the great body of European residents, more consistent and exempla-

ry, and thus more obvious to the Natives and more worthy of its character; while numbers of the Company's Chaplains are rendering the most efficient aid to the diffusion of Christian knowledge among the Mahomedan and Heathen subjects of the Empire. We have been assured, by that able and benevolent Judge, Sir Alexander Johnston, that his own observation in India enables him to testify, that such an entire revolution has taken place there, within these few years, both in the disposition of the Natives to receive instruction, and in the opinions and views of the European residents on this subject, that gentlemen who left India some years since, and brought home with them the prevalent notions of their day, can form no just estimate of the state of things now existing in India. The testimony of a gentleman, on his return to India after an absence of a very few years, will add further weight to the statements which we have made. "Things have assumed an appearance, since I left, so new and improving, that, in describing their state, I scarcely know where to begin, The School-Book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and, with other, are in active operation, and are well supported. The Governor General, in his College Speech, recommends the communication of knowledge to the Natives of India—the Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares show his head. Surely this hath God wrought! The necessity, however, of sending Missionaries, becomes hereby more pressing, lest the diffusion of knowledge should, without Christian principles, only render the Natives more expert in mischief. But respecting such anticipations we may say, *The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* May the Lord, of the Harvest thrust forth Labourers into this Harvest, which is fast ripening for the gatherers!" The multiplication of copies of the sacred Scriptures, and the increase of Protestant Labourers, will contribute to the reformation of the oldest Missions of the country. The Roman Catholics must both increase their means and improve their system. Before the light of the Word of God, unscriptural notions and institutions will give way. In the mean while, when it is known, that the Rev. Myles Prendergast, an Irish Roman Catholic clergyman, has been appointed by the Pope's Bull, Bishop of Malabar, and has obtained leave from the East India Company to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of twenty Missionary Priests; it is high time for this Protestant country to redouble its exertions for the spiritual benefit of India. The Societies labouring in this part of India entered on their work in the following order.—The Danish Mission College established its Mission at Tranquebar so far back as the beginning of the last cen-

tury. About 30 years afterward, the Christian Knowledge Society, having before rendered assistance to the Danish Mission, began to form new Stations. No other Society followed, except an attempt of the United Brethren hereafter to be mentioned, till the first Missionaries of the Baptist Society landed at Calcutta in 1793. In 1804, the London Missionary Society followed. The Church Missionary Society entered on its connexion with India, by a grant of money through some of the Chaplains, in 1807, for the establishment of Readers of the Scriptures. In 1813, the American Board of Missions established a mission at Bombay; and the Wesleyan Missionary Society appointed a Missionary to Madras, in 1816.

We shall take these Societies in their alphabetical order.

AMERICAN BOARD OF MISSIONS.

Bombay.—The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.—1813.—S. Newell, Gordon Hall, Horatio Bardwell.—Mr. Bardwell joined Mr. Newell and Mr. Hall, from Ceylon, on the 1st of November, 1816.—The Missionaries are encouraged to go forward. They have little difficulty in finding people collected, or in collecting them, in considerable numbers. They are often heard, not without manifest impression. On Sunday mornings, poor Europeans and Half-Castes were collected for religious instruction; and public worship, in English, was also held in their own house. Various parts of Scripture have been translated into Maharratta. A Printing-Press had been received from Calcutta. Mr. Bardwell understanding printing, Tracts were immediately begun. By late accounts, there were 12 Heathen Schools, conducted by Native Teachers under the superintendence of the Missionaries, and containing 600 Scholars; but, by still more recent dispatches, it appeared that these children had increased to between 700 and 800. In March, 1818, two new brethren arrived. One was settled at Mahina, a large town 6 miles from Bombay; and the other was about to proceed to Fannah, the principal town of the Island of Salsette.

BAPTIST MISSIONARY SOCIETY.

Calcutta and Serampore.—Calcutta is the Chief of the three British Presidencies, and the grand emporium of the East. A fatal epidemic has raged lately, and carried off thousands of the natives in and around Calcutta. A School-Book Society, consisting of Europeans and natives, was formed on the 6th of May, 1817, for the supply of School Books in the Native Languages.

Serampore is a Danish Settlement, about 15 miles north of Calcutta, and is the chief station of the Mission.—*Missionaries*: Carey, Marshman, Ward, Randall, Eustace Carey, Lawson, Penney, Yates, and Pearce.—Mr. Stephen Sutton and Mr. David

Adam arrived, in safety, on the 30th of March, of last year. A number of native brethren are also labouring in the same sphere. Serampore may be considered as the Parent Station. It is the residence of the Senior Missionaries—Carey, Marshman, and Ward; and also of Mr. Randall, who is principally engaged in superintending the manufactory of paper for the Printing Office. The Mission Establishment here, comprising servants and workmen, is very large. Ten Presses are employed, almost exclusively, in preparing the Holy Scriptures for circulation in the numerous dialects of the East. Upward of 100 Native Schools have lately been established, containing about 7000 children, who receive daily instruction, and are thus insensibly prepared to despise and reject the idolatry of their fathers.

Calcutta is now occupied, in a degree bearing some proportion to its immense population and relative importance. Messrs. Eustace Carey and Lawson are united in the charge of those Christians, who have been collected in this city by the labours of the Senior Brethren. Mr. Penney superintends the Benevolent Institution; and, when disengaged from that employ, assists Mr. Yates in the direction of a Seminary, commenced with the express view of aiding the objects of the Mission. Mr. Adam is at present studying the Bengalee and Sanscrit, to qualify himself for preaching or translating, as circumstances may require. Mr. Pearce has lately united himself with these brethren; and enters into their benevolent designs. They have erected several Native Places of Worship in different parts of the city, and are preparing to erect others. They propose establishing several Native Schools; have lately formed an Auxiliary Missionary Society; and, it is hoped, will prove extensive and permanent blessings in this vast metropolis. They live in the strictest harmony with the Missionaries sent out by other Societies. At *Dum-Dum*, a station of the Artillery, eight miles N. of Calcutta, Rammohun, a Native Preacher, is placed. At *Barrakpore*, a village on the opposite bank of the Ganges from Serampore, preaching is regularly maintained. At *Gundulpara*, eight miles N. W. of Serampore, Tarachund, a Native, is stationed. Many intelligent young Natives come to him for instruction. Tarachund has a good command of his pen. He has composed many hymns; and written several Tracts, in an excellent spirit; and is translating, into Bengalee, at the desire of the Missionaries, Janeway's Life, Baxter's Call, and similar works on practical religion.

Auxiliary Societies have been formed in Calcutta and at Fort William. A Circular has been distributed, urging the formation of Auxiliaries, at every Station, in furtherance of the Society's exertions, particularly at the respective Stations. Dr. Marshman, in writing to Dr. Ryland, under date of February 5, 1818, says, respecting a "Review of the Mission" which he had compiled—"My heart has been cheered beyond measure in writing

it. The Lord is surely blessing the Mission, and that abundantly. He will plant the Gospel in India. Four hundred baptized in these three years past—the Gospel made known in Twenty-five Stations, of which Twenty are occupied by Teachers whom He has raised up in India. What can He not do!—Bless the Lord with us; and trust Him evermore.”

Jessore.—A district in the east of Bengal, about 70 miles E. N. E. of Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.—1807.—William Thomas, *Country-born*.—Mr. Thomas now resides at the principal town of this district. From April 1813 to July 1817, he laboured at Chougacha, a small village: there he baptized twenty-nine persons.—Four natives are employed as Readers, and itinerate in the vicinity.

Dacca.—About 100 miles E. of Jessore—once the capital of Bengal—1817—Rama-prusad, *Native*.—This Station, which had been given up, is now renewed. A Christian friend, who has resided here for some years, has exerted himself for the benefit of his Heathen neighbours. At his instance, two Christian Natives have been sent thither; one of whom is Rama-prusad. They arrived there May 21, 1817; and labour, both in and round Dacca, with acceptance. There are Armenian and Greek Christians in Dacca, who rejoice in these labours. A few miles from Dacca is a body of Natives, who greatly resemble the “Saadhs. One School has been opened for Children of indigent Christians; and five in Bengalee, and one in Persian, for Native Children. Many thousand copies of Gospels and Tracts have been distributed. Continual converse is held with Natives who come for these copies. A Jew and his wife, after full deliberation, have been baptized.

Silhet, in Bengal—310 miles N. E. of Calcutta. 1813.—John De Silva, *Portuguese*.—Bhagvat, a Native Reader, employed at this Station, died in January, 1817. His end was peaceful. Mr. De Silva is chiefly employed in instructing a number of destitute Portuguese, who reside here.

Chittagong, a District in the Eastern extremity of Bengal, about 230 miles E. of Calcutta, on the borders of the immense forests of teak wood, which divide the British dominions from Burmah—1812—Peacock.—A body of people termed Mugs, who were formerly Burman subjects, fled, about 24 years since, from the tyranny of that Government, and took refuge among the British. The whole of the country south of Chittagong, for about 100 miles to Ramoo, the frontier town, was assigned to them. In language and manners they assimilate with the Burmans. They have no Caste; and are intelligent, and in their manners frank and kind. The labours of Mr. De Bruyn among these people had been very successful. Ninety of them were baptized. The Society has to lament the premature death

of Mr. De Bruyn. He fell by the hand of an assassin, about the close of 1817. A young Burman, whom he had treated as his own son, irritated, as it is supposed, by a reproof which Mr. De Bruyn found it requisite to give him, seized a knife and plunged it into the side of his friend and benefactor, who languished a day and a night, and then expired; not, however, before he had written to the Judge of the Court, in the spirit of dying Stephen, extenuating the rash deed of his murderer, declaring his own forgiveness of him, and intreating pardon for him at the bar of Justice. Mr. Peacock has proceeded thither from Agra; and Mr. Sutton has proposed to join him from Calcutta.

Cutwa, a town in Bengal, on the western bank of the Hoogly, in the District of Burdwan, about 75 miles N. of Calcutta—1804—William Carey, Jun. — Hart.—Mr. Chamberlain first laboured here in 1804. No where has the system of itinerating been conducted on a larger scale than at this place, and in its neighbourhood, under the superintendence of Mr. W. Carey. Fourteen Natives, some of whom preach and others read and distribute the Scriptures, are employed here.

The field is not only thus extensive, but promising. An additional Missionary, Mr. Hart, has been sent to labour here for a time. The knowledge of the Gospel has been widely diffused; and many thousands are, in some measure, acquainted with its nature. "Never," says one who visited the station, was my faith in the Mission raised so much, as since I have been at Cutwa. All I see, and all I hear, tend to confirm me in the idea that Satan's kingdom in this country will soon be much diminished."

Berhampore, a town in Bengal, about 120 miles N. N. W. of Calcutta—Pran-krishna, *Native*.—A small Church had been formed here, but the greater number of its members have removed. A few, however, remain, and are visited by Mr. Ricketts, from Moorshedabad. Pran-krishna labours, so far as his impaired health will permit.

Moorshedabad, about 10 miles above Berhampore, the capital of Bengal, before Calcutta was raised, by the residence of the English Government, to that dignity—an immense population—1816—J. W. Ricketts, *Kashee, Native*.—Mr. Ricketts, who lives near this city, has begun to itinerate around, and to open Schools for Native Children. He is assisted by Kashee, a Native Christian.

Malda, a large town in Bengal, about 170 miles N. of Calcutta—1817—Krishna, *Native*.—Krishna resides at English Bazar, a town near Malda. In the town and villages round him, he diffuses the knowledge of the Gospel, not without success; and makes excursions to distant places, for the distribution of Tracts and parts of the Scripture.

Dinagore, a city in Bengal, 240 miles N. of Calcutta—40,000 inhabitants—1814—Ignatius Fernandez.—In the last year

twenty-two persons have rejected idolatry. Between seventy and eighty attend Public Worship. There are about sixty Scholars in the Schools. Here, as in other places, there is rising up a body of Native Youth, free from the terrors of the Caste and the fetters of superstition and idolatry, who may become, in future years, far more able to serve the cause of God in India than the present generation. Sadamah'l, a few miles distant, is connected with this Station.

Monghyr, a large city, about 250 miles N. W. of Calcutta—a Station of Invalids of the British army—1816—John Chamberlain, Brindabund, *Native*.—Ingham Misser, *Native Reader*.

Patna, the capital of Behar, a large city, said to contain 500,000 inhabitants—320 miles N. W. of Calcutta, on the south bank of the Ganges—1812—J. T. Thompson.—Mr. Thompson has laboured here for several years, and not in vain. He has lately been much employed in long journeys, to Benares, Allahabad, Lucknow, and other places: which have afforded an opportunity of widely proclaiming the Truth, and of distributing the Scriptures to multitudes who had never seen or heard of them before. In the course of one of Mr. Thompson's journeys, the following observations fell from a native: "True, the company and the gentlemen here may not have any thing to do with your work; but you have adopted the most certain method of making the people of this country Christians. For instance, I take a book of you, and read it awhile; and, whether I become a Christian, or not, I leave the book in my family: after my death, my son, conceiving that I would have nothing useless, or bad, in my house, will look into the book, understand its contents, consider that his father left him that book, and become a Christian."

Guyah, a large city, 55 miles S. of Patna; and a place of great idolatrous resort—1816—Fowles.—Mr. Fowles, a native of India, resides here on his own estate, which comprises several villages: to the inhabitants of which, and to others around, he endeavours to make known the Word of Life.

Digah, near the extensive Cantonments at Dinapore, 230 miles N. W. of Calcutta—1809—William Moore. Joshua Rowe.—The Missionaries have been occupied very usefully, for several years, in presiding over a considerable School, and in various other labours. Several Natives appeared hopeful, and those baptized last year remain steadfast.

Benares, a celebrated city in the province of Allahabad, 460 miles N. W. of Calcutta, by the way of Birmboom; but, by that of Moorshedabad 565—contains 12,000 stone and brick houses, from one to six stories high; and above 16,000 mud houses—inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation—Mahomedans not more than one ten—the ancient seat of Brahminical learning, and denominated the "Holy City."—1816.—William Smith.—By Mr.

Smith's intimate acquaintance with the language spoken here, and his fervent piety, he seems particularly fitted for this Station. In a few days, he distributed, in consequence of pressing applications, nearly 1000 Books and Tracts, in Sanscrit, Hindee, Hindoostanee, and Mahratta. Many Gospels have also been dispersed. Here Mr. Smith found a very respectable and wealthy Hindoo, named Juya-Narayuna-Ghosal, who had removed from Bengal to Benares, in order to secure his salvation; as the Shasters affirm that whoever dies at Benares will be saved. He has, however, listened with deep and serious attention to the proclamation of the Gospel; treats Mr. Smith in the most friendly manner; has applied for five Bengalee Christian Readers, whose expenses he proposes to defray; and "expresses himself in such a manner," says Mr. Smith, "as almost made me believe him to be a real Christian: he acknowledges, that he believes in the Lord Jesus, and that there is no Salvation without Him, because he died to redeem mankind from their sins."

Allahabad, an ancient city, situated at the junction of the Jumna with the Ganges, about 490 miles W. N. W. of Calcutta—1814—*Macintosh*. *Nripata, Native*.—Multitudes of Pilgrims resort to Allahabad, in order to bathe at this celebrated junction of the rivers, and some to drown themselves as an act of merit. Mr. Macintosh writes—"I went up to the man who stamps the Pilgrims who come to bathe, and found he had stamped 32,000; but he said, that was only half of what were stamped last season. I asked him, if he knew what number had drowned themselves during the fair: he pulled out a list and counted 30! Several of the Natives attend worship; a School is formed; and the prospects of usefulness are highly encouraging."

Cawnpore, a large and important Military Station.—The labours of the Baptist Missionaries have been very successful among the Military at this Station.

Nagpore, the capital of the Eastern Mahrattas, 615 miles W. of Calcutta—population 80,000—1812—*Ram-mohun, Native*.—This place has, of late, been in a very unsettled condition, in consequence of the hostile operations which have been going on in that quarter.

Surat, a large city on the Western side of the Peninsula, said to contain 500,000 inhabitants; a considerable part of whom are Moors, that is, Arabs, Persians, Monguls, and Turks, professing Mahomedanism, but retaining some Pagan rites—celebrated as the Port whence the Mahomedans of India have been accustomed to embark on their pilgrimage to Mecca—1812—*Carapeit Chator Aratoon, Armenian*.—The Scriptures and Tracts, in various languages, have been distributed. The strength of this laborious Missionary begins to fail, but not his zeal. After visiting Serampore, he distributed, in returning home by land, Books of Scrip-

ture and Tracts, all the way. Mr. David Adam, mentioned under the head of *Calcutta*, is appointed to assist at this Station.

Cuttack, the capital of Orissa, about 220 miles S. W. of Calcutta---1818---Stephen Sutton---The Mission at Balasore, in Orissa, having been suspended, Mr. Sutton, who arrived, as has been stated, at Calcutta, March 20, 1818, was preparing, by the study of the language, at Serampore, to resume the Orissa Mission at Cuttack, which appears to be a more eligible Station for the purpose.

Agra, which was first entered on in 1811, has been given up, under the expectation that the Church Missionary Society will provide for its immediate necessities. Of the two Missionaries formerly settled there, M. Macintosh, as has been seen, is at Allahabad, and M. Peacock was about to proceed to Chittagong. The Mission at *Goamalty*, begun in 1808, has been removed to English Bazar, near Malda, where Krishna now labours, as has been stated. An instance of the power of truth over the mind of a Heathen, which occurred at Balasore, may be recorded with advantage. "Juya-Hureeghosa has finished reading the four Gospels, and is now reading the Acts: he is coming on hopefully. At the last full moon, the Brahmins brought a silk thread, which, at this time, they tie on the hands of their idols, and swing them on a throne in imitation of Krishna's swinging: they afterwards offer these threads to the people, and take some money from them. Juya-Huree said, 'If you want pice, I will give you, to relieve you from distress; but I am disgusted with your ceremonies. Do not be deceived: these ten cowries, and thread, and your blessing, will not save me, nor do me any good. Idols are nothing; and the Shaster of Veda-Vyasa is now explored from India.' He spoke to them many things from the Bible, and threw away the thread. Most of the Brahmins were ashamed, and went way amazed."

(To be Continued.)

LONDON MISSIONARY SOCIETY.

India.

A very interesting letter has been received from Mr. Mead in Travancore. He has had the pleasure of receiving Mr. Knill as a fellow-labourer, who was obliged to leave Madras for a better climate.* Mr. Knill is much recovered; Mr. Mead mentions several stations open to him, in most of which Mr. Ringeltaube formerly laboured. In several of these there are churches built, congregations collected, and schools established. A general dis-

* See Christian Herald, page 42.

position to hear prevails. The Queen of Travancore has given land, and a house for the support of the mission. The Rajah of Cochin has also given 5,000 rupees (half crowns) for the same purpose. Mr. Mead, having been made a magistrate by the Rajah, has so distributed impartial justice, that the people are become strongly attached to him. Sixteen hundred persons have lately renounced heathenism, and thrown away their idols.

We have much pleasure in presenting to our readers the following letter, from Mr. Knill to his former tutor and friends, at Axminster, &c. :—

‘To the Rev. James Small, with the Students, and to the Church, and Congregation over whom he presides in the Lord.

*‘Cape Comorin, South Travancore,
Oct. 27, 1818.*

*‘Grace, mercy, and peace be multiplied unto you, through Jesus Christ our Lord. Amen. O, my dear friends, how you have refreshed my soul. Your valuable present has spread a savour over many a family in Madras, and will cause a grateful incense to arise to heaven, when the heart that dictates this shall have ceased its throbbing, and the hand which writes this shall have mouldered into dust. All the precious books, both new and old, safely arrived—at a time which, of all others, appeared the most favourable. My departure from Madras had long been meditated, owing to protracted weakness; and just five days before I set out, your books came to hand. This afforded me the felicity of leaving a sacred monitor with most of the people who had heard from my lips the word of life. How delightful the privilege! On most of the books I wrote a few lines which I thought applicable to the recipient; and the probability of its being my farewell—my last, my dying words to them, left a weight—a solemnity, which, I hope, will never be forgotten. Could you, my esteemed friends, have witnessed the notes which I received, and the tears which were shed, you would have praised the Lord for making you the instruments of such a blessing. The books were not all given to *poor* people; for my going away opened an avenue here and there, for a little volume to persons who would not have received it courteously on any other consideration. I have the most pleasing hope that the Lord will smile on this attempt to honour him. Lavington’s Sermons, so sweet and experimental, proved very acceptable to a pious female, who had long wished for such a book. The Great Assize has been read by many to edification. A member of our congregation, who lives in a populous part of the town, had several of various descriptions, in order to form a circulating library. On my journey I fell in with a young gentleman from Padang, to whom I presented ‘Doddridge’s Rise,’ &c. ‘This,’ said he, ‘is*

the very book I wanted for myself and sisters, as it will teach us the whole of religion.' May God the Holy Ghost sanctify it to the family. I suppose it is the first of the kind that has ever been used as a family-book in the vast island of Sumatra. I gave a pious serjeant-major one *whole set*, with his promise that he would do all the good he could with them in his regiment; but time would fail me to enter into particulars. Be assured, my dear friends, that I distributed your bounty as judiciously as I could. Many fervent ejaculations accompanied, and have followed them. Soon they will be circulated through various parts of the East, and you will be recompensed 'at the resurrection of the just.'

'On the 26th August, 1816, I landed at Madras; and, after spending two of the most eventful years of my life in it, I was compelled to depart. It was a weeping day. Nature struggled at the separation, but the Lord strengthened us. Several of the Missionaries were there. I kneeled down and prayed with them all, and then we parted, expecting to see each other's faces no more. O, blessed Saviour, grant that we may meet in heaven.

'August 20, 1818, I began my journey, and Sept. 20 I arrived here, after travelling full 500 miles in a palanquin; and though I was weak, and many times exposed to a burning sun, and cold wet nights, yet goodness and mercy followed me all my journey through.

'O bless the Lord, my soul,' and you, my dear friends, praise him too, for his unspeakable goodness to assist a poor feeble creature.

'At Porto Novo I experienced great kindness from W. Stevenson, Esq. 'I was a stranger and he took me in' for eight days, as the waters had overspread the surrounding country, and rendered travelling dangerous. I visited Tranquebar, the ancient seat of the royal Danish mission. Here are two churches: the one in the fort, called Jerusalem, the other in the suburbs, called Bethlehem. Many flourishing schools, a large library, and about 2,000 persons attached to the mission; but alas! I fear there is very little genuine religion; and notwithstanding all that has been done, and all that is doing, there never will be any genuine religion, except produced by Him who said, 'Behold I create all things new.' To Him may our eyes be ever directed for the influence of his Spirit.

'From Tranquebar I proceeded to Negapatam—once a flourishing town, but now completely fallen into poverty and death. No commerce, no riches, little religion, no minister of the gospel; and we do not look for much religion where the gospel is not. Here is a vast and important pile, with a noble church, and a fine organ; and who is there among the saints of the Lord who will go forth and cultivate this most interesting spot? Will no one? At this place I found a scholar of the late Dr. John, who

acts as clerk, keeps a school, &c. &c. I hope he is a real Christian. To him I committed a number of books, with which he will form a *circulating library* for the benefit of the few people who are there. On leaving such a place as this, my mind naturally went back to happy England; and O, my countrymen, how great, how exalted are your privileges! May you improve the day of your mercies, and Christ and his cause be increasingly precious to you.

'Next I came to Tanjore. Sacred spot! Here lived and died the illustrious Swartz; and here still lives the excellent Kohloff, whose whole deportment reminded me of the innocence and sweetness of Paradise. This is a huge mission; and the good man would sink under its numerous cares were it not for the assistance which he receives from the native priests. Strange that no devoted servant of Christ can be found in Europe, to join the Bartlett's-buildings' Society, in order to assist this glorious work.

'From Tranjore I passed on to Trichinopoly, where the venerable Pohlè lately died. I preached in the mission church to about thirty persons, and left books also with the clerk to form a little circulating library.

'I next came to Palamcottah, where I found the excellent Col. Trotter ready to afford me a hearty welcome. From thence I proceeded to this place, where I found my dear brother Mead, and his little motherless babe, in perfect health, and in the enjoyment of many mercies. The place is beautiful for situation, cool and healthy, and the prospects of future usefulness are beyond any thing I have seen or heard of.

'I bless God, that every day since my arrival my health has wonderfully improved, so that now I can attend to my work with ease and pleasure; and I trust many years of active and important service are yet in reserve for me. I shall not think of returning to Madras again, to take up my residence, as it would look like tempting Providence after I had been repeatedly ordered away by the doctors. This place appears suited to my constitution, and I encourage the hope that the Lord will suit me to the place and the people.

'We have no less than ten congregations, old and new, belonging to the mission, with a church and school attached to several of them, and preparations going forward to establish a catechist and school-master in many of the surrounding villages. Since Mr. Mead's arrival here, there has been a great stir among the people, and hundreds have renounced idolatry, and put themselves under his care and instruction. Their *penates* are thrown out of doors. They attend Christian worship on the Lord's day, and, what is very remarkable, they all voluntarily give a note-of-hand declarative of their renunciation of idolatry, and their de-

termination to serve the true God. Query. Does not this illustrate that charming promise contained in Isa. 44, v. ?

‘Col. Munro, the British resident at Travancore, is a warm friend of missionary exertions. He is, indeed, an invaluable friend. Through his influence 5,000 rupees, value about 2s. 6d. each, have been given to Mr. Mead for enlarging and carrying on our works of love among this people. The Queen has presented a good house, which is a great comfort in this country. No Europeans live in this neighbourhood. We seldom see a white face ; only one European has passed since I have been here. All our intercourse is with a people of a strange country and a strange language ; but the hope of bringing them acquainted with the adorable Redeemer, turns the wilderness into a pleasant garden, makes the rough places smooth, and every privation becomes as sweet as the honeycomb.

‘We have just formed a plan for going about preaching the gospel ; we go to one village where there is a congregation, &c. and stop a week, and do all that we possibly can for the instruction, comfort, and increase of the church : then proceed to the next village, and stop a week there ; and so proceed until we have visited them all in order. Pray for us, dear friends, that all our work may begin and end with the glory of our Master and the happiness of men.

‘You are not to imagine that out of these ten congregations, amounting to 2,000 people, there are many real Christians. The best idea I can give you is this :—depict to your imagination a large parish, on the forest of Dartmoor, who are called Christians, but had never heard the gospel. A faithful minister goes to reside among them : he finds a very few who appear to be hopeful characters—many who have a little knowledge of the Bible—some who can talk pretty fluently about religion—hundreds who can read, but yet the greater part are involved in great darkness. He begins his work by increasing schools—opens places for prayer, reading the Scriptures, &c. ; preaches every day, and is continually going about attempting to do some good among his people. Just such is the state of the people where we dwell, and just such are our labours among them. May Jesus, our blessed Master, help us, that soon we may see we have not laboured in vain.

‘We have just set on foot ‘The South Travancore Seminary,’ which we intend to consist of thirty boys, selected from the most intelligent of our congregations, to be brought up in our house, and in the nurture and admonition of the Lord. A good English and Tamul education to be given them, and especially a good knowledge of the glorious gospel of the blessed God. May it prove as one of the schools of the prophets. Then will they go forth as scribes, well instructed, and be the messengers of peace

to their own people. In order to secure the dear little fellows a place in the hearts of the Lord's people, we shall call them by some well-known names,* some of which I subjoin, and will send a complete list hereafter. We shall try to support as many of them as we can out of our own little stock, and we confidently hope that the Lord will incline the hearts of his people in India and England, to help us. We have no doubt but the importance of such a work in such a place must approve itself to every thinking mind.

'And now, my dearly beloved friends, what shall I more say? the time, the paper would fail, if I should enter into every thing that God has done for me and by me; therefore I shall conclude, by entreating an interest in your daily prayers, and by assuring you, that I am

Your very affectionate,
and greatly obliged

RICHARD KNILL.'

'P. S. I have just seen a dear friend and brother, the Rev. Mr. Fenn, from the Church Society. He is labouring among the Syrians, about sixty or eighty miles from us, and has about forty thousand of this community waiting to be instructed.

'I received all the letters which were sent me from Axminster friends, for which I feel additional obligation; but at present I hope this will be accepted as an answer. Should God spare my life, I may be able on some future day to send an answer to each.'

Immolation of Hindoo Women.

The British Authorities in India, have induced the enlightened Hindoos to undertake to examine the Sanskrit authorities, with a hope of finding some reason to show that the widows should not burn themselves with the bodies of their deceased husbands.

CHURCH MISSIONARY SOCIETY.

Authentic Account of the Saadhs.

[Near Delhi which is a large city 976 miles N. W. of Calcutta, by way of Birbhoom, a sect of Hindoos, called Saadhs, (a name expressive of their great purity and devotion,) were observed by Anund Messech, a native, employed by the Church Missionary Society. When discovered they were assembled for religious worship, and possessed a copy of the New Testament, which they appeared highly to value; and which they had received from Mr. Chamberlain, at Hurdwar Fair; and when first seen by Anund, sanguine hopes were entertained that they were a people

* Thomas Biddulph, David Bogue, Claudius Buchanan, George Burder, John Calvin, Phillip Doddridge, Matthew Henry, Rowland Hill, John Hunt, John Knox, Martin Luther, John Munro, Samuel Rooker, Thomas Scott, James Small, Marmaduke Thompson, Isaac Watts, John Wesley, George Whitfield, Noel Wellman, W. Wilberforce, Matt. Wilks, &c. &c. &c.

already well prepared for Missionary Labourers, by their previous knowledge and observance of the Christian Scriptures. But from a recent account of these people, given by the Rev. Henry Fisher, Chaplain at Meerut, it appears that they are merely a sect of Hindoos, who, rejecting the Sacred Writings and established Religious Creed of their country, have, for forty or fifty years, professed pure principles of Deism. There appears, however, to be a promising opening among these people, as they are now very ready to receive and use our books and to listen to Teachers. Jysingh, the head man of a division of this sect, at the instance of Mr. Fisher has opened a school in the village of Kowlay, where he resides. He began with seven children; but, in the evenings, thirty men and children attend to hear the old Saadh read a chapter from one of the Gospels, after which they apply to learning. In a conversation with Jysingh, Mr. Fisher obtained the following particulars, which we extract from the London Baptist Magazine.]

The Saadhhs appear to possess little or no learning, and very few speculative doctrines; and indeed, in the simplicity of their minds, hold out, as I conceive, the most inviting promise of successful labour to the Christian Missionary. They profess to believe in one invisible God, who retains every thing in his own sovereign power; is every where present, and is infinitely merciful; and who, in proof of this exceeding disposition to mercy, sent the Sut Gooroo, (true pastor,) to enlighten and instruct poor ignorant men. This Sut Gooroo, who instructed Jogee Das, their founder, in the knowledge of the truth, they esteem as the immediate pupil of the Supreme Being.

They also utterly exclude from their religious system all the Hindoo Deities, reject with abhorrence the use of images, and hold the incarnations of Vishnoo to have been great conquerors, or some famous benefactors of mankind, by whom they have been idolatrously exalted into the seat of God. They consider pilgrimages as folly, and have no faith whatever in the efficacy of ablutions, neither do they practise them at all, except for the purposes of cleanliness. Jysingh smiled very significantly on being asked what he thought of the Ganges and the Jumna; he said, they were very useful rivers, and should be considered merely as objects of notice, whereby to call to mind the goodness of God. They do not receive the doctrine of transmigration, or pretend to any authentic knowledge of the creation of the world. They fully expect a future judgment, which will establish the virtuous and holy in a state of uninterrupted happiness; but will doom the wicked to dreadful torments, whereby they shall expiate the sins which they have committed in this world. The duration of the punishment of the condemned will be regulated by the nature of their different crimes; and eternal happiness will be the final issue of all things. The Sut Gooroo will be visibly present at the great day of account; but they do not seem to anticipate any benefit from his intercession on their behalf, or to have any notion of atonement but that of their own sufferings.

Jogee Das appointed his people to meet weekly on Saturdays, for the purposes of worship; but as this was found exceedingly inconvenient, monthly meetings have been substituted, and they now assemble only on the day of every full moon. On these occasions, the whole of the Saadhs who reside within a convenient distance, females included, meet together, each person furnishing, according to his means, flour, ghee, milk, or sugar. Part of the congregation is employed, during the day, in making these materials into bread; while others converse on the affairs of the community, or investigate any complaints which may be brought forwards against their people. In the evening, the bread is placed upon a small elevation, and after a short extempore prayer, divided among the guests. A vessel, containing sherbet, called "The Cup of Fellowship," is also passed round; and the remainder of the night is spent in rehearsing verses in praise of the Sut Gooroo, and listening to the legendary stories of their founder, and directions for their moral conduct in life.

The Saadhs have no regular order of priesthood. That man, who in each particular division, happens to be considered most respectable: who can read, repeat their hymns, and relate their traditions, is constituted their chief.

Their moral precepts appear to be of an excellent character; forbidding falsehood, dishonesty, all dissolute practices, and flagitious actions. Offenders are punished by excommunication; the duration of which is proportioned to the atrocity of the crime.

Much anxiety prevails among them respecting a due preparation for the awful day of judgment; but their present, indeed their only stay, seems to be derived from their own devotional exercises; and when their consciences are distressed through falls into sin, their consolations are drawn from the same source. The conviction upon their minds seems settled, that a rigid performance of their several duties will certainly secure them future happiness; and yet, with much apparent humility, they acknowledge themselves sinners.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fifteenth Anniversary.

On Tuesday, the 4th of May, the anniversary meeting of *The British and Foreign Bible Society*, was held in Freemason's Hall, London. There were two thousand persons present. At twelve o'clock, the Right Hon. Lord Teignmouth took the chair, when the Report was read. It detailed the progress of the Bible Societies in the different countries on the continent, and in the Indies, &c.; stated the number of Bibles issued at cost and reduced prices, from the 31st March, 1818, to the same period in 1819, was 123,247 Bibles, and 136,784 Testaments; making in

the whole, 260,031 copies, being an increase beyond the issues of the preceding year of 65,930 Bibles and Testaments; making, with those issued at the expense of this Society, from various presses upon the continent, a total of more than two million three hundred thousand. Professor Kieffier from Paris, presented himself to the meeting, and, through the medium of an able address, which was read by the Rev. D. Wilson, informed the meeting, that the government of France had promised their utmost support to the Bible Societies in that country. It is then stated, that 9,000 copies of the New Testament, printed in the Turkish language, from the royal press in France, had been sent to Turkey. (Loud applause.) Three of those Testaments, which were exceedingly well printed and bound, and bearing the royal arms of France, were then presented to the meeting by the Professor, who, aided by the advice of Baron Sylvestre de Sacy, had inspected the edition. The Duke of Gloucester then moved the thanks of the meeting to the Chairman, who made a suitable reply. The meeting shortly after broke up.

Merchant Seamen's Bible Society.

On Friday, Feb. 25, a meeting of this excellent Society was held at the City of London Tavern, which was attended by many most respectable and benevolent gentlemen. Lord Exmouth in the Chair.

The Report contained many interesting details of the Society's proceedings; amongst others, it stated, that during the past year, the Society's Agent, stationed at Gravesend, had visited 1681 vessels, containing 24,765 men, of which number 21,671 were stated to be able to read. For the religious instruction of this large number of seamen, but 2,200 copies of the Scriptures were found on board. The Society's Agent had offered sets of the Holy Scriptures for sale, at reduced prices, to the officers and crews of these ships; but, owing to the paucity of pecuniary means possessed by the seamen, he had only disposed of 390 Bibles and 207 Testaments, for the sum of 89*l.* 4*s.* 10*d.* The Report further stated, that 590 ships, having 6,149 men on board, of whom 5,490 were said to be able to read, would have proceeded to sea without a single copy of the Holy Scriptures, had it not been for the seasonable bounty of this Society: besides the number sold, the Society's Agent had gratuitously distributed to the ships, for the use of their respective crews, 1,705 Bibles, and 4,068 Testaments.

Port of London Society, for promoting Religion amongst Seamen.

This Society, we are happy to learn, grows in the affection and gratitude of those for whose advantage Christian benevolence

has instituted it. Sailors attend willingly and numerously. At many of the morning services on board the Floating Chapel there have been more than 400 seafaring persons. The utility of this mean of attaining the avowed purpose of the Society, has been acknowledged by the Honourable East India Company, (whose immense treasures, always uninsured when at sea, give them a large interest in the morality and subordination of seamen) by a voluntary donation of one hundred pounds. The Parliamentary Commissioners, for the better regulation of the River Thames, have become, in the most handsome manner, unsolicited contributors to the Society's funds; and the Police Magistrates have spontaneously borne testimony to the beneficial tendency of the Port of London Society.

DOMESTIC.

Third Report of the American Bible Society.

[We have just received the *Third Annual Report* of the American Bible Society, which gives a view of the extensive operations of this Institution during the past year, and exhibits a body of facts which are highly cheering to the followers of the Lord Jesus Christ who look through the medium of gospel light for the full accomplishment of the "latter day glory;" and facts, which are sure pledges of its future usefulness and success.

To the Report, which occupies sixty-five octavo pages, is added an *Appendix* of more than 100 closely printed pages, containing extracts from the Reports of Auxiliary, or other Societies, with which the Parent Institution has had correspondence, and letters from individuals, with an account of the proceedings of the most important Bible Societies in other parts of the world. We would inform our readers that on the list of Ministers of the Gospel who have become members of the Society for life by the contribution of *thirty dollars* and upwards, are the names of *four hundred and thirty-two*, besides *fifteen* who have been made Directors for life by the contribution of \$150 each; and, the largest part of these contributions for the Lord's treasury has been made by *Females*.

In this number of the Herald we commence making such extracts from the Report as are thought most interesting, and shall continue them, with such remarks as the subject may suggest and as time and room will permit.]

At the first organization of the Institution, it was announced to the public, that a main object of the Society is "not only to provide a sufficiency of well printed, and accurate editions of the Scriptures, but also to procure well executed stereotypic plates for their cheap and extensive diffusion." This important measure has been pursued by the Board with much attention; and they have the pleasure of stating that the Society now own the following sets of plates, and of the following descriptions.—*For the whole Bible in the English language*, Three sets of octavo size;

one set of duodecimo size in Brevier type; and three sets of duodecimo size in Minion type.—*For the Scriptures of the New Testament in English*, One set of duodecimo size in Bourgeois type.

In the last Report it was mentioned, that of the stereotype plates for the Bible in the French language, to be sent out by the British and Foreign Bible Society, only those for the Old Testament had then been received. The remainder have since come to hand; and the Society, of course, have now a complete set of plates for the Bible in the French language. This must be viewed as an acquisition of importance, when it is considered how generally this language is spoken, not only in the Canadas, but in the southern territories now belonging to, or bordering upon, the United States.

In consequence of representations made to the Board as to the prospect of introducing the Scriptures into the parts of South America in which the Spanish language is spoken, the Board have also provided themselves with a set of plates for the New Testament in Spanish—so that the Society now own in the whole, eight sets of stereotype plates for the whole Bible, and two sets for the Scriptures of the New Testament.

One of the sets for the whole Bible, of the duodecimo size in Minion type, has been sent to Lexington, in the state of Kentucky, and placed with the Kentucky Bible Society, who commenced in January last to print from it an edition of two thousand copies. A set of the octavo size is now ready to be forwarded to the same Society. The others are in the immediate employment of the Board.

As the Board have thus been furnished with increased means of multiplying the Scriptures, they trust it will be found that they have been faithful in the improvement of them to the best advantage. Of this some judgment may be formed when it is known that there have been printed for the Society during the last year, 47,320 copies of Bible, and 24,000 copies of the New Testament, which, together with the 29,500 copies of the Bible printed in the two former years, makes a total of 100,820.

These are exclusive of the edition of 2,000 copies, by this time printed from the plates sent to Lexington; and also of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last Report, as amounting to 2,450, and which have been sufficient to meet the demand for the Scriptures in those languages until the present time. The whole making a total of 105,270 Bibles and Testaments, either obtained for circulation by the American Bible Society, or issued from its presses during the first three years of its existence. It is thought proper to add, that the present printing establishment is sufficiently extensive to furnish an average amount of 100,000 Bibles and Testaments annually.

The printing of the Scriptures in the Indian languages has, in the mean time, been prosecuted as far as circumstances have permitted. One thousand copies of the Gospel of John have been printed in the Mohawk language, and the same number of copies of the Epistles of John, in the Delaware. The Board wait for nothing but approved versions of the Scriptures into these languages, in order to go on and furnish the whole or most of the Bible to the Indians in their native dialects; and as the object has of late excited much interest in the minds of some who are able to render efficient aid, there is a prospect that it may soon be accomplished.

Of the New Testaments printed during the past year, 2,500 are in the Spanish language. The books have but recently been finished, and none of them are yet distributed. The Board have appointed a Committee for the purpose of collecting information as to the best mode of circulating them, who have opened a correspondence with gentlemen through whose instrumentality it is hoped much may be done to introduce the Scriptures among the inhabitants of South America. There is, perhaps, no country which has a greater claim than this to the attention of the American Bible Society. Forming a part of our own hemisphere, it is filled with a population, the numbers and resources of which seem to have been but lately developed to the other nations of the world; and it is now engaged in a struggle which subjects the inhabitants to the evils of a sanguinary war. The Board will not fail to embrace every opportunity of furnishing them with that Word of Truth which both "exalts a nation," and gives to man his best support and consolation amidst the horrors of bloodshed and civil strife.

The Missionaries of the United Brethren, or Moravians, have many years since opened a door for the introduction of the Scriptures among the Indians on our borders. Accordingly, 140 copies of the Epistles in the Delaware tongue were transmitted to the Rev. Mr. Leukenback, in the state of Ohio, to be distributed among the Indians under his pastoral care, and such others as may be within his reach. Three hundred copies of the Epistles of John were sent to the Rev. Mr. Dencke, of New Fairfield, Upper Canada, for the use of the Indians among whom he labours. In both places the gift was highly acceptable. Mr. Dencke distributed, in his church, the copies sent to him; and he writes that they were received not only with thankfulness, but with tears of joy, among old and young. The remainder of the two editions are held subject to future disposal.

In the distribution of the Scriptures throughout our own country, the Board have aimed at that impartiality and discretion, which would prevent any from being displeased by delay to answer their application, and which at the same time would extend the first supplies to places in which there is the greatest need. Besides the issues sent to Auxiliaries, for which they pay,

the following donations have been made during the past year:—

One hundred French, and one hundred English Bibles, to the Washington Bible Society, Missouri Territory.

One hundred Bibles to the Young Men's Western Auxiliary Bible Society in Pittsburg, Pennsylvania.

Two hundred Bibles to the Geneva county Bible Society.

Two hundred Bibles to the Niagara county Bible Society.

Two hundred Bibles and three hundred Testaments to the New-York Auxiliary Bible Society.

Fifty Bibles to the Wilkesbarre Female Bible Society, Pennsylvania.

Twelve Bibles in the German language to the Herkimer county Bible Society, New-York.

Two hundred Bibles to the Vermont Bible Society, to be distributed in Canada.

Five hundred Bibles to the Louisiana Bible Society.

Two hundred Testaments to the Plymouth and Norfolk Bible Society, Massachusetts.

Fifty Bibles to the Elmira Female Bible Society.

One hundred and eighty Testaments to the Cumberland county Bible Society, New-Jersey.

Four hundred Bibles to the Jefferson College Bible Society, Pennsylvania.

Two hundred and fifty Bibles to the Charleston Marine Bible Society of South-Carolina.

Five hundred Bibles to the Marine Bible Society of New-York.

The applications from these several Societies, which led to the above donations, will be found in the Appendix to this Report, from which it will be seen that in every instance the wants were great and the circumstances peculiar.

The number of Bibles issued from the Depository in the course of the past year is 23,870, and of New Testaments, 7,248; which, added to the Bibles issued during the two preceding years, (24,004,) make the total number issued by the Society since its organization to be FIFTY-FIVE THOUSAND ONE HUNDRED AND TWENTY-TWO Bibles and Testaments.

(To be continued.)

SEVENTH ANNUAL REPORT

Of the Board of Directors of the Theological Seminary.

[The Seventh Annual Report of this important and very respectable Institution, presented to the General Assembly in May last, has been sent to us for insertion in the Herald, but our limits will admit but the following extracts.]

The number of students in the seminary, at the date of the last report, was fifty-one. During the summer session, seven students were received

Eight students were dismissed after the date of the last Report, and through the course of the summer session ; so that the number of students at the close of the summer session was *fifty*.

During the winter session *thirty* additional students were received.

At the close of the summer session, the following students were regularly dismissed, viz.—William D. Snodgrass, Samuel L. Graham, William Moderwell, John Johns, Henry Woodward, Elias W. Crane, Gilbert Morgan, Ravaud K. Rodgers, Benjamin J. Lowe, Isaac W. Platt, Reuben Post, and Salmon Strong. Constant Southworth did not return after the vacation.

George W. Gale, who withdrew in 1817, on account of ill health, and who has since been licensed, returned at the commencement of the winter session, and continued in the Seminary until within a few weeks. And William James, who retired last spring, returned again at the commencement of the winter session.

In the course of the winter session, Thomas S. Wickes withdrew on account of ill health ; and also the following students on account of their engagements, viz.—John M'Lean, William B. Sprague, Lemuel F. Leak, David H. Philips, Epaphras Chapman, Joseph Smith, Job P. Vinall, William J. Armstrong, and Amzi Babbitt.

Since the last annual report, the following Students have been licensed to preach the gospel, viz.—Sylvester Eaton, by the Presbytery of Albany ; Norris Bull, Columbia ; William Sprague, an association of Connecticut ; William D. Snodgrass, Presbytery of Carlisle ; John Goldsmith, Long-Island ; Thomas S. Wickes, New-York ; Absalom Peters, ditto ; Moses Hunter, ditto ; David H. Philips, New-Brunswick ; Epaphras Chapman, ditto ; Lemuel F. Leake, Newtown ; Joseph Smith, Winchester ; Elias W. Crane, Jersey ; Job P. Vinall, ditto ; Salmon Strong, Oneida.

Certificates that they have completed the whole course prescribed in the plan, have been given by the Professors to Samuel L. Graham, Benjamin J. Lowe, Gilbert Morgan, Isaac W. Platt, Reuben Post, and Ravaud K. Rodgers. The Board here with pleasure remark, that the number of those who have continued in the Seminary until the whole course was completed, has been greater in this, than any preceding class ; and they fondly entertain the hope, that in each succeeding class the proportion will continue to increase.

The whole number of students connected with the Seminary, in the course of the winter session, was *sixty-seven*. The number still remaining in connexion with it is *fifty-six*.

The following are the studies which have been attended to through the year by each class ; viz. The *First* class to the composition and delivery of Sermons, and to the Pastoral Care. The class which at the commencement of the winter session became the *first*, to Didactic and Polemic Theology, Ecclesiastical History, and Church Government. The *Second* class to the Origin-

nal Languages of Scripture, the Scriptures in the English translation, Biblical History, Dr. Campbell's Dissertations, Biblical Criticism, Didactic Theology, and Ecclesiastical History. And the *Third* class, which was formed at the commencement of the winter session, to the study of the Scriptures in the English translation, Sacred Chronology, Sacred Geography, Biblical History, the Original Languages of Scripture, and Jewish Antiquities.

At the close of each of the sessions in the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

The Board with pleasure remark, that the Missionary spirit, which has existed among the students of the Seminary, still continues, and appears to increase. Numbers of those who studied in this Institution have through the year been actively and successfully engaged, on missionary ground, in different parts of the United States. And within a few weeks, two of the late students of this Seminary, viz. Epaphras Chapman and Job P. Vinall, have set out, under the patronage of the United Foreign Missionary Society, on a mission to the south-western Indians.

[The Board here acknowledges the receipt of \$2833 21, for the support of necessitous students, paid by different Societies and individuals: and it is with peculiar pleasure we observe, that more than \$2,000 of this sum has been contributed by individual females and Female Cent Societies.]

The number of students who have been maintained through the year, in whole or in part, on the above funds, has been *twenty-eight*; besides those supported by the proceeds of the several scholarships.

[During the past year one hundred and fifty-seven volumes of valuable books have been presented to the Library, besides two hundred unbound volumes and pamphlets.]

The Board further report the donation of two paintings on portions of sacred history, by Mrs. Abigail Field of Princeton, which paintings have been placed in the Oratory; and also of four elegant lamps for the Oratory, from gentlemen belonging to the Cedar street Church, New-York.

[The expenditure for work done on the Theological Edifice has been \$1698 39, during the past year; to which may be added \$313 ordered to be paid for plans of the edifice and superintending its erection.]

With respect to the Professor's house, the Board report, that in addition to the six gentlemen, reported to the Assembly of last year as having become responsible, each for \$500 for the above object, the Rev. Dr. James Richards, and Robert Ralston, Esq. have each become responsible for \$500. For this fund there have been paid to the Treasurer of the Board \$1825. The building has been commenced, and is now carried up to the first floor. \$1000 have been paid out for materials and work.

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN McDOWELL, *Secretary.*

Princeton, May 18, 1819.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, August 7, 1819.

[No. VIII.]

MISCELLANY.

On the Depravity of Man.

I shall not here insist at large on the most private and retired scenes of life, where we see in multitudes of instances, notwithstanding all the concealment and disguise with which vice hides itself from the observation of the world, innumerable forms and degrees of corruption acted out in a very painful and humiliating manner. In spite of the veil, which night and solitude cast over the innumerable perpetrations of the human race, how many kinds of deformity rise up daily to our view? How many early, bitter, and unnatural contentions, even of little children? What affecting tokens even of infantine selfishness, wrath, revenge, and cruelty? How many proofs of filial impiety, ingratitude, and rebellion, in the morning of life? What unbrotherly and unsisterly coldness and alienation, what unkind and unforgiving hearts, appear in those, *who are bone of the same bone and flesh of the same flesh?* How many jealous, hard-hearted, little, base sentiments and actions afflict the bosom of parental tenderness in those whom nature makes inexpressibly beloved, in spite of every fault, as well as of every folly?

What a task is it to rear a single family, without having such faults unextirpated as are open and infamous? How vast a labour to train up even one child to virtue and to duty, or even to prevent one from becoming grossly sinful, and finally lost? What toils and pains; what cares and watchings; how many reproofs, restraints, and corrections; how many prayers, and sighs, and tears, are employed and suffered, before this hard task can be accomplished? How rarely is it accomplished at all? What, then, must be the corruption of that heart, which makes all these efforts necessary, and which can resist and overcome them all?

From this summary view, let us turn our thoughts to the *obvious* conduct of men, as it exists in our own and every other country. What *amazing selfishness* visibly appears in the general conduct of mankind; and how little are they, amidst all the culture of education and humanity, all the restraints of law, and all the illuminations, injunctions, and threatenings of religion, disposed to act agreeably to the dictates of truth, righteousness, and benevolence towards each other? A little property, a little power, a very humble office, or some other trifling object of ambition, will at any time make those, who have been for life bosom friends, vehement and irreconcilable enemies. A furious and long continued law-suit is resorted to, in order to decide the unsettled property; a law-suit carried on with bitterness, fraud, and per-

jury, and terminated in insolent victory and sullen defeat, in rivetted hatred and gloomy retaliation. The place of honour and power is sought for with electioneering, caballing, slander, fraud, and falsehood; and is enjoyed with insolence, or lost with envy, malice, and secret resolutions of future revenge.

In the common bargains between men, how rarely is it the design to exchange an equivalent for that which is received; although the only possible rule of honesty; and how generally to make that which is called a *good*, and what is really a *fraudulent* bargain? How perpetual are the efforts to impose on our neighbours commodities of less than the proffered value; commodities imperfect, corrupted, and decayed? How many persons obtain their whole living, and spend their whole lives, in this kind of fraud? What pains are also taken to conceal or belie the state of the markets; of our own circumstances; our real intentions, or our ability to fulfil the engagements into which we enter? What base deceptions are practised in cases of bankruptcy; and what frauds perpetrated, in order to attain legally the character and immunities of a bankrupt? How difficult has it been even to make a law, which can at all secure to creditors an equitable share in the actual remains of a bankrupt's property? How strange would the observations which I am now making appear in a world of honest, virtuous beings?

Friendship is plainly one of the things most to be looked for among rational beings, as it is one of the most profitable and most pleasing of all those which are in our power. To this union of affections, this perpetual correspondence of hearts, this delightful harmony of life, all our interests strongly lead us, with motives highly noble and affectingly persuasive. Yet Solomon could say, and with plain propriety could say, *A faithful man who can find?* Not a small part of our conversation, or of our writings, is filled with bitter complaints of frail, alloyed, treacherous, broken, friendship; and of unworthy, false, and perfidious friends. Why are we not friends? Can Virtue furnish any part of the reason?

DWIGHT.

Attendance on Public Worship.

MR. GRAY,

Sir—In looking over an old English Magazine, my attention was arrested by the following observations on a very important subject; which, although published more than twenty years ago, are particularly applicable to the present times, when our churches exhibit so many empty seats, especially on Sabbath afternoons. I send them to you for insertion in your useful publication, hoping they may be read by some of those persons who are guilty of the evils to which our attention is drawn.

A SUBSCRIBER.

That Public Worship is of divine appointment none will deny, who believe the sacred Scriptures. The design of God

therein, is the glory of himself, and the benefit of his servants. If it be found a tiresome task, it is to those who are under the power of a carnal mind. When a man's heart is right with God, he will love the habitation of his house, and the place where his honour dwelleth. That he should do so, need be no matter of surprise, for, possibly it is the place of his spiritual birth; certainly it is the place where his soul is nourished and fed with the sincere milk of the word. The Lord's day, to his servants, is often a day of feasting and rejoicing, and his house is a banqueting house. The united experience of thousands can attest, that a day in God's courts is better than a thousand spent elsewhere. David says, "I was glad when they said unto me, let us go into the house of the Lord." It is good to draw nigh to God in every way in which he is accessible, but particularly so in concert with multitudes. When the Psalmist was banished from the courts of God's house, he poured out his soul in sorrow, for the loss of those sweet and precious seasons, when he went with the multitude to the house of God, to keep holy-day. To see a multitude run to do evil, is truly shocking to gracious souls; but surely on this side of the grave, nothing to them is so delightful, as to see and join with large assemblies in worshipping God in spirit and truth. But many, called Christians, have no delight in God's ordinances. The Sabbath is either a wearisomeness to them; or otherwise, its sacred hours are spent in sensual and carnal gratification: they have nothing to say to their Maker and Preserver, either in prayer or praise. They have no taste or relish for the rich dainties of the Gospel-feast; neither have they an ear to hear what the spirit saith unto the churches. 'O that they were wise, that they understood their best interest! for then they would fly to God in his ordinances, like a cloud, or as doves to their windows.

But are there not some who profess to know God, and to love his ordinances, who are yet tardy in their attendance upon them? Church members, whose vacant seats in the house of God, witness the coldness of their hearts towards his worship? Do they not absent themselves for reasons which they would deem too slight to detain them from the market, or a common visit? Surely, if the divine word were more to them than their necessary food, sweeter than honey, and dearer than much fine gold, they would not be so indifferent about attendance on the reading and preaching thereof! It is not a slight excuse that will keep the hungry and thirsty man from his meat and drink; nor the lover of gold and silver from pursuing the acquisition thereof: neither is it a little matter that will detain from God's house those who, as new-born babes, desire the sincere milk of the word, that they may grow thereby. When the soul thirsteth and panteth to appear before the living God, as the hart panteth after the water-brooks, the study and

labour will be, not to excuse for being absent from divine worship, but rather to remove obstacles and hindrances out of the way, that God may be approached as its chief desire and delight. It were much to be wished, that gracious souls were always so disposed; but, alas! souls, as well as bodies, are subject to indispositions. The Israelites loathed the manna; and the saints do not always equally relish the Gospel. It is always the same; but there is great mutability in them; and it is a sad symptom that all is not well, when there is little appetite for God's word, and only cool desires for his house. In such a state it is no wonder that a few friends at a tea-table have more attractive influence than twice, and more than twice, the number going to the house of God, and there to the throne of his heavenly grace. It is a common maxim, that of two evils, we must choose the least; it would seem to follow, that of two good things, we must choose the best. It would not be irrational to follow this rule, in our choice of visits, when it is between the house of God and that of a friend and neighbour. Give the preference where it is due. Go first where the best interest is most likely to be the best promoted.

There is another matter respecting the worship of God's house, which deserves attention; and which the writer of this paper considers as an evil that ought to be exposed, and, if possible, prevented. It is the circumstance of *late attendance*, in many, who do frequent religious ordinances. Perhaps it is no uncommon thing for public worship to commence with not so many as two-thirds of those whose business is, then, and there to worship. The noise of doors and clatter of pattens, have often distressed the ministers of Christ. When, as the people's mouth to God, they have been speaking in prayer, or as God's mouth to the people, have been reading his word to them, they have sometimes, owing to the noise before mentioned, been hardly able distinctly to hear the sound of their own voice. Why is it that such is the case? What can be the motives of such a conduct? Do these late comers not know the time? Is there no time fixed for the beginning of the worship? Or, is he by whom it is conducted, so irregular as to the time of his beginning, that it is uncertain when he will begin? Is it possible they should come in late to attract the more attention to their persons and their dress? Charity forbids the thought. Surely then it cannot be from a dislike to the beginning of divine worship, and a wish to disturb those who are otherwise minded! Whatever be the cause, it is certain it cannot be with a view to glorify God in his house. It cannot be with a design to conform with the sacred rule contained in the Scriptures. It cannot be from a good and tender conscience to promote the zeal and edification of others. Neither can it possibly be for the sake of conformity to the customs and manners of men in general, in other matters of far less import-

ance. No rational man can ever believe, that they who profess great love to divine ordinances, can so act with a view to evince the sincerity of such profession. So far as men act with a view to the glory of God in his house, they will not serve him there by halves : as they would go with the whole heart, so they would go for the whole time. If they must pinch any thing in point of time, so far as they aim at the glory of God, they will pinch the time of eating, sleeping, and dressing, rather than that of waiting upon God in his worship. So far as men conform to the sacred rule of Holy Writ, they will do all things decently and in order, and especially so in the house of God ; but in the present matter of complaint, there is nothing either of order or decency to be found, but very much the contrary. It is said, Luke *xxi.* 38, and very much to the credit of those of whom it is spoken, *that all the people came early in the morning to him in the temple, for to hear him*, viz. to hear Christ. The account we have in the tenth of Acts, concerning Cornelius and his friends, presents us with another pleasing instance of what the worshippers of God at this day ought to be. They were all present before God, to hear all things that he had commanded Peter to speak unto them. What a pleasing sight ! Happy is that faithful minister of Christ who enjoys any thing of the sort ! Where men act from a good conscience, to promote the zeal and edification of one another, they will not first be dilatory and backward in their attendance on public worship, and then attempt to justify and excuse the same, by saying such and such “ were later than me : ” No ; this would not be to provoke sacred zeal for the orders of God’s house, but rather to harden one another in the neglect thereof. And as for the customs of men in general, in respect of matters of far less importance, we know what they are. The diligent mariner will not miss his opportunity. He will mind his winds and tides. The diligent husbandman will improve his time for sowing and reaping. When the hours for buying and selling in fairs and markets are fixed, they who have business there will mind not to be too late. When a curious and entertaining sight is to be seen, suppose a grand procession, or what not, it is quite common for multitudes to be in waiting ; they wish not to be too late. When friends and neighbours are to be visited, and the time for such visits appointed, common politeness, as it is called, requires punctuality ; and if it so happens that the visitors be not exact to the time, reasons are generally assigned and apologies are made. But what apologies can be made for those who profess the highest regard for God and his Gospel, to his ministers and servants, to his worship and the orders of his house, while, notwithstanding, they are generally behind the time. They come after the entertainment is begun ; and continue so to do for years. Though they come four or five times in a week, perhaps they come not at the beginning twelve times in

twelve months. Five or ten minutes with many would make up the difference between the time of their coming and the beginning of the worship. Surely their engagements are not such, but that, with a little contrivance and management, they might arrive at their places in the house of God a few minutes sooner than they commonly do. This would agree with what they profess, and would remove the cause of the above complaint. It would be no small comfort to him who leads the worship. God himself would be honoured; and they who were in this matter reformed, would lose nothing, but gain much more than ever they did by their former excuses for their late attendance. Occasional circumstances may happen, when punctual attendance will be impracticable, and in which cases, it will be better to come late, than not to come at all, as a little of that which is good is better than none; but these circumstances will not frequently occur, and when they do, the best and not the worst must be made of them. By and by, they who now frequent and delight in the ordinances of God's house, shall be removed to nobler worship in heaven. Then they will no more need the means of approaching unto God, but be for ever in his immediate presence. They will no more sip at the streams, but drink for ever at the fountain.

ANECDOTES.

The late Rev. Mr. Warrow, of Manchester, (Eng.) a little before his death, was complaining to the Trustees of the Chapel, that he had not been made the instrument of calling one soul to the knowledge of the truth for the last eight years. He preached but two sermons after this, before the Lord called him to himself; and soon after his death, between twenty and thirty persons proposed themselves as Church Members, who had been called by grace under Mr. Warrow's two last sermons. Let not Ministers think their work is done while they can preach another sermon, or speak another word. How often are we disposed to quarrel with God for answering our own prayers, because he does it in a way we did not expect. We cry for deeper views of our corruptions; but when we discover the plague of our hearts, we think he has forgotten to be gracious. We entreat for more sanctity of character; but when he afflicts for this end, we say, "All these things are against me." We are ready enough to pray for mercies, but *who will pay the price of them?*

The following remark of the Rev. Philip Henry, after he had been engaged in ardent prayer for two of his children that were dangerously ill, is so expressive of the *simplicity* and *tenderness* of Christian faith and love, as to recommend itself to the hearts of those who walk with God:

“ If the Lord will be pleased to grant me my request this time concerning my children, I will not say as the beggars at our door use to do, I'll never ask any thing of him again ; but, on the contrary, he shall hear oftener from me than ever ; and I will love God the better, and love prayer the better, as long as I live.”

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

INDIA WITHIN THE GANGES.

(Continued from page 210.)

CHRISTIAN KNOWLEDGE SOCIETY.

Under the patronage of the Bishop of Calcutta, a Diocesan Committee of the Society has been established at Calcutta, with District Committees at Madras, at Bombay, and in Ceylon. These Committees are very beneficially engaged in the circulation of the Scriptures, Prayer Books, School Books, &c. ; and that at Madras being established near the seat of the Society's Missions, has taken them under its special care and direction.

The Bishop of Calcutta, in the course of his Lordship's first visitation, investigated, on the behalf of the Society, the state of its several Missions ; and confirmed its high opinion of its worthy Missionaries.

The Rev. John George Philip Sperschnneider, a Lutheran Clergyman, has sailed for India. His arrival will be very seasonable, as the Missions have suffered great loss by death.—We are happy to state, that two other Lutheran Clergymen, the Rev. L. P. Haubroe and the Rev. David Rosen, are about to proceed to India.

Vepery, near Madras—1727—Rev. Dr. Rottler, *pro tempore*.—The Society have sustained a severe loss in the death of their Missionary, Charles William Pænold, who long laboured here. His place has not yet been supplied ; but Dr. Rottler of Madras, has taken charge, for the present, of this Mission.

Trichinopoly, a town in the Southern Carnatic—1766—John Caspar Kolhoff, *pro tempore*.

Tanjore, a city in the Southern Carnatic—1766—John Caspar Kolhoff,—Adeykalam, Nanāparagason, and Abraham, *Country Priests*.

CHURCH MISSIONARY SOCIETY.

The concerns of the Society in India are under the direction of Corresponding Committees. Its earliest connexions with this quarter were through the medium of such a Committee, formed at Calcutta, and which takes charge of the northern part of India. A second Committee followed at Madras, which directs the Society's

measures in the Southern part of the Peninsula ; and the third has been recently established at Bombay, for the Western part of India. The advantage of such Committees, as representatives of the Society, are obvious. Composed of intelligent, disinterested, and zealous friends to the objects of the Society, they apply, with the best effect, their local knowledge and experience to the conducting of its affairs, and their influence to the procuring of local support to its undertakings.

This local support is continually augmenting. Pecuniary contributions are enlarging ; and so is the personal assistance, in counsel and superintendence, of the Chaplains and Civil and Military Officers of the Company, at their respective Stations.

The measures adopted by the Rev. Daniel Corrie, when at Agra as Chaplain, in the assistance rendered by him to Missionary concerns there, received the public approbation of the Bishop of Calcutta, in his Lordship's Primary Charge ; and it is on the same principles that the Society's Missions are conducted throughout India.

Mr. Corrie, on a visit to this country for the recovery of his health, rendered most important assistance to the Society, by testifying, in many quarters, from the pulpit and at the meetings of the Associations of the Society, the deplorable condition of our Heathen fellow-subjects ; and appealing in their behalf to the consciences and feelings of his hearers. The Rev. Henry Davies, Chaplain on the Bombay Establishment, now in this country with a similar view, is very kindly following the example of Mr. Corrie, and with great benefit to the Society.

The calls on the Society for labourers, from all its Committees, are very urgent ; and Schools are every where rapidly multiplying.

Calcutta—1816.—*Superintendent of Schools near Calcutta*, Mr. Sandys.—At *Garden Reach*, about four miles below Calcutta, the Society has a Mission establishment, to be occupied as soon as the labourers can be supplied, by the three great departments of Missionary labour—the supply of Christian teachers—the maintenance and extension of education ; and the employment of the press.—At *Kidderpore*, a village within a short distance of Garden Reach, several Schools have been opened.—The Rev. Wm. Greenwood, who resided at the Mission House at Garden Reach, and took charge of the Kidderpore Schools, having studied the Bengalee, was proceeding to Chunar. He had, beside, attended the Female Orphan Asylum, and had established Divine Worship in the Hall of the Mission House.—Two Native Schools are formed at Kidderpore, and contained sixty-five boys. There were promising openings for other Schools. Mr. Greenwood found no difficulty in introducing the Scriptures, when done with discretion.

Burdwan, a large town, about 50 miles N. W. of Calcutta, in very populous district ; where the people are thirsting after

knowledge—1817.—The Society has been greatly indebted to Lieut. Stewart, for his judicious and zealous exertions here. Two Schools were established here, in the beginning of 1817. The number of Schools already built is **TEN**; in which about 1000 children are taught in Bengalee, by the new method so successfully adopted in Europe. The Rev. Thomas Robertson, who visited these Schools, observes—"There is no difficulty in multiplying Schools to any extent, commensurate with our abilities. The people are anxious and earnest in calling upon us to send them teachers. With a little patience, we may introduce into these Schools any books that we please. In them the children know of no precedency, but that which is derived from merit."

Chunar, a town a few miles S. E. of Benares—1815—William Greenwood, William Bowley.—Mr. Bowley was stationed here in 1815. He diligently continues his labours. About 40 English usually attend English worship: and 70 or 80 natives, the Hindoostanee. The number, in both cases, has been gradually and regularly increasing.

Benares—(See "Benares," under the "Baptist Missionary Society")—1817.—John Adlington, *Schoolmaster*.—At this Missionary Station are placed twelve Christian Hindoostanee boys, who are going through a course of regular education, under the immediate care and superintendence of Mr. Corrie. It is proposed, that these, as they grow up, be settled, according to their respective abilities, as Teachers or Assistants, for the furtherance of Missionary objects, wherever their services may be required.

Lucknow, a large city to the West of Agra—population, 500,000—1818—Mr. Hare, *Superintendent of Schools*.—Children of all classes and descriptions—Protestant, Armenian, and Roman Catholic Christians, with Mussulmans and Chinese, appear on the list of Scholars.

Bareilly, a large and populous city, in the Province of Delhi, 805 miles N. W. of Calcutta, by way of Birbhoom; but 910 by way of Moorshedabad—1818—Fuez Messeeh, *Native Reader and Catechist*.

Agra, a large city, 800 miles N. W. of Calcutta—Abdool Messeeh, *Native Reader*.—John Lyons, *Superintendent of Schools*—Daniel, *Schoolmaster*.

Meerut and Delhi.—Meerut is a town about 32 miles N. E. of Delhi, which is a large city, 976 miles N. W. of Calcutta, by way of Birbhoom—1815—Anund Messeh, *Native*—Jysingh, *Native*.*

Madras, the second of the three British Presidencies in India, on the East Coast of the Peninsula—1815—C. Theoph. Ewald Rhenius, Bernard Schmid, G. T. Barenbruck.—Rayappen,

* See page 215 of this vol.

Native Catechist.—The Rev. Joseph Fenn arrived here on the 19th of May, and the Rev. Messrs. Barenbruck and Baker on the 7th of July. Mr. Fenn and Mr. Baker proceeded to Travancore: Mr. Barenbruck was to stay, for the present, at Madras. Mr. Rhenius is proceeding in his revision of the Tamul Bible.

Tranquebar, a Danish settlement on the East Coast of the Peninsula—1816—John Christian Schnarre, *Superintendent and Inspector of Schools*.—John Devasagayam, *Superintendent of Schools*.—David, *Catechist*.—The number of Scholars had increased at the end of 1817, from 825—the estimate at the time of Mr. Schnarre's inspection at the beginning of the year, and mentioned in the last survey, to 958. They were thus distributed:

English and Tamul Schools—5 Stations, supplied by 8 Teachers.

Tamul Schools—10 Stations, supplied by 15 Teachers.

Country Schools—8 Stations, under 8 Teachers.

The number admitted from the beginning of the establishment, with their religious distinctions, was as follows:

English and Tamul Schools—Protestant, 208; Roman Catholic, 145; Brahmin Heathen, 99; Sootra Heathen, 1673; Mahomedan, 50; Total, 2175.

Country Schools—Protestant, 366; Roman Catholic, 53; Sootra, 12; Parriars, 112; Mahomedan, 4; Total, 547; Grand Total, 2722: of which have left, 1764; in the School, 958.

The Schools are still on the increase. Another has been since added, containing 120 Scholars. Mr. Strachan, a Member of the Corresponding Committee, had great satisfaction, on occasion of a visit to Tranquebar, in the inspection of 376 of the children who were assembled for that purpose in the church. Mr. Schnarre has some very promising young men in training for Catechists and Schoolmasters. He receives valuable assistance, in his School labours, from the Superintendent and the Catechist. His other labours, in preaching, &c. increase, as he becomes more familiar with the language.

Palamcotta, a town in the S. W. part of the Peninsula, about 400 miles from Madras—1817—Robert Graham, *English Schoolmaster*.—Gahagan, *Malabar Schoolmaster*.—This place was but ill provided with instruction, before the arrival of the present Chaplain, the Rev. James Hough. He has successfully exerted himself, in the remedying of this evil.

Allepie, a large town on the Malabar Coast, 40 miles from Cochin, 60 North of Quilon, and 120 North of Cape Comorin—13,000 inhabitants—in the vicinity of the Syrian Christians. The inhabitants consist of Moormen, Parsees, Gentoos, and Roman Catholics. Roman Catholics are numerous, especially among the Half-caste Portuguese—1816—Thomas Norton.—Mr. Norton has proceeded in acquiring Malayalism. It was expected that the church, building on the land presented to the Society, would

be opened last May. The resident, Colonel Munro, manifests the most enlightened and active zeal in behalf of Christianity, throughout Travancore and among the Syrians.

Cotym, a village of 300 inhabitants, on the Malabar Coast, about 18 miles from Allepie, and very near to the new Syrian College—1817—Benjamin Bailey, Joseph Fenn.—Mr. Bailey reached Cochin, overland from Madras, on the 16th of November, 1816; and was fixed, in the beginning of 1817, at the Syrian College, by Colonel Munro, the resident of Travancore, in order to superintend its affairs.

Mr. Fenn, who arrived at Madras, May 19, 1818, was to proceed to Travancore; and would probably engage in the assistance of the Syrian Christians, in whose restoration and future usefulness among the surrounding natives he feels very warmly interested. The College is a large and handsome structure. It is situated in a pleasant, open spot, on the bank of a fine river. It is designed for 40 students, preparing for the Priesthood: 30 had assembled. Some of the most promising learn English. The foundation-stone of the College Chapel was laid December 1, 1817. A Library and a Printing-Press will be furnished by the Society.

Cochin, a town on the Malabar Coast, about 160 miles N. W. of Cape Comorin—a place of considerable commerce—1817—Henry Baker.—Mr. Norton frequently visited Cochin, from Allepie. His ministerial services were very seasonable; the state of this place, with respect to religious instruction, having been long deplorable—a noble church was in ruins, and most of the Christian inhabitants were becoming Roman Catholics, for want of Protestant Ministers. The church has since been repaired, by the contributions of the people.

Tellicherry, a town on the Malabar Coast, N. W. of Cochin—1817—Baptiste, *Native Schoolmaster*.—The Rev. Francis Spring, Chaplain at this Station, speaks highly of Baptiste.

Cannanore, a town on the Malabar Coast, a few miles N. of Tellicherry—1817—Jacob Joseph, *Native*.—Jacob Joseph is a native of Trichinopoly, born of Christian parents. Mr. Spring, under whose eye he is acting, speaks highly of him. Many who are under his instruction desire baptism.

Vellore, a town 88 miles W. by S. of Madras. The Rev. E. M. J. Jackson, Chaplain at this Station, while waiting for Native Assistants from the Corresponding Committee, has opened a School for European and Country-born children.

Chittoor, a town, 80 miles E. of Madras. The Rev. Henry Harper, Chaplain at this Station, was also anxiously waiting till Native Teachers could be supplied by the Corresponding Committee, who greatly regretted the unavoidable delay in procuring persons duly qualified for the work. In the mean time, Mr. Harper employed two natives, as readers of the Tamul and

Teloogoo Scriptures, in the Bazar, with much effect on the people. A Native School was also about to be opened.

Masulipatam, a sea-port town on the East Coast of the Peninsula, 292 miles N. of Madras; the only port on this coast, from Cape Comorin, on which the sea does not beat with a strong surf, and capable of receiving vessels of 300 tons.

The Rev. Mr. Roy, Chaplain on the Station, has under his direction two Schools for European children, and a third common to children of all descriptions.

Vadadelli, between 20 and 30 miles N. of Madras—1817—Sandappen, *Native*.

Pulicut, a Dutch settlement, about 20 miles N. of Madras—1818—Deocar Schmid.—There is a wide opening for exertion in this place, both among the poorer Europeans and the natives.

DANISH MISSION COLLEGE.

Tranquebar—1705—Augustus Cæmmerer. — Schreivogel. Savarayan, *Country Priest*.—This primary Protestant Mission had been reduced to great difficulties. Mr. Schnarre writes thus, under date of May 20, 1818: "The king of Denmark has paid the debt of 4000 star pagodas, in which the Mission was involved during the late war in Europe. His Lordship the Bishop of Calcutta has been very kind to this Mission the last two years; having quarterly remitted about 100 star pagodas to its aid."

LONDON MISSIONARY SOCIETY.

Calcutta—1816—Townley, Keith, Hampson, Trawin, *Missionaries*.—Sufficient progress had been made in Bengalee to enable the Missionaries to preach therein. A Chapel was about to be erected, toward which 12,000 sicca rupees had been contributed. The Missionaries are active in establishing Schools. Three are opened in Calcutta, including a Sunday School. A Bengal Missionary Society had been formed, which had raised 2000 sicca rupees. More labourers are earnestly requested. "A hundred Missionaries," says Mr. Keith, "would not be too many for Calcutta and its environs. They might all preach to different congregations at the same time."

Chinsurah, a Dutch settlement, 22 miles N. of Calcutta—1813. J. D. Pearson, John Harle.—The Mission has sustained a serious loss in the death of Mr. May.* He had a peculiar talent in the forming and conducting of Schools; and had introduced various improvements into the system of management, which had met the approbation of the Government, who patronize and support these Schools. To such an extent had these Schools arrived under Mr. May's superintendence, that he had formed thirty-six, containing about 3000 children; and had the prospect of esta-

* See Christian Herald, page 46 of this vol.

blishing twenty more, to contain 2500. In September, 1817, the number of Scholars on the books was 2900, and the general attendance 2465.

Vizagapatam, a town on the sea coast of the Northern Circars, 483 miles from Madras, and 557 from Calcutta—1805—John Gordon, Edward Pritchett, James Dawson.—In this Station, first formed in 1805, by Messrs. Cran and Des Granges, Messrs. Gordon and Pritchett have successfully laboured; as did Mr. Lee, afterwards settled at Ganjam, but since returned to Europe for the recovery of his health. Mr. Dawson joined his associates in 1815.—Mr. Pritchett has finished his translation of the New Testament into Telinga, or Teloogoo. It is adopted by the Calcutta Bible Society, and highly spoken of in its Seventh Report.—Mr. Pritchett arrived at Madras, in March, to superintend an edition of 2000 copies.

Bellary, a town in the Mysore—1810—John Hands, William Reeve, Joseph Taylor.—There are seven Native Schools at this Station, containing about 300 children. The Scriptures are taught in them all. It is intended to establish more. The translation of the Scriptures into Canara is proceeding; and will be completed, it is hoped, in two or three years. The Calcutta Bible Society has granted 1000 rupees in aid of this work. The formation of a Bible Association at Madras led to the formation of one at Bellary. An Auxiliary Missionary Society and a Tract Society are also established.

Madras—1805—W. C. Loveless, Robert Fleming, Cornelius Traveller.—It being found requisite that Mr. Knill should remove to a cooler climate, and the Mission in South Travancore requiring more labourers, Mr. Knill proceeded thither, and Mr. Fleming has taken his place at Madras. At the beginning of last year there were seven Native Free Schools, containing about 500 children. An Auxiliary Missionary Society has been formed, and has raised £200.

South Travancore—1805—Richard Knill, Charles Mead.—Mr. Ringletaube laboured, first at Palamcotta in the Tinevelley Country, and afterward at Magilady in South Travancore, till 1816. Mr. Knill will now labour in this prolific field. Another Missionary, the Rev. C. Mault, sailed from Liverpool, on board the *Westmoreland*, the ship in which Mr. Campbell and Mr. Philip were proceeding to South Africa.

Surat. (See "Surat," under the Stations of the "Baptist Missionary Society.")—1815.—James Skinner, William Fyvie.—Mr. John Donaldson, who arrived at Bombay, in September, 1817, and soon after joined the mission, died in peace, on the 21st of March, at Bombay, after an illness of two months.

The Station at *Ganjam*, a town on the Orissa Coast, has, for the present, been relinquished, in consequence of the ill health of Mr. W. Lee, which ultimately obliged him to return to this country.

Royapettah, near Madras, appears also to have been relinquished.

UNITED BRETHREN.

By the Brethren's "Concise Account" of their Missions, it appears, that they attempted to form a permanent establishment in 1760, at *Nancawery*, one of the Nicobar Islands; and that, after a persevering but fruitless attempt, they were under the necessity of relinquishing it altogether.

WESLEYAN MISSIONS.

Madras---James Lynch.---Mr. Lynch has purchased premises for a Mission House and a Place of Worship, in the neighbourhood of Madras, between St. Thome and Royapettah, in the midst of a large Heathen population. He writes: "My congregations are increasing. I preach on Thursdays, and twice on Sabbath days; and read and expound a Homily every Tuesday; and I sincerely recommend the latter to all my brethren.

Bombay---1816---John Horner, Joseph Fletcher.---Historical and Scripture Tracts, in Mahratta, are in contemplation. The American Missionaries will supply the Scriptures in that tongue.

(To be continued.)

BAPTIST MISSION.

Surat.

Our readers are aware that Carapeit Chator Aratoon has visited Serampore, and that he resolved to return to his station by land; although the hostilities then carried on in the north of India rendered the attempt very hazardous. The following letters were received from him, while on his journey homeward.

Agra, Jan. 30, 1818.

On the morning of the 27th of November, I arrived at Benares, (the Babylon of India.) As soon as I had landed, I inquired for the house of our brother Smith, to which I was immediately directed by the by-standers. They assured me that he passed there twice every day on his way to Ram-ghat to preach and distribute tracts, and that many people attended his discourses. Assisted by a youth with whom the by-standers furnished me as my guide, I soon reached his house, and found him and his family well. After morning prayer, brother Smith took me to the house of two Hindoos, whom he often visits. After a short conversation we left them, and returned home. Brother Smith has several persons who frequently visit him. On November 30, being the Lord's day, we went to Sirole, and after morning worship there with some military friends, we came back, accompanied by several people, to the river side, where, after singing

hymns, and a solemn supplication, I addressed a short discourse to the congregation, from Mark xvi. 16. after which brother Smith baptized a native convert. We then returned home, and brother Smith administered the ordinance of the Lord's supper, when eight of us partook the bread and wine in remembrance of our Lord's agony and death. It was a solemn day! I wish one of you, or our dear brother Ryland, had been present at this idolatrous city, to have witnessed such a day of grace at such a place! Rejoice and give thanks for his tender mercy towards you, "for many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

During my stay at Benares, I had several at my boat to inquire about the gospel, some of whom heard with attention, and seemed greatly pleased. However, after spending a few days with our brother Smith, I left him on the 4th of December, and arrived at Allahabad in the evening of the 11th; where the next morning I had the pleasure of seeing brother Mackintosh and family. The next day I left Allahabad, and arrived at Cawnpore on the 24th of December, where I remained three days, and passing Furrukabad on January 3, arrived at Agra on the 16th, where I had the happiness to see our dear friends Mr. and Mrs. W. they are zealous friends of Jesus and his cause. I saw here brother Abdool-Musee, with whose conduct and conversation I was much pleased. He preaches thrice a week to a congregation of nearly fifty persons.

Mr. W. has kindly prepared every thing for my journey, and I hope to leave this on the ninth of February, with as good a convoy as could possibly be expected. I am to go from hence to a place called Boondee, which is eighteen or nineteen days' journey distant, and from thence pursue my route to Surat. As soon as I get safely across the country infested by the Pindarees, I will inform you—but by what conveyance I cannot say. I was favoured with yours of December, and beg you to remember me very affectionately to all that were so kind as not to forget me.

Agra, Feb. 15, 1818.

. After plentifully supplying the different stations with scriptures, tracts, &c. I saw the great need I had of them myself, and began to regret that I had given away more than I ought. However, my fears were soon dispelled by obtaining a supply of nearly one thousand three hundred scriptures and scripture extracts in various languages, which I received from our dear friend Mr. W. And now, my dear brother, I have so many scriptures with me, so good a convoy, and the supply of all my wants, that I lack only one thing, the all-sufficient grace of our Lord Jesus.

Farewell, farewell. This day I am to leave Agra for a place

called Shah-poorra, the furthest quarters of the British army, and more than twenty days' journey from this. I will try to write to you as soon as I can, but from what place I cannot say. After my arrival at Shah-poorra, I shall see if the difficulties of the journey are more than I can bear. If they are, I will not attempt to proceed further up, but shall soon return.

If you print my Goojuratee Catechism, be so good as to send one thousand copies to Benares, where brother Smith will be able to distribute them in a few days; for Goojuratee is spoken at Benares and Mirza-poorra.

LONDON MISSIONARY SOCIETY.

Malacca.

Mrs. Beighton, in a letter to a friend, dated Malacca, 26th Sept. 1818, says, "We had a very quick passage from the Cape to Madras, and experienced a very kind reception. Mr. and Mrs. Loveless and Mr. Knill received us with tears of joy. Had you or any of my dear Christian friends from England, been with us, your hearts would have melted with pity for the many thousands of idolaters which appeared to our view. Before I went on shore, I dreaded landing, because of the dangerous surf; but, eventually, we were not much alarmed, some men having prevented our sight of the waves by a large cloth. The schools are very pleasing; I visited them several times; they are well conducted. I heard many of the native children, who had not been more than one year at school, repeat nearly all Dr. Watts' Hymns for Children, likewise many parts of Scripture with great accuracy. I am much hurt to say, they shame many children in England! The chapel is well attended, and there is a large field for labour.

"We thought ourselves happy in obtaining a vessel for Malacca so soon; but it was small, and we were greatly annoyed by the cock-roaches, and, when the weather was bad, almost suffocated with heat. I cannot relate all the inconveniences of so long a voyage; but, when compared with our mercies, they are as nothing. We had a pleasant passage to Penang, and were treated with great kindness by the Governor," &c.

"Mr. Slater is gone to China for the recovery of his health. Mrs. S. and child remain with us (at Malacca,) Mr. and Mrs. Medhurst and son make part of our family, likewise Mr. Thomsen. Mr. Milne has three fine children; so you perceive we have a large family at the same table, the children excepted. Provisions, &c. are extravagantly dear. Messrs. Milne, Thomsen, and Medhurst, labour very hard for the conversion of the poor heathen."

Extract of a letter from Mr. Medhurst, at Malacca, to a friend in London.

August, 6, 1818.

At this press was thrown off the first sheet that ever Malacca produced of the *Malayan Scriptures*; how rejoiced was I to witness it! it was followed with many prayers. Formerly all Malay books were transcribed—an endless labour, the source of numerous mistakes, and raising their price so high, that the people in general lived and died in ignorance. I consider this as a memorable era; and hope it augurs the future improvement of the Malay, Chinese, and European inhabitants of the Peninsula.

WESLEYAN MISSIONS.

Renunciation of Idolatry by two Budhist Priests.

Don Andries de Silva and *Don Adrian de Silva*, were both born of parents who were Portuguese Catholics, and who had them baptized in their infancy. However, when they grew up to youth, they were placed under the care of two Budhist priests, by whom they were educated, and initiated into all the rites and ceremonies of their idolatrous system. This faithless practice of their parents, which is too common among our nominal Christians, entirely estranged them from the religion into which they had been baptized; and hence they grew up as confirmed heathens as any in the dark jungles of the interior.

At a proper age, they were regularly appointed to exercise the functions of the Budhist Priesthood, and were attached to a celebrated temple. Here they continued to lead their deluded disciples for several years; and perhaps would have remained in that situation all their days, had not the late attention which has been excited to Christianity attracted their notice, and led them seriously to reflect on the faith from whence they had revolted.

After some time they earnestly requested baptism. On this point it is said—"In making this request to us, they were not aware that they involved us in a difficulty; as, from their having been baptized in their infancy, it would have been contrary to the usages of our branch of the Christian church to baptise them a second time. Notwithstanding which, having seriously deliberated on the subject, we concluded that some outward ceremony ought to be observed, in such a case, to mark their change, especially in the sight of the world; and as we had never heard of any provision on that head among the moderns, we thought it would be useful to borrow an idea from the expressive ablutions of the sacred Scriptures; and accordingly appointed them religiously to wash their hands, in the presence of the congregation, to signify their total separation from the filth of heathenism, and

their return to the pure and sacred religion of the Lord Jesus Christ."

Accordingly, on New-Year's day, a Cingalese congregation assembled in the Mission House, when one of us expounded and preached from the story of Philip and the Eunuch; the two Priests, in the mean while, sitting in their robes before the pulpit: after which the other of us proposed the following questions to them, which they answered in a very modest and satisfactory manner:---

1. Do you here publicly profess the falsehood of the Buddhist religion, in denying one Supreme Creator and God, and attributing all things to chance?

2. Do you hereby declare your conviction that the Buddhist religion is insufficient for salvation?

3. So far as you are acquainted with the truths and doctrines of the Christian religion, do you profess your firm belief of it as a true religion, and as a religion from God?

4. In particular, do you believe that after death there will be a resurrection of the body, a general judgment, and eternal rewards and punishments?

[A difficulty was here suggested to them, relative to the resurrection of the same identical body, which they resolved with the utmost readiness and address.]

5. Do you, then, before God and this congregation, confess yourselves to be sinners, and the Lord Jesus Christ to be your only Saviour?

6. Do you fully rely on the merits of his atonement for salvation?

7. And, finally, do you hereby engage to receive his laws, as contained in the Holy Scriptures, as the constant rule of your life?

After their answers to these questions, they were conducted into a room to change their dress, which they appeared to do with much cheerful satisfaction: and returned, each dressed in white cloth, and with his yellow silk robe in his hand; which was laid on the table, as a trophy won from heathenism. They then washed their hands, in the name of the Lord, and were publicly received within the pale of the Christian church, and sealed their renunciation of idolatry by solemn prayer to the sacred Trinity.

Letter from Mr. W. M. Harvard, Columbo Station, dated July, 1818.

The two converted priests, *Don Adrian de Silva*, and *Don Andries de Silva*, maintain the consistency of their conduct, and afford us much satisfaction. The former, from his talent and knowledge of the native practice of medicine, has become quite a

noted and respected person in the village where he resides, and has been made very useful to many families during the late sickly season among the natives. He always carries his Saviour and Master with him wherever he goes; and, by reading the Scriptures and exhortation, he administers to the souls of his patients, as well as to their bodies. This is a pleasing reflection. We have in the last quarter appointed Don Andries to be a school-master. They both meet regularly in class, in the Pettah, and likewise at Colpetty.

I think, we may say, with safety, that that part of the great vineyard which has been allotted to us, blossoms most pleasingly, and promises real fruit. We have already begun to taste some of the first fruits; some of which have been taken (as it were a specimen) to the court of heaven! Happy and honoured will those be who shall be here when the vintage arrives!

On Whit-Monday last, according to our usual custom at the festivals, we had service in English and Cingalese, for children and young people. Many of the children, and some of their parents, from the country schools, expressed a desire to attend, and were permitted; several of them undertaking considerable journeys for that purpose, and appeared much interested.—The Mission House was crowded at an early hour. To hear them repeat the responses in our morning service was indeed gratifying. Brother Callaway preached them a very interesting sermon; and they afterwards crowded our dwelling-house to pay their grateful respects to us. I only wished you had all been with us at the time, to have shared our enjoyment. After the service, a heathen man brought his nephew forward for baptism. The whole family live near the Kandian limits. I placed the boy under instruction, and gave suitable advice to the Pagan uncle, to which he paid much attention; and expressed a willingness to learn. I promised to send our friend Cornelius to visit his village; and the uncle intimated that if we were to erect a school there, many would gladly embrace Christianity.

On Cornelius visiting the place, he found most of the people were gone out to work in their paddy-fields. He, however, went to several houses, and spoke with the women who had remained behind. These seemed to hear his word gladly; and a kind of native constable, who was in the village, promised to collect the opinion of the inhabitants, and to bring a report to us, concerning the proposed school. The man has not yet paid us his promised visit.

By his journey Cornelius became acquainted with a very populous part of the country, totally without the means of Christian knowledge; and a young man from the Columbo Seminary, a native of that district, having applied to us to appoint him to the office of a school-master, we directed him to bring us a list of scholars for a school at Pepiliyans, about half way to the hea-

then village. The list has been brought, and the school-house is erecting, in the centre of three villages. I have not yet seen the place; but trust to give some satisfactory account of it in our next communication.

Cornelius goes on as usual, on week days visiting and exhorting in the schools under our direction, and preaching on the Sundays.

I am in hopes of getting a footing in the famed idolatrous village of Calaany, which is about nine miles on the other side of Columbo. We are about to erect a school nearly half way, on the same side of the river on which the celebrated temple stands, and, in fact, within the same district. The name of the village is Peliyagodde. The whole neighbourhood is noted for idolatry and vice. These two schools, and perhaps a third, seven miles in another direction, will, we hope, enable us to give you some interesting accounts in the next letter from his station.

I thank my God, that our schools continue to warrant our expectations of good therefrom; and that they all appear, without exception, to be in a very good state. They have received a very great portion of my attention in the last quarter: and my dear wife has bestowed much labour on the female department of our different schools, which increases in interest and importance. She frequently visits them, as well by herself as in company with me; and is often greatly encouraged and animated in mind, by the attention and affection of her little pupils. When speaking to them as they stand around her, on the things of God; and the concerns of their souls, she has been many times pleased to observe their thoughtfulness, not unfrequently accompanied with tears. She has no doubt there are real impressions of a religious nature on the minds of many; and their desire to learn whatever is taught them, continues unabated.

It is, however, calculated to damp our ardent expectations respecting our scholars, when we reflect upon the numerous sicknesses to which they are exposed in this country, and reckon on the probability that many who receive our constant care will never reach the age of manhood. Such a reflection is calculated to cast a gloom upon our feelings, and to discourage our attempts, did we look no further than this world. But, though they may be removed from us by early deaths, and their immediate influence over their countrymen may thus appear to be prevented, yet they themselves are candidates for an eternity of blessedness. Those of them who are saved through our instrumentality, will be our ultimate crown of rejoicing: and it may please God to make their happy and peaceful removals out of this world, a more extensive good to their surviving acquaintance, than perhaps they could themselves have accomplished, had they been spared to manhood and old age.

ANNIVERSARIES.*

[We have just received the English periodical publications for *June*, from which we shall give some extracts, commencing with an account of the Anniversaries of the many important Religious and Charitable Societies, which were held in May last.

We are persuaded that our readers will be gratified to learn, that on the other side the Atlantic, a steady increase of Christian zeal is manifested by the large and respectable meetings of Christians, to renew their annual pledge of approbation and support to those Institutions which have sent the word of light and life to millions of our fellow-men.]

The Anniversary Meetings of this month, have, in general, been crowded—some of them to an excess that has been distressing; both on account of the inconveniences which those who ultimately gained admittance had to struggle against, and on account of the numbers, who, equally entitled to admission with those who obtained it, were compelled to give up the attempt.

Of the Societies which met in Freemasons' Hall, the Church Missionary Society experienced the greatest inconvenience. The tickets required by the members, and issued to them, amounted to about 2500—double the number of those persons whom the Hall will suitably accommodate.

WESLEYAN MISSIONS.

Second Annual Meeting.—This Meeting was held in the City-Road Chapel, on Monday, May 3d. Joseph Butterworth, Esq. in the chair.

The adoption of the Report, which was read by the Rev. Richard Watson and the Rev. Jabez Bunting, was moved by the Rev. Walter Griffith, and seconded by Dr. Zukenbeker.

Dr. Zukenbeker is a young Russian physician, who is come over to this country to perfect his medical education. While studying at Edinburgh, he was led, by particular circumstances, into intercourse with a sensible and pious lady, who, finding him ignorant of the nature and blessings of True Religion, recommended and urged his serious perusal of the Scriptures—and not in vain: he found a happiness of which before he had no notion: he came hither without a Bible in his possession; but he trusted that he should return to his native country, not only with the Bible in his possession, but with its inestimable treasure in his heart.

Mr. Brown, late a Missionary to the Republican part of the Island of Hayti, but who had been obliged to withdraw, with his colleague, Mr. Catts, through the violent opposition raised against them, stated, that in the midst of the grossest superstition and ignorance, they had thirty approved Members, and eighteen

* For a notice of the Anniversary of the British and Foreign Bible Society, see last number, page 217.

on trial, when they left the Island. The great body of the people, who profess the Roman Catholic faith, are in a state of gross ignorance and superstition. When a woman, who gave some hopes of her being awakened to serious reflection, came to converse with him, he asked, "Do you pray?" She answered, "I do not know what you mean." Another, however, answered for her, "She knows how to make the sign of the Cross!" This might be considered as a fair specimen of the degree of religious knowledge which prevails. The people, like their heathen ancestors and brethren, carry about with them little charms—the Gregrees and Fetiches of the African heathen—which they believe will not only preserve them from evil in this world, but will secure to them life everlasting. A man who came to him to learn to read, asked, very seriously, if he were to light so many candles to the Virgin Mary, whether she would help him to learn his lessons! Another told him that he had lost some wood, and wished him to tell him where he might find it. Applications of this nature were by no means uncommon; and we fear, that, in this and other respects, superstition has an equally baneful influence much nearer home.

In reference to the subject to which we have just alluded, the Rev. Samuel Wood, from Ireland, noticed certain institutions in that Island, called "Purgatorial Societies." Each member pays one penny a week. Every member who shall have belonged to the Society six months is entitled, if he die a natural death and be not in arrears, to three Masses—one, in the week of his decease; a second, a month after; and the third, twelve months from his death; by these Masses, they are taught that their souls are redeemed out of Purgatory. What an enormous sum may this superstition produce! Take but one million of the people as under its baneful influence—one million, paying each one penny per week, would produce fifty-two millions of pence, or £216,666 13s. 4d.

About sixty Sermons, in behalf of the Institution, had been preached on the preceding day, in the various Chapels of the Society in and round the metropolis.

CHURCH MISSIONARY SOCIETY.

Nineteenth Anniversary.—The Annual Sermon, on this occasion, was preached on Monday evening, May 3d, at St. Bride's Church, Fleet-street, to a very large congregation, by the Hon. and Rev. Gerard Thomas Noel, M. A. Vicar of Rainham, Kent, from Isaiah liii. 10—12.

The Annual Meeting was held on Tuesday, the 4th, at Freemason's Hall. The Hall was crowded to excess; a great number of the Members of the Society could not gain admission. At twelve o'clock, Lord Gambier, the President, took the chair,

and opened the Meeting by a short address full of holy simplicity and fervour. His Lordship read a letter from the Lord Bishop of Gloucester, expressing his regret that the duties of his diocese deprived him of the pleasure of attending the Meeting.

The proceedings of the year had been so multifarious, and the intelligence embraced so wide a circle, that it was found impracticable to bring more than an Abstract of the Report before the Meeting. That Abstract, however, contained so many important details, that it occupied nearly two hours.

The income of the year had been nearly 28,000*l.*, and the expenditure had reached within a few hundred pounds of the income. The income of the eighteenth year, not deducting the expense of the Missionary Registers and Quarterly Papers for the use of the Collectors and Contributors, was nearly 25,000*l.* An increase of 3000*l.* had, therefore, taken place in the nineteenth year.

In stating the accounts of the year to the Meeting, the Treasurer, John Thornton, Esq. noticed that, while the increase of the income had been 3000*l.* the increase expenditure in the Department of Missions had been nearly 6000*l.*

The Meeting was characterised by a spirit of Christian Intelligence and Charity. It was a sacred season. The glory was given to Him, to whom alone glory is due.

The following fact was stated by Dr. Hamilton, in his address to the Meeting.—A gentleman in his neighbourhood had some plough-irons stolen. He applied to a priest on the subject, who told him not to be uneasy, as they should be restored. On the next Sunday, the priest gave out, from the altar, that he knew who the thieves were; and that if they did not carry back the plough-irons to the place from which they had stolen them, by such a time, they should be turned into goats! The plough-irons were found in the place appointed! Dr. Hamilton, thinking it incredible that the understandings of men in this country could be kept in such bondage, inquired of a convert from Popery whether he thought that such a threat could have been believed by the people. He had no doubt of the fact; and declared, that in his own county, that of Kildare, the lower order of the Roman Catholics universally attributed to the priest the power of metamorphosing them into sheep, or oxen, or goats, or any animal that he pleased.

The Assistant Secretary had arrived from Edinburgh on the morning of the Meeting; having attended, on the 23d of April, the Fifth Annual Meeting, in Dublin, of the Hibernian Auxiliary; and, on the 29th of April, the First Anniversary of the Edinburgh Auxiliary: and had thus the opportunity in three successive weeks, of witnessing, to his great joy, the Christian spirit which prevailed at the Three Anniversaries held in the Three Capitals of the United Kingdom.

PRAYER-BOOK AND HOMILY SOCIETY.

Seventh Anniversary.—On Thursday, the 6th of May, after a Sermon preached at Christ Church, Newgate-street, by the Rev. Daniel Wilson, from 1 Tim. iii. 14—16, the Seventh Annual Meeting was held at the London Coffee House, Ludgate Hill. The Right Hon. Lord Gambier took the Chair.

The issue of books, during the year, had been as follows:—Prayer Books, 10,453; Psalters, 1,117; Articles of Religion, 1,325; Homilies, in Tracts, 28,150; Homilies, in Volumes, 314. The statement of the funds was—Income, 2,141*l.* 9*s.* 7*d.*; Expenditure, 2,181*l.* 10*s.* 6*d.*

To this excess of about 40*l.* of the expenditure above the income, was to be added the sum of 760*l.* for which the Committee were under engagements.

JEWIS' SOCIETY.

Eleventh Anniversary.—On Thursday Evening, May the 6th, the First Anniversary Sermon was preached, by the Rev. Robert Cox, M. A. of Bridgenorth, at the Church of St. Andrew, by the Wardrobe, and St. Anne Blackfriars; and on Friday morning, the 7th, the Second was preached at St. Paul's, Covent Garden, by the Rev. Edward Cooper, M. A. of Hamstall, Ridware, and Yoxall.

At two o'clock on Friday, the Eleventh Annual Meeting took place at Freemasons' Hall. The President, Sir Thomas Baring, Bart. after addressing the Meeting, read a Letter from the Bishop of Gloucester, expressive of regret at his Lordship's unavoidable absence.

After the Report had been read, the Jewish Children were introduced, as usual.

NAVAL AND MILITARY BIBLE SOCIETY.

Thirty-ninth Anniversary.—On Tuesday, May the 11th, the Annual Meeting was held at the King's Concert room. At one o'clock, his Royal Highness the Duke of Gloucester took the Chair.

It appeared, from the Report, that the contributions of the year had been upward of 2000*l.*; but that the disbursements had exceeded the receipts by the sum of 980*l.*, while many requests had been made for Bibles and Testaments which could not be supplied. Among the military, 6500 copies of the Scriptures had been distributed, during the year; and 2600 in the Navy. Testimonies of the happy influence of the Scriptures had been received from many quarters.

RELIGIOUS TRACT SOCIETY.

Twentieth Anniversary.—Early in the morning of Thursday, May the 13th, the Twentieth Annual Meeting was held at the City of London Tavern; the Treasurer, J. Reyner, Esq. in the Chair.

Upward of 1000 persons assembled at Breakfast, before the Meeting was opened.

The number of Tracts issued during the last year appeared to be FOUR MILLIONS, FORTY-THREE THOUSAND, THREE HUNDRED, AND TWENTY-ONE; of which 150,000 were in the form of broad sheets, for affixing on walls, in manufactories and cottages, on board ships, &c.—351,000 were Children's books—and upwards of ONE MILLION were of the hawkers' series.

LONDON MISSIONARY SOCIETY.

Twenty-fifth Anniversary.—This Anniversary was held on Wednesday, Thursday, and Friday, the 19th, 13th, and 14th of May. The Sermons were preached—on Wednesday morning, by the Rev. John Angel James, of Birmingham, at Surrey Chapel; in the evening of that day, by the Rev. James Foote, from near Montrose, at the Tabernacle; on Thursday evening, at Tottenham-court Chapel, by the Rev. Thomas Jackson, of Stockwell; and on Friday morning, by the Rev. Robert Cox, of Bridgenorth, at Blackfriars Church.

At the Annual Meeting, held on Thursday, in Queen-street Chapel, the Treasurer, W. A. Hankey, Esq. was called to the Chair.

After the Report had been read, the Meeting was addressed—by the Rev. Dr. Bogue, and the Rev. Dr. Collyer; by the Rev. Mr. Orme, of Perth, and Mr. Wilberforce; by the Rev. Mr. Broadfoot, and the Rev. Matthew Wilks; by the Rev. George Clayton, and the Rev. J. A. James; and by the Rev. Jabez Bunting, and Thomas Wilson, Esq.

HIBERNIAN SOCIETY.

Thirteenth Anniversary.—The Society changed, this year, the former time of its assembling, from the early part of the morning, to one o'clock; at which hour, on Friday, May 14th, a Meeting of the Members was held at the City of London Tavern; Charles Grant, Esq. in the Chair.

It appeared, from the Report, that the number of Schools supported by the Society is 480, and that they contain 46,976 scholars; being an increase, within the year, of 88 Schools, and of 14,460 scholars.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Sixteenth Anniversary.—On Saturday, the 15th of May, the Annual Meeting took place at Freemasons' Hall. His Royal Highness the Duke of Kent took the Chair at one o'clock. The Prince of Hesse Philipstall, and Prince Ernest his brother were present.

The Report took a wide survey of the state of Education in various parts of the world, to which the influence of the Society extended, or in which its principles and example had been followed. At home, the efforts were continually increasing; and yet there remains, at this moment, in London alone, 40,000 children without instruction.

The income of the year had been 2313*l.* 3*s.* 6*d.* and its expenditure, 2330*l.* 18*s.* 4*d.* The necessary expenses average 1600*l.* per annum, while the certain income amounts but to 800*l.*

Port of London Society, for promoting Religion among Seamen.

[Although in our last number the success of this Society was noticed, still we are happy to lay before our readers the following extracts from the Society's Report, forwarded with a letter from R. H. Marcin, Esq. the Treasurer, and other documents, to the Corresponding Secretary of "THE PORT OF NEW-YORK SOCIETY, FOR PROMOTING THE GOSPEL AMONG SEAMEN." Whatever advantages a place of worship on the water may possess at London, we are confident, that the plan of the Port of New-York Society, that of erecting a respectable Church, is far better adapted to the situation of Seamen in this port. We sincerely hope the foundation of that edifice will soon be laid: though it may be difficult to command, at the present moment, all the funds requisite, we cannot believe that the most liberal patronage will be withheld from such an Institution.]

Aware of the great importance of a gospel ministry to the moral reformation and religious instruction of mankind, the projectors of this society determined upon making that the chief instrument of their efforts; and supposing it highly probable that Seamen would most readily avail themselves of the privilege in each other's company and upon their own element, it was deemed expedient to commence the Society's operations by fitting up a vessel on the Thames, as a chapel for their constant resort and service.

Since the period of opening the Seamen's Chapel, in May, 1818, sermons have been preached, and public worship has been observed without interruption twice every Sunday, and mostly once in the intermediate parts of the week, by ministers of various denominations, many of whom voluntarily tendered, and all of whom gratuitously performed, their official services to congregations, always considerable, and frequently large as the place

would admit. In these congregations several hundred Seamen have frequently been seen listening with fixed attention to "the words of eternal life;" and there has been no public service performed without the presence of a considerable number, whose deportment has always been highly decorous, and among whom remarks have been heard, which evinced the utmost gratitude for the privilege afforded them, and the strongest desire at every opportunity to avail themselves of it.

That this important undertaking has produced a most favourable impression in the minds of Seamen, and excited among them a very lively and general interest, your Committee have had the best means of ascertaining. Lieutenant Cox, agent of the Merchant Seamen's Auxiliary Bible Society, stationed at Gravesend, goes on board every vessel that leaves the Port of London, to inquire what copies are possessed of the Holy Scriptures, and to supply the deficiency. The following are extracts from his communications, made to the Committee of the Bible Society by which he is employed.

"On board the ——— the crew appeared all in good order. I was informed that the Captain takes much pains in instructing them. The Sabbath day is strictly observed when the duty of the ship will admit of it. *When in the pool the Captain and his crew were sure to attend regularly in the Floating Chapel, and spoke with pleasure of the opportunity.* Thus engaged, one said, 'it was rather an uncommon sight to see a sailor weeping under a sermon; but *this sight I have seen repeatedly on board the Floating Chapel.*'"

"The mate of the ——— said to me, 'what a blessed thing is the Floating Chapel now in the pool. Surely Seamen are the better for these means: indeed I am sure that they are.'"

"The mate of the ——— said to me, 'with what regret did I pass the Floating Chapel last Sabbath day, when warping down the pool. 'Tis a pity there is not an act of parliament to prevent Seamen working on the Lord's day when in port.'"

"On board the ——— the village sermons are read by the mate to the crew every Lord's day. The Captain countenances him in the good work. The mate spoke to me of the profitable opportunities he had enjoyed on board the Floating Chapel when lying in the pool."

"Many Officers and Seamen have mentioned to me their having been on board, and how much they were gratified, and ardently wished they were always favoured with such opportunities."

To those ministers in London and its vicinity, who have recommended the support of this institution to their congregations, and made public collections in aid of its funds, your Committee have already voted the thanks of their private meetings, and now invite you, by your approbation of this their report, publicly to

avow your conviction of their kindness; especially considering that in the present day, congregational collections for religious and charitable purposes, are multiplied beyond the example of any former period, and often, it is feared, to the temporary injury of the funds which the societies that make them require for their own support.

The effects which have attended the commencement of this undertaking are such, as to encourage our hopes and animate our endeavours. Many Seamen have already manifested considerable improvement of character and habits; reading the Scriptures is an employment in which increasing numbers of them take the most obvious delight; a much greater number than formerly have been seen in the congregations of different churches and chapels near the river Thames; social prayer, on board other vessels, as well as the Floating Chapel, is becoming a favourite exercise of their leisure hours; and the religion of Christ, having begun to diffuse its benign and holy influence among them, may be cheerfully expected to "have free course and be glorified." O God! "let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

DOMESTIC.

Third Report of the American Bible Society.

(Continued from page 222.)

The only reason why more has not been done in gratuitous distribution of the Scriptures, has arisen from the pressing calls of the Auxiliaries, whose orders for the purchase of Bibles, the Board have thought it but just to answer promptly as possible; and whether the Scriptures shall come to the needy as a gratuitous gift immediately from the Parent Institution, or from its Auxiliaries, it amounts to the same thing in the end—"The Word of the Lord has free course, and is glorified." The Board are happy to be able to state, that, wherever they have sent the sacred volume, whether as a donation or in return for funds remitted to them, it has been received with thankfulness; and the Auxiliaries, far from being divided from each other, or from the Parent Institution by any local jealousy, seem to vie with each other in hailing the prosperity of the American Bible Society as a token for good to the whole land. The time has now come, when they can reap every expected advantage from the relation they have so fondly cherished. The ability of the Parent Institution is such, that it can meet the demands of its present Auxiliaries promptly and fully.

The Board would not finish this part of their Report without

mentioning the loss which the Society has sustained in the death of Mr. John E. Caldwell, the late Agent. He had fulfilled the duties of that office for more than a year before his death, and his fidelity and ability in the discharge of them were obvious to every observer. It pleased God to remove him from this world on the ninth of March last. At a meeting of the Board, on the fifth of the following month, John Nitchie, Esq. was appointed his successor. During the interval, the duties of the office were fulfilled by Mr. William Cecil Woolsey. His services on the occasion were gratuitously rendered, and saved the Board from much embarrassment and inconvenience.

During the past year, *thirty-seven* AUXILIARIES to the Society have been added, making the whole number now officially known and recognized, to be **ONE HUNDRED AND NINETY-FOUR.**

[The Report contains a notice to "Bible Institutions which have other objects, in addition to that of promoting the diffusion of the Sacred Scriptures," which was published in the Christian Herald, Vol. V. page 512, to which the reader is referred for the regulation of the Board on this subject.]

Being much impressed with the importance of adding to the numbers, and animating the efforts of Auxiliary Institutions, the Board have been frequently occupied with the subject during the past year. Although the present Auxiliaries are very respectable both as to numbers and zeal, yet there are extensive and wealthy portions of our country, in which no attempt has hitherto been made to organize and establish either Auxiliary Societies, or Bible Associations. The Board do not believe that this arises from indifference to the cause, but that much would soon be done if the attention of Christians in such places was earnestly and respectfully called to the importance of the object. With this view, the Board have resolved—

"That there be annually appointed, at the first meeting of the Managers, after the annual meeting of the Society, a Committee of five persons, to be called 'THE AUXILIARY SOCIETY COMMITTEE,' whose duty it shall be to devise and suggest to the Board of Managers such measures as in their opinion will promote the establishment, and animate the exertions of Auxiliaries to the American Bible Society.—That in cases in which there shall not be time to receive the direction of the Board of Managers, the said Committee shall be authorised to depute one or more persons to attend meetings for the above purposes, and to advise and assist therein; and in such cases to defray, out of the funds of this Society, the necessary travelling expenses of the persons so deputed—and that authority be given the said Committee, to open a correspondence with the different parts of the country, for the purpose of gaining all necessary information."

Such a Committee have accordingly been appointed, and have commenced their labours.

While on this subject, the Board would not fail to call the attention of the Auxiliaries now formed, or hereafter to be formed, to the importance of instituting Bible Associations as immediately auxiliary to themselves. The New-York Bible Society has set an example on this subject, which the Board would recommend for general imitation. They have succeeded in establishing a Bible Association in each ward of this city, except one, which it is expected will soon follow the example of the others, and the funds already raised in this way are very considerable.* The organization of the Christian community in the Bible cause, cannot be considered as complete, until these humble but useful institutions become general. They open a door for the reception of the "widow's mite," and by subdividing counties and cities into small districts, they lay open to view both the wants of the poor for the Bible, and the best means of rendering the supply. They add to the spirit of Christian charity, and strengthen the bonds of Christian fellowship, by uniting all classes of the community, from the highest to the lowest, as co-workers in the same labour of love; so that to quote the words of the BRITISH AND FOREIGN BIBLE SOCIETY, "in estimating their value, we are at a loss to determine whether more is derived from them to the funds of the Parent Society, than is communicated through the feelings which they excite, and the employment which they furnish, to the improvement of the mass of community."

(*To be Continued.*)

Consecration.

On Saturday, the 3d of July, St. Philip's Church, in Collect-street, New-York, was consecrated to the service of Almighty God, agreeably to the rites of the Protestant Episcopal Church, by the Right Rev. Bishop HOBART, attended by most of the Episcopal Clergy of the city. Morning prayer was performed by the Rev. JAMES MILNOR, Rector of St. George's Church, and a suitable discourse delivered by the Bishop.

Ordinations and Installations.

On Sunday, the 18th July, the 6th Sunday after Trinity, the Right Rev. Bishop HOBART held an ordination in Zion Church,

* Bible Associations, auxiliary to the New-York Bible Society, have been formed in all the *wards* but *two*. The Auxiliary New-York Bible Society have, we are informed, appointed a Committee to organize Bible Associations in the 8th and 9th wards.

New-York, and admitted the Rev. THOMAS BREINTNALL, Deacon, Rector elect of that Church, to the holy order of Priests. Morning prayer was celebrated on this occasion by the Rev. WILLIAM HARRIS, D. D. President of Columbia College; and an appropriate sermon delivered by the Bishop.

Feb. 27th. The Rev. OLIVER C. COMSTOCK, was ordained to the work of an Evangelist, in the city of Washington—Sermon by the Rev. Mr. Cone.—The following is an extract from the American Baptist Magazine.

“Dr. Comstock came to Washington as a delegate to the House of Representatives in 1813. His mind had been, a short time previous to that period, seriously impressed with divine things; and after his arrival at the seat of government, he occasionally attended the preaching of Rev. Obadiah B. Brown, Pastor of the first Baptist Church in that city. Under the ministry of Mr. Brown his sentiments became settled, as to the doctrine of grace, and being convinced of the divine authority of believers’ baptism, he offered himself as a candidate, and was baptized by Mr. Brown, during the succeeding session of Congress, and was received a member of the church under his care. The church subsequently observing in him talents, which they concluded would be useful in the ministry, gave him a call to the exercise of his gifts, and in the winter session of 1818, licensed him to preach. Thus on Lord’s days and evenings, he was preaching the gospel, as a minister of Christ; whilst on week days he was serving his country, and discharging the trust reposed on him by his constituents, as a national legislator.”

March 23d. The Rev. DAVID SMITH, was installed Pastor of the Congregational Church in Centre-Harbour, and Meredith Third Division.

April 21st. The Rev. WILLIAM M. ADAMS, was ordained and installed Pastor of the Presbyterian Church in Ludlowville, N. Y. by the Presbytery of Cayuga.

April 21st. The Rev. SETH CHAPIN, was installed Pastor of the Congregational Church, in Hanover, N. H.

April 28th. The Rev. CHARLES BRIGGS, was ordained Pastor of the Church and Society in Lexington, Mass.

May 5th. The Rev. JARED SPARKS, was ordained Pastor of the first Independent Church of Baltimore.

May 19th. The Rev. CYRUS PIERCE, was ordained as colleague with the Rev. Mr. Stone, over a Church and Society in Reading, Mass.

May 12th. The Rev. SAMUEL WEED, who has been labouring as a Missionary on Long-Island, was ordained at Babylon, by the Presbytery of Long-Island.

May 12th. The Rev. Mr. BOICE, was ordained, and installed Pastor of the Presbyterian Church and Society in Wilmington, N. C.

June 2d. The Rev. AMOS DREWRY, was ordained Pastor of the Church in the West parish of Rutland, Vt.

June 2d. The Rev. WALTER SMITH, was ordained Pastor of the North Church and Society in Cornwall.

FROM THE EVANGELICAL GUARDIAN AND REVIEW.

THE RESTORATION OF ISRAEL.

EZEK. XXXVI. 8.

Mountains of Israel! rear on high
Your summits, crown'd with verdure new,
And spread your branches to the sky,
Refulgent with celestial dew.

O'er Jordan's stream of gentle flow,
And Judah's peaceful valleys smile,
And far reflect the lovely glow
To ocean's waves of ceaseless toil.

See where the scattered tribes return,
Their slavery is burst at length;
And purer flames to Jesus burn,
And Zion girds on her new strength.

Fresh cities bloom along the plain,
Fresh temples to Jehovah rise,
The kindling voice of praise again
Wings its sweet anthems to the skies.

The fruitful trees again are blest,
And yellow harvests smile around;
Sweet scenes! of heavenly joy and rest,
Where peace and innocence abound!

The bloody sacrifice no more
Shall smoke upon the altars high,
But ardent hearts from hill to shore
Send grateful incense to the sky!

The jubilee of man is near—
'Tis come—our God's unbounded reign,
Our Jesus wipes the mourner's tear,
And Satan's wiles are all in vain.

Praise him—ye tribes of Israel! praise
The King that ransom'd you from wo;
Nations! the hymn of triumph raise,
And bid the song of rapture flow!

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, August 21, 1819.

[No. IX.]

MISCELLANY.

ON THE MERCY OF GOD,

Illustrated by the Incarnation, Life, and Death of the Redeemer.

IT is sufficient for my purpose, that Christ was, what he cannot with decency be denied to be, *the beloved Son of God, in whom he is ever well pleased; the brightness of his glory, and the express image of his person; as much better than the angels, as he has by inheritance obtained a more excellent name than they; the first born of every creature; and the glory of God in the heavens, as well as on the earth.* When this great and wonderful person, great and wonderful beyond any possible estimation of such minds as ours, became incarnate; *He, who was rich in the best of all possessions, the unqualified love of his Father, for our sakes became poor, that we through him might become rich.* He allied himself, in a manner intimate, eternal, and inseparable, to *flesh and blood*, to sinners and worms of the dust; and was not unwilling, nor *ashamed, to call them his brethren.* The strength and intenseness of the purpose for which he interfered, the greatness of his tenderness and compassion for mankind, are exhibited, with the utmost possible force, in the greatness, and condescension, and humiliation, which he thus voluntarily assumed.—It ought here to be remembered, that he not only *became man*, but man in the humblest circumstances; was the son of a poor virgin, married to a poor man; and was born in a stable, wrapped in swaddling clothes, and laid in a manger. In the *life* of the Son of God, the same character was exhibited in a great variety of forms. Throughout almost all his residence in the world, that is, during his minority, and about twelve years afterwards, this glorious person was entirely subjected to the commands and government of his humble parents; and wrought patiently in the business of a carpenter, laboriously earning *his own bread*, and theirs, by *the sweat of his brow.* After he began his public ministry, he *went about doing good*; particularly to those who were sick, blind, deaf, dumb, halt, maimed, and possessed of devils. To the poor, to publicans, and to sinners, he also preached the Gospel; and with supreme patience, labour, and benignity, invited them to eternal life. *Samaritans*, hated by the *Jews* beyond example, he brought into the divine kingdom; and, after warning, instructing, and exhorting *Jerusalem*, to the last limits of hope,

he wept with the deepest compassion over its unbelief and ruin. In his *death*, the same glorious attribute was still more wonderfully manifested. His death, like his incarnation and life, was wholly voluntary: for he who drove the money changers and their companions out of the temple; at whose presence the guards fell backwards to the ground; whose voice, diseases, demons, and elements, obeyed; and who re-summoned life to the breathless corpses of others; could undoubtedly have prolonged his own life; prevented every assault upon his person; and forbidden, by his power, the approach of danger and harm. Accordingly, he informs us, *that he laid down his life for his sheep, and that no man took it from him, but that he laid it down of himself.*

At the same time, his death was the most humiliating which can be conceived or suffered.—It was the death of a malefactor, and that of the most scandalous kind; a death, also, pronounced by the voice of God to be accursed; and preceded and attended by every circumstance of contempt, abuse, and shame, which a furious rabble, and their more malignant masters, could devise or inflict. Nor was it less distressing than humiliating: the clear foresight of it, *in the garden of Gethsemane*, threw even him, with all his lion-like fortitude, into an *agony*: and forced sweat from his body in the form of *great drops of blood*.

The sufferance of it on the cross, extorted from him that bitter cry, *My God, My God, why hast thou forsaken me?* It is, however, to be remembered, that *he made his soul an offering for sin*, and that, in his soul, his peculiar distresses were chiefly suffered. This death, together with all the anguish which it involved, he perfectly foresaw and predicted; and in the full sight of this anguish, devoted himself to the suffering. In the midst of his agonies, also, he prayed for the forgiveness of his murderers; and with such efficacy, that within fifty days from his crucifixion, several thousands of them believed on his name through the preaching of *St. Peter*; and are now in the heaven of heavens, celebrating, with songs of transport, the divine compassion of their Redeemer.

The incarnation, life, and death, of Christ, were undertaken and accomplished by him, with a complete knowledge, not only of the distresses which he was to undergo, but also of the character of them for whom they were to be undergone. He knew perfectly, that they were sinners, rebels, and apostates, condemned and ruined; utterly indisposed to believe his testimony, to accept his person, or to become interested in his mediation. He perfectly knew that, to make them ever reconciled to him, or grateful for the immense benefits which he proffered, it would be necessary, after all he had done, to send the *Spirit of Grace* into the world, to give them a new heart and a better mind. Of course, he engaged in this wonderful employment from compas-

sion only to the miserable beings he came to redeem. As his own character and conduct are, therefore, the strongest possible exhibition of mercy; so God, who gave him up to all these sufferings for his end, and to whom he was plainly the dearest object in the universe, has in this transaction equally exhibited mercy as his own character.

DWIGHT.

Reverence for the Bible.

It is reported of that excellent prince, King Edward the sixth, that when in his council-chamber, a paper that was called for happened to lie out of reach, and the person who went to bring it, took a Bible which was near and stood upon it, to reach down the paper. The king observing this, ran to the place, and taking the Bible in his hands, kissed it and laid it up again. This anecdote may admit of some very useful improvement. It should teach us to avoid every thing, either in speech or in conduct, which has even the appearance of a contempt of Holy Scripture. It should teach us also to testify our disapprobation of any symptoms of irreverence of this sacred book in others. In opposition to those who slight the word of God, we should manifest the most cordial esteem and reverence of it.

Those, in particular, who teach children to read the Scriptures, should inculcate upon them a sacred regard to this divine book. While they read it, they should put them in mind of the high importance of its truths, and their suitableness to the condition and circumstances of man, as a fallen and apostate creature. Besides, the unnecessary waste of the Bible should be severely checked. It has often been remarked, to the disgrace of schools, that torn pieces of this best of books may be seen scattered around. This, it is to be feared, tends in a great degree, to produce and cherish a contemptuous neglect of the word of God.

An habitual reverence of God and his word, should dwell upon our spirits and influence our conduct. This habitual reverence for the word of God, will be a constant guard upon us, and prevent us from trifling with it at any time. It is said of the Hon. Robert Boyle, that he never pronounced the name of God without a sensible pause in his discourse. With what feeling of reverential delight, then, should the Christian read that book which comes from God, which testifies of Christ, and contains the words of eternal life!

Omnipotence of God.

When the plague raged in London, Lord Craven, to avoid it, ordered his carriage and four horses to be got ready to go to his

country estate: all was in readiness, and his lordship was crossing the hall, when he heard his black postillion say, "I suppose my Massa's gods live in de country." His lordship was so struck with the remark, that he desired the horses to be taken out, and the carriage put up, and he remained in town during the contagion, was very kind to the poor and afflicted, and never felt any effects from the plague. So wonderfully does the Almighty sometimes make use of the very weakest instruments.

Thoughts in Retirement.

Two things are stated with equal clearness in the word of God—sovereignty and responsibility. They seem opposed to each other, but I adore in silence. I see man must be accountable, or he could not be judged—I am no less satisfied that if he be not secured by divine appointment, no one can be saved.

To be over-anxious for God's honour, and, like Donatus, insist upon greater perfection in the church than man's circumstances will allow, argues a narrow view of things—a want of true practical wisdom. Offences must come, and they are not lessened or prevented by undue rigours. All evil is from good and for good. What may alarm, and wound, and grieve us, (and very properly,) is a link in the mysterious chain of an inscrutable Providence. Men may stumble and fall, but the walls of Zion will and must be built.

It is the weakness of some good men, to speak of man as *miserable* rather than *guilty*. Indeed it becomes one who has obtained mercy, to pity rather than condemn. Yet compassion should be mixed with a holy indignation; for we may indulge a tenderness to offenders till we lose sight of the abomination of sin.

Anecdote of Calvin.

The following Anecdote of Calvin, from "Memoirs of his Life and Writings," by Mackenzie, clearly illustrates the disinterested magnanimity and Christian liberality of this justly celebrated Reformer.

Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman Church. Therefore when Eckius was come within a league of Geneva, he left his retinue there and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived; whose house being shown him he knocked at the door; and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger, and having heard much of his fame was come to wait upon him.

Calvin invited him to come in, and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious learned man, and desired to know if he had not a garden to walk in; to which Calvin replying he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last Eckius told him that he would put his life in his hands; and then said he was Eckius the Pope's legate. At this discovery Calvin was not a little surprised, and begged his pardon that he had not treated him with the respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden and fifty livres per annum, beside an annual present of some wine and corn, on which he lived very contentedly. Eckius told him that a man of his parts deserved a greater revenue, and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's house, he drew out a purse with about one hundred pistoles and presented it to Calvin; but Calvin desired to be excused: Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndics and officers waited upon them, at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon they went into the church, and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church, but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept

there. The syndics thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other.

Charity Sermons in Dublin.

Every charity has its stated time of the year for an appeal to the public, and so anxious are the governors to prevent the interference of any other, that it is no unusual circumstance to see it advertised for several months before. As the selection of a preacher is of considerable consequence, the earliest application is made to one of those who are most popular, and his assistance very early secured, and notified accordingly. As the day approaches, the whole parish is in commotion. Bills are posted, advertisements put forth, and letters every where circulated. Deputations of the parishioners set out in coaches to wait on the lord lieutenant, lord mayor, and other public or opulent characters to request their attendance. Ladies, the most remarkable for their rank and beauty, are appointed collectors. Every body takes an interest in the charity, as if it was a personal concern, and every means are taken to insure its success. It is sometimes usual even to close the churches in the vicinity, that the congregation may be compelled to that in which the sermon is preached. On the important day, if the preacher or the charity be at all popular, the church is generally crowded. It is held disreputable for any parishioners or other person connected with the charity, to absent themselves, and the additional congregation of strangers causes an overflow. Instances have frequently occurred where a guard of soldiers has been obliged to keep order among the crowd who were kept out, and certain stewards with white wands to mark their authority, to regulate the tumultuary congregation that had got in. Under such circumstances it is much to be regretted that scenes of irregularity, little according with the solemnity of the place, have sometimes occurred, and the whole of the service which preceded the sermon been entirely unattended to. But when the preacher ascends the pulpit, the scene suddenly changes; the wave of the multitude subsides, and every auditor is fixed in wrapt attention. After the sermon, the ladies attended by white rods, proceed from pew to pew with a silver plate. The collection of each pew is poured into a bason held by her attendant, and the plate is presented empty to the next, that every one's donation may be conspicuous. Thus

every engine is moved to increase the collection ; and the charity of the congregation is so far from being the simple dictate of religion, that it is a mixed emotion, in which eloquence, pity, beauty and vanity, have a considerable share.

Among the many incidents which have occurred to mark the deep interest which the people of the metropolis take in charity sermons, we shall mention one which, though sufficiently known, is too remarkable to be omitted. On the 30th of March, 1794, a sermon was announced for the Female Orphan House, to be preached by the Rev. Dean Kirwan, in St. Peter's Church. The popularity both of the preacher and the institution was great, and the church was crowded with even a more than usual concourse : when the preacher entered the pulpit a profound silence prevailed ; every one listened anxiously to catch those sounds which never failed to make upon them the deepest impression ; but they heard nothing : a sudden illness had seized the preacher, who was in a very feeble state of health, and he could do now no more than lay his hand upon his breast, and pointing with the other to his little flock, silently recommended them to the mercy of the congregation. The appeal was irresistible ; and the mute eloquence of the preacher on this interesting occasion produced more than his most laboured and powerful oratory. A sum exceeding 1000*l.* was in a few minutes collected in the church. It was on this occasion, we believe, that a watch was found on the plate ; the case was clasped on a bit of paper on which was a pencil-mark for 10*l.*, and the owner redeemed it next day, alleging that the sum he brought with him, and intended for the charity, he deemed insufficient for such an appeal. These are characteristic traits of the Irish disposition. A silent gesture produced more from a disappointed assembly, than they were prepared to give to the most powerful appeal of reason and religion.

An account of the Rev. W. B. Kirwan, Dean of St. Peter's Church, Dublin.

This extraordinary man was born in Galway, in 1754. He went at the age of seventeen to the Danish Island of St. Croix, in the West Indies, where he remained for six years. On his return he studied at St. Homer's, took orders, and became Roman Catholic chaplain to the Neapolitan Ambassador, in 1778. After two years solemn deliberation, he conformed to the established church in 1787, and preached for the first time in St. Peter's Church, in June, in that year. Here immense crowds thronged to hear him, and on the following year the governors of the parochial schools came to a resolution, " that from the effects which the sermons of the Rev. W. B. Kirwan had from the pulpit, his officiating in the metropolis ought to be considered a peculiar national advantage, and that vestries should be called to consider the most effectual method of securing to the city an instrument

under Providence of such public benefit." He was now presented to the prebend of Howth, and the parish of St. Nicholas without, and in 1800 to the deanery of Killala, by Lord Cornwallis. Every testimony that could mark the admiration of the public was conferred upon him. Besides the immense contributions which his sermons called forth, his portraits were painted and engraved; he was presented with addresses, pieces of plate, and the freedom of corporations; and in 1792, a man whose energetic oratory was congenial to his own, introduced him to the notice of the Irish parliament in these words. "This man preferred our country, and our religion, and brought to both, genius superior to what he found in either. He called forth the latent virtues of the human heart, and taught men to discover a mine of charity in themselves, of which the owners were unconscious. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of another. But in feeding the lamp of charity, he exhausted the lamp of life." The violence of his efforts had brought on a spitting of blood, and he fell a victim to his exertions, on the 7th of October, 1805. His funeral was attended by a long train of charity children from the different schools in Dublin, which his eloquence had so eminently contributed to support and extend.

Kirwan was the founder of a new school of pulpit oratory in Dublin. His sermons were the result of much labour and attention. He committed them to memory with the most exact precision, but he delivered them in a manner so apparently unpremeditated that they had the effect of natural and unstudied elocution. On one occasion, some interruption to the service happened in a crowded church; when he returned home he composed a discourse on the propriety of behaviour in the house of God, which he determined should be his subject when next called on to preach. Supposing, however, that it would have more effect if it seemed unpremeditated, and to arise from some immediate cause, he gave out a different text, and commenced on another topic: what he had calculated on took place: the disturbance again occurred. He broke off the discourse he had begun, and abruptly thundered a reproof from the pulpit, the more solemn and impressive as it seemed sudden and unpremeditated. We had heard this mentioned as a proof that all his sermons were extemporaneous; but his great mind was above disguise, and he candidly communicated to us the real circumstance. His action has been taxed with extravagance; he literally "came to disturb the repose of the pulpit;" it was his custom to remove his cushion, that the sound elicited from the boards by his hands and feet, might add to the effect of his impassioned delivery; strange as this was, the occasions were so appropriate, and accompanied by such energy of thought and potency of language, that the whole seemed perfectly natural and congruous. He had many

personal deficiencies,—a weak voice, an oblique eye, and an unprepossessing countenance; but they were never noticed in the pulpit: the profound attention of his hearers remedied the one, and the ardent feelings of his mind irradiated the other. His style of eloquence died with him. He had many imitators, but genius was wanting to sanction their attempts. They were principally distinguished by an extravagance of action, which is now happily banished from our pulpit, till some other Kirwan arise to give it currency. He has been succeeded by many charity sermon preachers of another school, whose high attainments and admirable compositions adorn and promote the sacred cause in which they are exerted,—but “the mine of charity” is not wrought as it was wont to be. The voice “that shook one world with the thunders of the others,” is heard no more; he that uttered it has been removed to the other world, and the mantle of Elijah has fallen upon no successor. [*Hist. of Dublin.*]

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Continued from page 238.)

ASIATIC ISLANDS.

AMERICAN BOARD OF MISSIONS.

Ceylon—1816.—The Missionaries arrived March 22, 1816. After usefully employing themselves six months in Columbo, they settled in the province of Jaffna, where they occupy two Stations.

Tillipally.—Poor and Warren, *Missionaries*.—This place is ten miles north of Jaffnapatam. Messrs. Poor and Warren took up their residence here, in the middle of October, 1816.

Batticotta.—Richards and Meigs, *Missionaries*.—This Station is six miles north-west of Jaffnapatam; and has a large church and a house, but in a ruinous state.

BAPTIST MISSIONARY SOCIETY.

Amboyna, A Dutch Island, 32 miles long by 10 average breadth, lying off the south-west coast, of the Island of Ceram.—1814—Jabez Carey.—On the restoration of Amboyna to the Dutch, Mr. Carey was allowed to retain the offices which he had held under that of the English, as Superintendent of Schools, and Member of the College of Justice. His situation has, since however, become somewhat precarious; and it is not improbable but that he may have judged it expedient to return to Bengal. He had acquired a good knowledge of Malay, and had gained the esteem of the natives; nor had he any doubt but that, with the blessing of God, much good would be done, if he should obtain the permission of the Government to do the duties of a Mission-

ary. Having saved 1000 dollars from the stipends of his appointments, he remitted the amount to his father, at Serampore, as a return to the Mission fund for the charges incurred on his account.

Ceylon—1812.—Two Stations are occupied by the Society in this Island—Colombo and Galle. *Colombo*—Chater and Siers, *Missionaries*.—The Missionaries preach in Cingalese, Portuguese, and English. Translating into Cingalese is become easy and pleasant to Mr. Chater. With the aid of a Brahmin, he had prepared for the press, in March last, nearly to the end of Hebrews. Mr. Siers was translating the New Testament into the Country Portuguese, and had proceeded as far as St. Luke. *Galle*—Thomas Griffiths.—Mr. Griffiths had arrived but lately.

Java, A large Island, between the sixth and ninth degrees of south latitude, extending nearly in the direction of east and west, 600 miles long, by 95 average breadth.—1813.—The Society has two Stations in this Island, Batavia and Samarang.

Batavia, A large city, the capital of the Dutch Settlements in the east, forming a parallelogram of 4200 feet by 300; taxable houses, in 1792, were 5270; inhabitants, including a circuit of 10 miles, about 116,000; a town of 20,000 Chinese close to the walls, proverbially unhealthy; arising chiefly from not clearing away the stagnant water.—Robinson and Diering, *Missionaries*.—Mr. Diering, who was born at Negapatam, learned English at Madras, and had removed to Batavia some years: he has lately become an Assistant in the Mission. Mr. Robinson preaches and expounds five times a week, in three different places. His hearers increase.

Samarang, A fortified town on the north-east coast of the Island, ranking, in importance, next to Batavia.—Gottlob Bruckner, and Joseph Philips, *Missionaries*.—Mr. Philips landed at Batavia, Dec. 27, 1816. Having spent nine months there in acquiring Malay, he joined Mr. Bruckner, Nov. 9, 1817.

CHURCH MISSIONARY SOCIETY.

Ceylon—1818.—Samuel Lambrick, *Colombo*; Robert Mayor, *Galle*; Benjamin Ward, *Manar*; Joseph Knight, *Jaffnapatam*: *Missionaries*.

LONDON MISSIONARY SOCIETY.

Amboyna—1814—Joseph Kam.—Mr. Kam preaches in the church, which will contain about 1000 persons, both in Dutch and in Malay. In 1816, he baptized 200 Mahomedans. Since his arrival, more than 1200 Heathens and Mahomedans have, through his instrumentality, professed Christianity. There are said to be 20,000 Christians in Amboyna, and 20,000 Mahomedans, with Chinese and others. The inhabitants have contributed about 1000*l.* to the Bible Society. The donation, in return,

of 5000 Malay New Testaments had been received with gratitude. Amboyna, and the neighbouring Islands, will require 20,000 Bibles. A single Bible, sold by auction, for EIGHT POUNDS!

Ceylon—1805—J. D. Palm, W. Reade.

NETHERLANDS' MISSIONARY SOCIETY.

Java.—Two Missionaries have lately sailed from Holland for this Island.

WESLEYAN MISSIONS.

Ceylon—1814.—*Stations and Missionaries*:—Colombo, W. M. Harvard, and Benjamin Clough; Caltura, W. B. Fox; Galle, John M'Kenny; Mattara and Belligam, John Callaway, W. A. Lalmon, Assistant Missionary; Negombo, Robert Newstead; Jaffna, T. H. Squance; Point Pedro, Robert Carver; Trincomalee, and Batticaloe, George Erskine, and Thomas Osborne. *Appointed for this Mission*: Alexander Hume, Joseph Roberts, Abraham Stead, Joseph Bott, and Samuel Allen.

AUSTRALASIA.

The exertions of Christians to benefit the inhabitants of the South Seas, have been greatly impeded by the violent and unprincipled conduct of many European traders toward the natives.

CHURCH MISSIONARY SOCIETY.

Parramatta, A town in New South Wales, about 25 miles W. of Sydney—1815.—The Seminary formed at this place, which is the residence of the Rev. Samuel Marsden, for the instruction of young natives of New Zealand, is likely to subserve very advantageously, the plans of the Society with respect to those great Islands. In January, 1817, there were eleven New Zealanders under instruction, all either Chiefs or sons of Chiefs. Their conduct had been highly exemplary.

New Zealand, Two large Islands in the Great Pacific Ocean, lying east of New South Wales; the northern Island being about 600 miles long, by an average breadth of 150, and the southern not much inferior in size—1816.—Thomas Kendall, William Carlisle, *Schoolmasters*; William Hall, John King, Charles Gordon, *Lay Settlers*. On their voyage, John Butler, *Missionary*; Francis Hall, and Samuel Butler, *Schoolmasters*; James Kemp, *Lay Settler*.—The Society's Settlement is formed at Rangheehoo, in the Bay of Islands, on the north-east coast of the northernmost of the two Islands. The influence of the Settlers is gradually increasing among the natives, who begin to be sensible of the value of this establishment, and have visited it from a distance of more than 200 miles.

POLYNESIA.

LONDON MISSIONARY SOCIETY.

Otaheite, Eimeo, &c.—1797.—*Missionaries*: Henry Bicknell, William P. Crook, William Henry, Henry Nott, sailed in the ship *Duff*, Capt. James Wilson, 1796. John Davies, James Hayward, Samuel Tessier, Charles Wilson, in the *Royal Admiral*, Capt. W. Wilson, 1800. William Ellis, L. E. Threlkeld, in the *Atlas*, Capt. Meriton, Jan. 1816. Charles Barff, J. M. Orsmond, in the *Surrey*, Capt. Raine, July 1816. Robert Bourne, David Darling, George Platt, John Williams, in the *Harriet*, Capt. Jones, Nov. 1816. John Gyles, *Cultivator*, in the *Friendship*, Capt. Amet, June 1817. Of these Missionaries, Mr. Crook has but lately joined the Mission at Otaheite. He was originally left by Captain Wilson, at the Marquesas; and was afterward usefully employed, for several years, at Port Jackson. Remarkable success has attended this Mission. The abolition of Idolatry has extended to nine Islands, viz. Otaheite, Eimeo, Tetaroa, and Tapamanu; and the four Society Islands, Huaheine, Raiatea, Tahe, and Bora-bora; with Mårna. The neighbouring Islands are beginning to inquire. There are 67 places of worship at Otaheite, and 20 at Eimeo; and there are now 6000 people reading, in their own tongue, the wonderful works of God. The profession of Christianity is not partial; but there is a general acknowledgment of Jehovah as the True God, and of Jesus Christ as the only Saviour. Very frequently public worship commences before the usual time, the place being full and the people waiting. A printing-press is established, and was first set to work by Pomare. Seven thousand copies of different school-books have been printed. Some thousands are waiting for the publication of St. Luke's Gospel; of which 3000 copies were to be printed. Mr. Davies had nearly finished St. Matthew.

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SOUTH AMERICA.

LONDON MISSIONARY SOCIETY.

Dutch Guiana.—The Society has four Stations in this province; one in the colony of Berbice, and three in that of Demarara. The restoration of these colonies to the Dutch has, in this, as in other parts of the world, been the occasion of difficulties in the way of the Missionary labours on which the British had entered in them.

Berbice, A colony on the river of the same name, between the Surinam and Demarara rivers.—1814—John Wray.

Demarara, A colony on the river of the same name, which falls into the Essequibo, near its mouth, north of the Berbice river. In this colony, several thousand negro slaves (as permitted, in

rotation, by their Masters) attend on Mr. Smith, at Le Resouvenir; Mr. Davies, at George Town; and Mr. Elliott, on the West Coast.

Le Resouvenir.—1808—John Smith.—Mr. Wray, now at Berbice, laboured at this Station with success, chiefly among the negroes, for several years. Mr. Smith succeeded Mr. Wray, about the middle of 1816, and success has crowned his labours also among the negroes. A large chapel is required; and toward this object the negroes have contributed no less than 190*l*. Mr. Smith has baptized 150 adults. The negroes go on well, giving no occasion of blame to their Masters.

George Town.—1809—John Davies.—Toward the building of a Mission Chapel, the negroes have subscribed 60*l*. and other inhabitants 600*l*. Many free coloured people, and several hundred slaves attend worship. Many slaves have learned to read the Bible, and take much delight therein. An Auxiliary Missionary Society has been formed. The Clergyman of an Episcopal Chapel at this place, is a friend to the instruction of the slaves; and has service in the afternoon, for the accommodation of free coloured people and slaves. A commodious Scotch Church is nearly finished; and a Minister is expected from Scotland. Thousands of slaves are still crying here—*Come over and help us.*

West Coast.—Richard Elliott.—Mr. Elliott has had much success. More than 1000 negroes have been baptized since he preached here; most of whom were strongly recommended for good behaviour.

UNITED BRETHREN.

Dutch Guiana.—Blitt, Buechner, Buettner, Buck, Genth, Graff, Hafa, Langballe, Lutzke, Richter, and Schwartz, *Missionaries.* The brethren had, at the last returns, four Stations in this province; viz. Paramaribo, formed in 1735; Someladyk, in the same year; Good Intent, and one on the river Copename. These two last were recently established, by the brethren Genth and Hafa, who left hope on the river Corentyn.

WESLEYAN MISSIONS.

Dutch Guiana.—*Demarara*—George Bellamy, Matthew M. Thackray.—The congregations are large, attentive, and increasing every week. Members—whites 10; blacks, 1160.
(*To be concluded in our next.*)

LONDON MISSIONARY SOCIETY.

[In our last Number we gave a short account of the Anniversary Meeting of this highly respectable and important Society; and shall now add the Treasurer's remarks on the state of the funds, and extracts from some of the Addresses made at the meeting.]

The Treasurer addressed the meeting on the state of the So-

ciety's funds, and observed that there had been an increase of contributions during the past year, amounting to 1154*l.* 9*s.* 4*d.* which was highly gratifying, as it showed that the friends of the institution had, in some degree, risen above those circumstances, which, in some preceding years, tended to depress the spirit of exertion; it showed also their disposition to keep pace in their efforts with the increasing demands on our funds.

He next observed that the expenditure of the past year had exceeded that of the former, by the serious sum of 5,366*l.* 1*s.* 8*d.* and that the increase of expenditure would necessarily be progressive, until the period should arrive when the missionaries would be able to support themselves; till then, the cause must continue to be supported by the zeal and liberality of Christians at home; and that although much may be effected by an increase of personal contributions, yet that the most stable and efficient source of supply would be found in associate bodies:—Juvenile Societies were particularly recommended, not only as auxiliary to the funds of this institution, but as cherishing in the rising generation a spirit of love and zeal which might qualify them to occupy the most useful stations in future life. The Treasurer closed with observing, that the Society had, on that day, to lament a serious loss (alluding no doubt to the decease of the late excellent Treasurer, J. Hardcastle, Esq.) which reminded the present labourers that they also must shortly retire from their work, “and where,” said he, “shall the Society look for future support but to our juvenile friends, until at length the glorious cause shall be triumphant throughout the world.”

Dr. Bogue then addressed the assembly to the following effect: “Is there one in this assembly who has not heard with delight the Report that has now been read? This is the twenty-fourth Report that has been made of our proceedings; and it is pleasing to think that every year it becomes more and more interesting: I imagine it will be acknowledged that that of the present year is the most interesting that has been read. In hearing such a report as this, and considering the subject to which it relates, how important is it that we should have the spirit of the true disciples of Christ; and how desirable it is that this day may be like the day of Pentecost; that the sacred Spirit may descend upon us, and fill us with gratitude and joy at hearing such tidings as have now met our ears, and likewise that we may be filled with a deep concern for the advancement of the Redeemer's kingdom, and an earnest desire for the progress of the Messiah's reign from year to year.

Our Missionaries have been, according to the Report, spreading the Gospel, shall I say, among three classes of men in society. Some of our brethren have employed their labours among men of the rudest state. The Apostle Paul speaks of Barbarians, but his Barbarians were civilized men in comparison of the na-

tives of South Africa and the South Sea Islands. But in those rudest parts of the world, among the most uncivilized portion of human nature, who but with delight must consider the amazing progress of Christianity? How astonishing, and beyond the expectation of any one, that there should be found among those idolaters a disposition to quit their ancient idolatry, and to receive the Gospel. Near a hundred places of worship have been built at Otaheite and Eimeo, and worship has been regularly established in them on the Lord's Day: the Scriptures are read, and prayer is offered up to God: where there are missionaries, the Gospel is preached; meetings for religious conversation are held; and family prayer is a common practice. Does this reprove the head of any family here present? Surely the person must blush for shame to think there is no prayer to God in my family, when these rude idolaters in the South Seas have the worship of God established in theirs!

In South Africa, the progress of religion has been different; there has been a different mode of introduction. Fewer there have embraced Christianity; but such as have embraced it, have been, I conceive, of a more decided character with regard to personal religion.

Others of our missionaries are labouring among, what I may call, a state below a high degree of civilization, and above that rude state of society just described. In Amboyna and a variety of other islands, Mr. Kam, one of our missionaries, labours with the greatest degree of zeal. In these places the people seem not to have been so closely fastened to their ancient superstitions, as in the more civilized state of society; they appear more ready to quit them, and to make a profession of the Christian religion. This appears to have been remarkably the case in the Molucca Islands. In Travancore, upwards of a thousand have, since Mr. Mead's arrival there, given in their names to Christ, and professed Jehovah to be the only true God, and even signed, of their own accord, a note of hand, engaging to worship him alone. It is striking to observe such a method as this; and it may lead us to new ideas and thoughts, and show us that there are different ways of the Gospel spreading, from what we were ready to conceive. We thought few among the heathen would embrace Christianity but such as were renewed by Divine grace: but it appears that multitudes are making a profession of the Christian religion. Some may think this to be nothing; but I wish you to consider if it be not a great matter for people like these to avow Christianity as their own religion: for there is far greater reason to hope that the Gospel will have free course, and be glorified among such as believe it to be a true religion, than among those who consider it to be destitute of truth: and it will lead us to a view of a quicker propagation of Christianity, at least as to outward profession, than we had hitherto contemplated. It appears

that when the Apostles preached the Gospel few received it, at least among the Gentiles, till they had felt the saving power of the Spirit of God; but I am not sure that in Judea there was not a greater resemblance to what is taking place now, than at first we may imagine. I know not whether the greater part of those people were not in the first instance rationally convinced of the Gospel truth, and consequently became scholars, to learn, while the Gospel was preached, and were afterwards made, by the influence of the Spirit, to feel the power of renewing grace.

We may consider the reception in the South Sea Islands, and in Travancore too, as resembling the first introduction of Christianity into this country in the time of the Saxons: multitudes received it when priests were sent from Rome to communicate knowledge. It was more rational than their vile idolatry, and vast numbers embraced it who were no more than Christians in name: and in this manner was Christianity received in all the now Protestant countries of Europe. There is also a great resemblance to this in the time of the Reformation. By many, perhaps, that event has been over-rated with regard to its spiritual effects. In this country real Christians at the Reformation, were comparatively few. I conceive that soon after the days of the Apostles, there was the same way of receiving the Gospel among the Gentiles. Pliny informs Trajan, the Roman emperor, that the temples of the heathen Gods were almost neglected. Of the great mass that had received the profession of the Christian religion, a great multitude returned to heathanism, through the execution of penal laws: from this we may conceive they were not converts sanctified by divine grace; but persons who rationally believed Christianity to be true, but had not felt its efficacy. But remember, that if the people meet together to listen with respect to the pure Gospel of Christ, glorious effects may be expected to be produced.

There is another class of our missionaries labouring among the most civilized nations of the heathen world. I refer to China and Hindostan. In the latter, Satan appears to have acquired a peculiar kind of empire, such as I know not that he ever possessed in ancient times; and such as, I believe, he does not possess in any other country in the world. There, pagan idolatry is so interwoven with their frame, has so entwisted itself around every fibre of their hearts, that it seems a matter of immense difficulty to bring them to receive the Gospel. Individuals have received it, and the conversions there have more resembled those in the times of the Apostles; and there is encouragement to hope, that as there is a great shaking among them—uncertainty, wavering, and uneasiness of mind; by the outpouring of the Spirit of God, great things will be done.

China presents a peculiar phenomenon. Religion hangs loose about them; they appear to care little about it: but pride and

covetousness, two principles that attach them to their ancient religion, make Christianity appear disagreeable in the highest degree to their worldly taste: yet we hope, that there too, God will exert his Almighty power. We lament their situation—the stern despotism that prevents them from listening to the gospel of Christ, and that prevents our missionaries from publicly declaring the glorious gospel: but all the kingdoms in the world are in the hands of the Redeemer, and let us hope that he will open to our missionaries that immense empire.

The encouragement that we have received from the report is very great. How pleasing is it that schools are erecting, in so extensive a manner: and still more delightful to hear of the erection of colleges: that was an interesting paragraph which stated, that at Madras twelve young men of talents are under instruction, with a view of obtaining a full and accurate knowledge of the doctrines of the gospel, that they may be qualified for usefulness in promoting the gospel of Christ: and it is full time that there should be seminaries in South Africa, and in the South Sea Islands, to provide native instructors for such a multitude of people. And I think literary men must be delighted to see that our missionaries are not men ignorant, or fond of ignorance, when they read an account of the proposed Anglo-Chinese College at Malacca.*

CHURCH MISSIONARY SOCIETY.

Address of the President at the 19th anniversary meeting of the Society.

The return of the Anniversary of this great and glorious institution calls for renewed praise to God. We praise thee, O God, we acknowledge thee to be the Lord! Let all the nations of the earth praise and magnify thy great and holy name, for that thy mercy is everlasting, and thy goodness endureth from generation to generation, world without end, Amen.

If there be any work of faith and charity transcending all others in its blessed effects upon the temporal and eternal welfare of mankind—if there be a work that does more than any other to promote the glory of God, and the interest of our blessed Redeemer—it is that work in which we are engaged. Our object is to convey to the benighted places of the earth now sitting in darkness and the shadow of death, the holy faith which we profess; and blessed be God, he has graciously smiled on our feeble endeavours, and is showing his way upon earth and his saving health among all nations; and we doubt not that he will gloriously prosper it till all the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ, and he shall reign in righteousness.

*See an account of this College, Christian Herald, Vol. VI. page 19

Summary of the Report.

The Report began by stating, that though the year has not been without its trials and disappointments, yet it afforded matter for thankfulness in the accession of members, and in its means of promoting the designs of the Society. The Societies engaged in promoting Christian knowledge among the heathen demand particular attention; for while millions of the human race are perishing for lack of knowledge, it matters not to the thinking mind that some may come from these scenes of misery, and tell us they are very good and very happy. The Committee acknowledge with gratitude the increased exertions of former associations, and the formation of new ones during the past year, particularly one for the City and University of Cambridge. The income of the last year, has in subscriptions, collections, &c. amounted to upwards of £28,000; but the friends of the Society would see the necessity of still continuing their exertions, when they learned that the expenditure of the Society has been within a few hundred pounds of the receipts. The committee then proceed to give an account of the state of the Society's missions in different parts of the world; previous to which, they just alluded to the late visit of the Syrian Archbishop to this country, who attended a meeting of the Committee of this Society, and communicated every particular respecting the people over whom he presides. A short extract was then read from a letter of Mr. Corrie, in India, in which he says, 'The scenes around us grow horribly familiar—in a neighbouring district I find two widows are burned every month: within a short time six lepers have been buried alive; and one hundred persons have drowned themselves, with a view of being revenged on some who had offended them.' This alludes to a tradition prevalent among them, that when they thus act, their spirit passes into a body of greater power.—In a letter from Mr. Thompson, he says, 'We have no reason to suppose that our exertions will be curtailed by any other cause than the contracted nature of our finances. We have now (who could have thought it?) a Committee of twelve persons, with the Bishop of Calcutta at their head, pledged to exert themselves for the spread of the Gospel here; 19,000 rupees have been collected, and 4,000 in annual subscriptions. What shall we say to these things? It is the Lord's doing, and marvellous in our eyes' Mr. Corrie speaks of a letter received from a Hindoo, in which he states, that he had been ill, but by the advice of a Christian was restored to health, and being anxious to do all he can for the cause of Christianity, closes his letter with an offer of his house in Benares, which lately cost him 28,000 rupees.

The Report states, that for the first time in their lives, the Syrian Christians have, by means of the Society's missionaries, enjoyed public worship in a language which they understand: a

little church was opened, 20th September last, when the Metropolitan commenced the service in Syriac, and the missionary delivered a short discourse from 'Behold the Lamb of God,' &c. and the attention which was manifested was very encouraging. There are also very animating accounts from Ceylon, the governor of which has kindly offered them every assistance in his power. From the New Zealand mission accounts are very encouraging, and through the efforts of the Rev. S. Marsden (the wise director of the Society's concerns there) the prospects are very pleasing. Two youths lately visited this country thence, and there is no doubt but the eldest of them, under affliction, sanctified by the grace of God, has gone back to tell his friends the good tidings which he heard in England. In a letter from him, he says, 'Jesus Christ die for New Zealand-man's sins, and for Englishman's sins too. I tell my friends when I get to New Zealand, Come in house, and hear about Jesus Christ.' An English assembly could not bear to hear in what a state of degradation the great deceiver of mankind holds this unhappy people. In the time of sickness, and in the prospect of death, they pray indeed; 'but (says the New Zealand missionary) 'you can form but little idea of the nature of their prayers. I heard (continues he) of the father of a young man who was ill, and the poor man, instead of supplicating the Supreme Being, was uttering the most dreadful curses that can be conceived. I asked him why he did so: his reply was, that he did it to drive away the Attua, who would perhaps kill his son.'

The Report proceeded to state accounts from Western Africa, the great scene of the Society's labours; and here it has pleased God to mingle our rejoicing with mourning, by removing some excellent and worthy missionaries by death.—From Regent's Town, Mr. Johnson writes, 'God is carrying on his gracious work among us; both old and young, rich and poor, are hungering and thirsting for the bread and water of life. Last Lord's Day I administered the Lord's Supper to 120 of our black brethren and sisters.—Oh, may we give all the praise to God, who still continues to do such great things for us! There is a singular work carrying on among the children: among the candidates for admission at the Lord's table there were nine school girls; their accounts were really astonishing. After evening service, last Sabbath, I heard that the school boys wished to speak with me; they said they had been in the field to pray, but did not know how; they had heard that Jesus Christ came to save sinners, and wished to know if it were true. On a journey round the colony, in company with some of the natives, my companions declared the gospel to their countrymen in their own language, in which, perhaps, many of them had never heard it before. These are the beginning of those labours by which Africa must be blessed, by the efforts of native labourers.'—Mr. Johnson then mentions many instances of

the ability of these men. A meeting was held in Regent's Town, Dec. 7, on which occasion one who spoke, said, 'When I was first sold, I cry very very much, and thought my situation hard; but I did not know that Jesus Christ came to save sinners. I once knew nothing, and laughed at prayer; but God has had mercy upon me.'

On the subject of missions, the Committee cannot help referring to the peculiar character of the times in which we live. We are labouring in a pacified world; the demons of discord are, for a season at least, chained; and the rulers of this world are agreeing to act in love, and mutual peace, and concord; the relations of commerce broken by war, are renewed, and are extending on all sides; the civil and military powers are freely offering their labours and influence to aid the benevolent designs of Christianity; Christian Churches are awaking from their slumbers, and the glory of the Lord will be reflected by them on surrounding countries: their different representatives are coming to ask of us the means of spreading the Scriptures in their own country; Hindooism and Mahomedanism are shaking to their foundations the bases of their own superstitions; missionaries and printing presses are universally demanded; and if this be the actual state of things, who will not rejoice that the whole Christian world is moving forward to promote the cause of God? The Committee cannot but urge on all the Members of the Society, that the calls of Providence far outrun the charity of the Church. When the Saviour ascended on high, he left it as his last command to his disciples, to 'go into all the world and preach the gospel to every creature;' and from that hour every personal effort has been the duty of every Christian in every age; but at the present period missionary zeal seems rapidly on the increase. The sun seems to be rising in splendour on those 'dark places of the earth which have been the habitations of cruelty;' and what is the extent of the field of labour? Here is a call for christian charity which we never heard before—the charity of the Christian missionary is co-extensive with the perishing world.

SUNDAY SCHOOL UNION.

May 12, City of London Tavern. Joseph Butterworth, Esq. in the Chair. We were highly gratified with the pleasing Report, and the animated and interesting speeches. The scholars amount to upwards of 360,000, and the teachers to 26,000. We will extract a few things from the speeches.—“Though many we are all one. We have one cause; one captain; one watch-word,—Feed my lambs; and one glorious prospect.”—“A religious population will afford a greater security to the crown and constitution, than our army and navy.”—“The education of children

is advantageous to the parents. 'You cannot think what I have learned,' said a little Irish boy to his father, after his first lesson at a Sunday School. 'What?' replied the father. 'Sit down on this stool, and I will show you.' The father sat down, and his infant child taught him A, B, C, &c. The next Sunday, the child learned, and then taught his father, A-b Ab, E-b Eb, I-b Ib, O-b Ob, U-b Ub. And in six weeks, they could both read a chapter in the Bible."—"Some one questioned a little boy's veracity. 'Sir,' replied he with an honest indignation, 'I go to a Sunday School.' The boy thought that a sufficient voucher."—"A father said to his little Sunday School son, Carry this parcel (some article of trade) to such a place. 'It is Sunday,' replied the boy. 'Put it in your pocket,' said the father. 'God can see into my pocket,' answered the boy."—An inexpressible pleasure prevailed the crowded assembly.

Communicated for the Herald.

ADDRESS OF THE GLASGOW PEACE SOCIETY.

"The object of the Society is" declared to be "to print and circulate Tracts and other publications, tending to promote the pacific spirit and principles of the Gospel, exhibiting the inconsistency of War, with the doctrines and precepts of Christianity, showing its opposition to the true interests of mankind, and giving a just view of its evils and enormities."—"The business of the Society is conducted by a President, Vice-Presidents, Treasurer, four Secretaries and a Committee of thirty-six members."

In announcing the formation and design of this Society, the Friends of Peace in Glasgow, are aware, that, from the general popularity of war, and the adventitious glory with which it has been invested, it will be difficult to lead men to entertain a just impression of its evils and enormities. Poets, by their sublime and imposing descriptions of war, and Historians, by their brilliant and fascinating exhibitions of heroism and valour, have not only softened its horrid features, and disguised its savage and ferocious character, but have invested its awful scenes of misery and bloodshed with such an aspect of grandeur and magnificence, that although there is no evil which has inflicted more misery and wretchedness on mankind, which is more injurious to the welfare and prosperity of a nation, which exerts a more baneful influence over the morals of a people, and which is more opposite to the design and tendency of the Gospel, yet there is no evil of which such delusive ideas have been entertained, either respecting its justice or necessity, or with regard to which such a melancholy indifference has been manifested, in reference to the crimes and miseries that are inseparable from its prosecution.

It is the great design and tendency of the Gospel to eradicate those lusts and passions in which wars and fightings have their origin; and there is no disposition of mind which the Prince of Peace was more careful to impress and to cherish in his disciples, than that meekness, and forbearance, and love, which they were called to exercise, not only towards each other, but towards their enemies. It ought also to be observed, that the character, example, and precepts of Christ, all combine to illustrate the truth of the angelic announcement, which accompanied his advent on earth, that the gracious and heavenly dispensation which he came to introduce was designed to promote "Glory to God in the highest, peace on earth and good will towards men."

Independently of those arguments in favour of their principles and sentiments, which are purely of a Christian nature, the Friends of Peace might adduce many considerations for producing a conviction of the evil and unprofitable nature of war, which would weigh with those who judge of its criminality, more by its injurious influence on their interests, or its pernicious effects on society, than by its opposition to the Divine Law. They might exhibit its demoralizing influence on the minds and characters of a people; they might prove its effects in diminishing the average degree of a nation's comfort and happiness, by the exhaustion of its resources on the work of destruction; they might describe the horrors and desolations which mark its progress through those countries which unhappily become the theatre of its operations; and they might point the eye of humanity to the wounded and agonized sufferers which cover the field of battle, or to the misery and wretchedness of those destitute widows and orphans whom the cruelties of war have bereft of their support. Nor is the practice more pernicious in its effects, than unreasonable in its nature. Who does not perceive the absurdity of adopting such a practice for adjusting the differences of nations, and for determining the reasonableness of their respective claims? How shocking now appears the barbarous custom of our ancestors, who determined the rights of justice and decided the truth of opposing sentiments, by judicial combat; but equally monstrous is the practice of Christian nations in this more enlightened age, of deciding the justice of their respective claims by the sword, and of appealing to force for the determination of right and wrong. How much more consistent with the pacific spirit of the Gospel of Him who came not to *destroy* men's lives but to *save* them, would be the conduct of Christian nations, to determine their differences with reason and justice, by referring them to arbitration, instead of imitating the jurisprudence of barbarians and savages, with whom *might is right*, and successful violence constitutes the only legitimate claim to possession.

Considering, particularly, the peaceful nature and design of the Gospel, it certainly becomes Christians, solemnly to inquire, how

far the practice of war is reconcileable with the doctrines and principles of Christianity; and to encourage and assist this inquiry, by printing and circulating Tracts illustrative of this great and important question, is the design of the Friends of Peace in establishing this Society. While they have been induced to direct the public attention to this measure, from a conviction that war is inconsistent with the character and design of the Gospel, they have been encouraged by the establishment of many Peace Societies, both in England and America, by whose exertions a variety of Tracts, and other publications illustrative of the subject, have been printed and extensively circulated. The pacific spirit, also manifested by several of the European Monarchs, and other favourable circumstances, which indicate a growing conviction of the folly and unprofitableness of war, encourage the hope that a change may soon be effected in the public mind, respecting the nature of this unchristian practice.

The Friends of Peace are fully convinced, that Christianity, the animating principle of all that is good and happy in the world, is the mighty instrument which Infinite Wisdom hath designed, for working such a great and benign change on the hearts and characters of men, as to make injustice, aggression, bloodshed, and war, to cease to the ends of the earth; and they would look with greater hopelessness on the success of their designs, did they not contemplate the contemporaneous existence of those numerous Christian Institutions, which are employed in disseminating the light of divine truth over the world. But though they are aware, that nothing but the powerful operation of Christian principles, can cast out the evil spirit of war, which has so completely possessed the minds of men, yet they are persuaded, that judicious and Christian publications, illustrating the pacific nature of the Gospel, exhibiting the criminality, unprofitableness, and miseries of war, and leading men to explore, with a resolute eye, its nature and consequences, may produce a beneficial impression on public sentiment, at this eventful and important crisis, and by forming in the minds of men, an enlightened conviction of its evil and antichristian nature, may turn the torrent of popular opinion, and direct it in one full tide of abhorrence, against this destructive and inhuman custom.

Relying on the Divine blessing, and resting their hopes on the sure Word of Prophecy, that a period will come, when "nation shall not lift up sword against nation, neither shall they learn war any more," the Friends of Peace entertain no painful or embarrassing fears of the ultimate success of their design. And as there is a distinct portion allotted to human agency, in the accomplishment of all God's merciful designs towards mankind, this prophecy forms an imperative call on every believer in Revelation, to accelerate the advent of this blissful era. Their countrymen are

laudably engaged in abolishing the cruel and sanguinary customs of superstition and idolatry, by the diffusion of divine truth; and can they allow a custom to exist among themselves, which inflicts more misery, and destroys more human life, than all the superstitious and idolatrous practices of the heathen?

They cannot conclude, without stating, that as their design is wholly of a Christian nature, they disavow all connexion or interference with the politics or political institutions of earthly governments. Their great and exclusive aim is to promote "Peace on earth and good will among men;" and whatever diversity of sentiment may prevail respecting the lawfulness or expediency of war in particular circumstances, such as the alleged necessity of self-defence, they earnestly invite the co-operation of all who are friendly to the *general design* of the Institution, and who are desirous of promoting permanent and universal peace. Christians ought not to remain inactive under a conviction of the unutterable evils of war, but should combine their talents, their influence, and their exertions, with other bodies of Christians throughout the world, to disseminate pacific principles, that, under the blessing of the God of Peace, the general prevalence of these sentiments, may influence the minds of the rulers of nations, and lead them not only to regulate the internal policy of their governments, but their whole intercourse and negotiations with foreign countries, by the peaceful principles of the Gospel of Christ, and thus hasten the arrival of that glorious period, when the universal reign of righteousness and peace shall be established in the earth---when men shall "beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more."

DOMESTIC.

American Board of Commissioners for Foreign Missions.

LETTER FROM RIO JANEIRO.

[South America has long presented itself to the eye of the Christian philanthropist, as an interesting field of missionary labour; whether he regards the native population of that great continent, or the descendants of Europeans, who will ultimately become powerful nations. Ever since the formation of the American Board of Commissioners for Foreign Missions, it has been earnestly desired by the Board and the Prudential Committee, that some favourable opening should be found for introducing the Gospel, especially among the Aborigines. For this purpose correspondence has been held, and authentic information has been sought. The following letter to the Corresponding Secretary was written in answer to inquiries on the subject, by a young gentleman from Massachusetts, who visited Brazil in the course of the last winter. The reader will

deplore the darkness and moral desolation, which reign wherever the Romish Church has retained a firm authority.]

Rio de Janeiro, Feb. 1, 1819.

REVEREND AND DEAR SIR,

The prospect of contributing something to the cause of missions, has been a great support to me, since I left my native land. But, if I have rejoiced, it has been with trembling. I viewed myself in a responsible situation. I feared, lest a partial survey, or other causes, should lead to an erroneous statement of facts. But the good Lord, who has been on my right hand to protect me, has been pleased to favour me with the best sources of information;—to Him be all the praise.

I arrived here on the 18th January, after a passage of 63 days. The Lord in mercy rendered the voyage greatly conducive to the establishment of my health; and I find that this climate, though warm, agrees with my constitution.

I will endeavour to be as explicit, as the length of my communication, the nature of the subject, and my means of obtaining information, will permit.

Brazil was proclaimed a kingdom in 1816. The population of the kingdom, including slaves and Indians, is supposed to be nearly three millions. That of this city is said to exceed two hundred thousand. A large proportion are slaves. The number of Indians cannot be correctly estimated; but it is not great. They are divided into several tribes, some of which are so savage, that it would be dangerous going among them. Others are, in a measure civilized. Many, if not all, of this latter description are Catholics.

This city is the seat of government. It has the appearance of considerable antiquity; and such are its manners and customs, that I can hardly persuade myself, that I am still in the new world. It is on a sandy plain, and is surrounded by a country highly picturesque and romantic. Hills rising above hills, and mountains beyond them, form the landscape of this part of the world. The lands are exceedingly fertile, and the climate salubrious; though less so than further south. The heat is less oppressive than might be expected, being tempered by the land and sea breezes.

There is one English Episcopal society in this city, the only protestant society in the kingdom. It is of recent origin. The English in their commercial treaty with this nation, stipulated for the privilege of erecting churches for the accommodation of their own subjects. They are, however, to have neither bells, nor towers; and no attempts whatever are to be made to draw away the Catholics from their church and worship. They have not yet erected a church, but it is in contemplation to build one. The Rev. Robert P. Crane came from England about two years since, to take the

charge of this society. I learn from him, that there are about four hundred English residents here. This gentleman is an amiable, interesting and intelligent man. His sentiments correspond with the articles of the Church of England, so far as I am acquainted with them. On the other hand, a considerable number of his hearers, he informs me, are Socinians.

I did not learn that any *law* existed, which should preclude the preachers, churches, or worship of other protestant nations. I was told they would not be molested, provided they did not interfere with the Catholics. But they would doubtless find it necessary to apply to the government for permission; and prejudice, caprice, and the impulse of the moment, sway so much the decisions of a despotic government in regard to the worship of those, whom they consider heretics, that I consider it impossible to be well assured in respect of the result.

The moral character of this people is deplorable. Although drunkenness is not often seen to walk the streets; and perhaps is less known in this city, than in most of the larger cities of our country;—almost every other species of iniquity abounds. Profaneness prevails to a very awful extent. From the conversation of many, whose standing is respectable, I should conclude, that they do not look upon it as evincing a want of saving religion. The people generally have no correct idea of the true nature of religion. Gambling is openly and generally practised. The grossest and most abominable familiarity exists between masters and their slaves. Bigotry, lust, and barbarous cruelty, not seldom combine in the same individual. It seems here, as in heathen lands, to have been the effect of their worship of images, to remove the Most High far from their thoughts. In general, they appear to have little sense of moral obligation, and of their accountability to God; and no fears that they are in danger of everlasting destruction. Seduction is so frequent, and redress from the law so difficult to be obtained, that assassinations are not uncommon. The moral virtues are scarcely exemplified. As to the Sabbath—the traditions of the elders have more weight, than the law of God—many of their holidays are more regarded. While the people “abstain from meats,” and “pay tithe of mint, and anise, and cummin,” they omit the weightier matters of the law;—they refuse to “keep holy the Sabbath day.” The closing of public offices and a few ceremonies in the morning, are the only observances, which came within my observation. Most of the stores are open. The markets are held as usual. Slaves are carrying fruit, &c. about the city for sale. Bull-baiting and the card table engage equally the attention of both sexes in the afternoon, and the theatre in the evening. And, universally, those who are not employed, in consequence of the closing of public offices, make the Sabbath a day of recreation. Contemplating the scenes before me on that day, I seemed to be in a moral wilderness. It was not a day of rest, consecrated to the Lord, but

of noise and tumult; and proclaimed this to be a place "where Satan's seat is."

But the missionary, as such, would not be tolerated here. This you have probably inferred from facts already mentioned. He comes to convert sinners, and that neither priests, people, nor government would endure. Even the English nation, in order to obtain permission to erect churches for the accommodation of her own subjects, found it necessary to engage that no attempts should be made by her clergymen to draw the Catholics from their religion. This government is absolute, and makes no scruple at imprisoning, or banishing from the country, the subject of any nation, if his actions correspond not with their wishes. Mr. Crane observed to me, that he should expose himself to both of these, should he give even a Bible to a Catholic.

Were it not the case, that the monks, the priests, and the established religion, are considered essential to the present form of government, which now stands on a precarious footing, I should be inclined to believe, that a missionary, possessing a good share of judgment and prudence, might labour unmolested, at least by government, in places remote from the capital. But these places have for some time—especially since the rebellion at Pernambuco, a few years since, engaged the watchful and anxious care of the men in power.—In a word, I have been able to find no reason for believing, that any part of Brazil presents, at the present time, a field sufficiently encouraging, to demand the particular attention of the Board.

The prospect is equally discouraging, in regard to schools. The instructor would not be allowed to introduce the Bible, or to instruct his pupils in the great doctrines of the Gospel. Education is in a very low state in the city, and throughout the kingdom. The schools in this city, which are few in number, are supported by subscription. There are no free schools. The Portuguese generally, seem little inclined to reading. Although the king has opened his library (which is an excellent one of seventy thousand volumes,) to the people, few of the middle and lower ranks improve the privilege. Indeed much may be inferred, as to the state of education in this kingdom, from the fact, that although this city is the capital, the largest by far in the kingdom, the residence of the king and his court, a place of great trade, the resort, we may suppose, of the greatest abilities and most splendid acquirements in the king's dominions; and, of course, the centre of information, and the seat of science and the arts;—there are, nevertheless, no literary, or scientific societies; no institutions for the encouragement and promotion of the arts: no public schools, academies, or colleges:—in fact, there are none in the kingdom;—no reading rooms, excepting in the king's library; few bookstores, and those of little note;—but one printing press, and but one newspaper.

(To be concluded.)

MISSIONARY SOCIETY OF CONNECTICUT.

Extract of a Letter from the Rev. ORIN FOWLER, who returned lately from a mission to Indiana, &c. to the Trustees of the Missionary Society of Connecticut, dated June 3, 1819.

Since I entered into the service of your Society, a period of one year, I have travelled four thousand two hundred and twenty-five miles; preached two hundred and thirty-two sermons; visited four hundred families, thirty-two sick persons, and eight schools; formed four churches, administered the Lord's supper six times; baptized eighty-eight children and adults; and received eighty-one persons to the privileges of church-membership, including those formed into churches; besides performing a variety of other missionary duty.

In the state of Indiana, there are now about 200,000 inhabitants, and in the state of Illinois, about 70,000, exclusive of Indians. There is not a Presbyterian minister, that has a pastoral charge, in either of these states. Two, however, are about to be settled in the former. The anxieties of many, to receive missionary aid, cannot be expressed, but by their tears, and sighs, and groans, and prayers. In several places where I have laboured, there has been some special attention to the one thing needful.

Now is the time, and the western world the region, in which to do good. The harvest is truly great; the fields are white, and but few to thrust in the sickle. The means of the people are scanty; but, according to their ability, they have uniformly treated me with so much kindness and affection, that what I have seen and experienced has often affected my heart. The surprising difficulties they encounter, with seeming cheerfulness, as well as the distances they travel to hear the word preached, are pleasing testimonials of the price at which they value missionary efforts. I will mention one instance of their kindness and attention to me. In the month of January, while I was travelling near the river Wabash, my horse failed, and soon died. Shortly after, I went to Vincennes, to fulfil an appointment, that, being one of my places of preaching. When it was known that my horse had failed, the citizens, unsolicited, within three hours, purchased another, for \$100, and gave it to me, wishing me to accept it as a token of their feelings towards me, and the business on which I was sent.

If, then, there is so great a multitude perishing for lack of knowledge; if the fields are white, now for the harvest—what shall be done? Shall the heralds of the cross settle with them? This, in most cases, is impracticable, for the settlers having just arrived, and generally without resources, must contend with the difficulties of a new country for years; and can do but little, if they would, for the support of the Gospel. Missionaries must go there, or the people must perish. There is no other alternative.

Christian Spectator.

Third Report of the American Bible Society.

(Continued from page 264.)

FUNDS.—There have been received into the Treasury during the past year—

By remittances from Auxiliary Societies,	\$26,288 94
By remittances from Societies not Auxiliary,	2,579 45
By Donations from Benevolent Societies,	375 25
By congregational collections,	105 80
By legacies and donations from individuals,	1,117 60
By contributions from various congregations,	6,203 00
Masonic Lodges, or individuals, to render	
Ministers, Members or Directors for Life of	
the American Bible Society,	
By annual dues and life subscriptions from members,	1,366 25

[By the Treasurer's Report it appears, that on the first of May last the balance in his hands was \$1,188 22. That for the ten thousand five hundred dollars six per cent stock belonging to the Society, he has received ten thousand five hundred dollars—from collections, donations, sales of Bibles, Testaments, and office rents of part of the Depository, \$42,723 94, amounting in the whole to \$54,412 16. That the whole expenditures of the Society during the year, including \$9,281 89 paid for nine thousand dollars six per cent U. S. funded debt, have been \$54,233 77 leaving a balance in the hands of the Treasurer of \$178 39. In the total amount of credits by the Treasurer are included *three hundred and sixty-five dollars* in certificates of deposit, or Bank Notes not convertible into current money, or are at too great a discount to be parted with by the Treasurer. The Funds of the Society amount to \$24,334 32]

The Board cannot help noticing, with much pleasure, the amount of income arising from the laudable practice of congregations, or individuals rendering their ministers members for life of the Society.

Believing that in proportion as the public mind is informed, public feeling will be excited, and a corresponding activity produced on behalf of the Bible Societies, the Board have directed the publication of a periodical work entitled "Quarterly Extracts." The good effects of this measure have already been felt, and the Board would take the liberty of suggesting to the members of the Society, the expediency of contributing, by their example and influence, to the circulation and perusal of the publication.

The Board are in possession of no correspondence with foreign national Bible Societies which it would be interesting to communicate.

[The Report notices the success of the "British and Foreign Bible Society," and the Russian Bible Society;" but as an account of their operations

has already been published in the *Christian Herald*, (See Vol. V. page 289,) we shall omit this part of the Report, and proceed to mention the interesting fact, that a Protestant Bible Society has been instituted at Paris.]

France also has, during the last year, seen a Bible Society arise in her metropolis. A Protestant Bible Society has been established at Paris, to circulate the holy Scriptures without "note or comment," in the versions received by the Protestant Communion. The first step of its founders was to obtain from the government authority to associate for the religious purposes which they propose to themselves. This was granted to them in a letter from his Excellency the Minister of General Police, dated 9th October, 1818. Thus sure of the countenance of government, they made their plan known to their brethren of the two Consistorial Churches of Paris; and they had the satisfaction very soon to see a great number of the most distinguished members of those churches concur in the execution of their plan. They are now prosecuting endeavours to unite the French Protestant churches generally in their object. Peers of the realm are already associated with ministers of the Gospel in giving patronage to the Society, and its commencement is altogether under circumstances highly auspicious.

Did the limits of a Report like this permit, the Board might go on to show, that, in almost every land that has any title to the Christian name, there are Bible Societies active and zealous according to their opportunities and their resources. Christendom has at length discovered one point of true religion, in which all her denominations can unite, "The circulation of the Holy Scriptures without note or comment." And who among us can look on and see what is now doing both at home and abroad for spreading the knowledge of the Lord and of his Christ—without exclaiming in thankfulness and praise, "What hath God wrought!" "The Lord God hath lifted up his hand to the Gentiles, and set up his standard to the people—kings have become the nursing fathers, and their queens the nursing mothers of Zion—the deaf hear the words of the Book, and the eyes of the blind see out of obscurity and out of darkness, and the poor among men rejoice in the Holy One of Israel."

The Board would do injustice to their own feelings, did they fail to congratulate their brethren on these prospects, and on the goodness of God in giving to the American Bible Society so high a place among the many Institutions that are thus "striving together for the faith of the Gospel."

As a Society, we owe Him much for His infinite mercies during the last year. Our unity is unbroken; our numbers are increased; our prospects of usefulness widening and brightening every day. The rapidly increasing population of our own coun-

try gives us much to do at home. The hand of the labourer and husbandman is fast converting our western wilderness into fruitful fields; and fast as these regions of our country are made to bear the footsteps of civilization, let their enterprising inhabitants be made to remember and worship our common God: let us send them Bibles, and their soil shall be twice reclaimed; "their mountains and their hills shall break forth into singing, and all the trees of their fields shall clap their hands."

And while much is to be done at home, let us not forget our fellow sinners abroad; but, "as we have opportunity, let us do good unto all men." The Treasury of the American Bible Society must never be considered as superfluously replenished, or its work done, while there is a "Nation, Kingdom, or People" left, who shall not have the Scriptures in their hands, hearing and reading them, "every man in his own tongue, wherein he was born."

But three years are now elapsed since the American Bible Society was formed, and its success and the extent of its labours during this time have exceeded the expectations of its warmest friends. We are bound so to act and proceed as not to disappoint the hopes which such beginning has contributed to raise. The present should be hailed as a season in the world's history peculiarly favourable to our efforts, and as such it should be improved. The nations are almost universally at peace; and if any reigning motive seems to have become the ambition of the age, it is the desire to spread the Bible, and thus to do good to ourselves and to others, both for this world and the world to come. Let no trifling, or even momentous difficulties discourage us, but rather let them add to our efforts, our zeal, and our confidence. "The Lord is our Banner." Ours is a cause that must prevail. His promise is pledged for its final success who has taught us to praise Him in the words, "HIS NAME SHALL ENDURE FOR EVER: HIS NAME SHALL BE CONTINUED AS LONG AS THE SUN: AND MEN SHALL BE BLESSED IN HIM: ALL NATIONS SHALL CALL HIM BLESSED. BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY DOETH WONDROUS THINGS. AND BLESSED BE HIS GLORIOUS NAME FOR EVER, AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY. AMEN AND AMEN."

SUMMARY.

Divie Bethune, Esq. Treasurer of the United Foreign Missionary Society, acknowledges the receipt of \$1,645 77 since the last publication.

Richard Varick, Esq. Treasurer of the American Bible Society acknowledges the receipt of \$1218 18 donations to that institution for July.

Punishment for Drunkenness.—By a decree of the City Council of Philadelphia, all persons found drunk in the public streets at night, are seized by the watch, and imprisoned as vagrants; or fined 67 cents and held to pay this mulct for being found intoxicated. A list of their names with the proceedings in each case is published daily.

A Society was formed at Salem, (Mass.) June 27, 1819, bearing the name of the venerable *Clarkson*, the devoted friend of Africa, for the purpose of improving the religious and moral character of the *coloured people*. The Society has established an African Sabbath School, into which 150 scholars have been received since its commencement.

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.

The report of the Directors of the Connecticut Asylum for the education of the Deaf and Dumb, lately published, exhibits a list of forty-seven pupils, belonging to that institution at the commencement of the late vacation. The expenditures of the institution for the last year amounted to \$20,543 32; of which sum \$8,860 85 were expended in the purchase and repairs of the House and Lands occupied by the institution; \$3,283 67, for tuition, and \$7,245 52 for boarding the pupils. The funds for the expenditure of the year were derived principally from the following sources, viz. from donations \$7,528 48; paid by pupils \$5,843 20; contributions from churches in Connecticut \$2,646 12; and interest and dividend on stock \$1,018 42. The funds of the institution are \$12,345 Phenix Bank Stock; Cash on hand \$2,423 48, besides real estate, and a township of land granted by Congress.

MARINERS' CHURCH.

We would again beg the attention of our readers, to this interesting subject, by stating, that arrangements have been made for the purchase of another lot of land, which will enable the Directors of the "The Port of New-York Society for promoting the Gospel among Seamen" to erect a larger house of worship than had been contemplated; and that it is expected the work will be commenced in the course of the present month. The claims which seamen have on the public are so obvious, that we presume the mere mention of the above fact will be sufficient to induce those who feel deeply for the interests of Religion and morality to come forward and contribute of their worldly substance, to promote this great and important work. For "he who hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

THE CHRISTIAN HERALD.

Vol. VI.]

Saturday, September 4, 1819.

[No. X.]

MISCELLANY.

BIOGRAPHICAL SKETCH.

Dr. SAMUEL SPRING, whose death we have recently been called upon to deplore, was born in Northbridge, Mass. Feb. 27, 1746. He was graduated at Nassau Hall, in 1771. After spending three years, in studies preparatory to the sacred office, under distinguished instructors, (Drs. Witherspoon, Hopkins, Bellamy, and West,) he was licensed to preach the Gospel in 1774. He was, in 1775, united to the Northern Continental army, in the capacity of Chaplain; and shared the sufferings and disasters of the expedition to Canada, under Col. Arnold. He was ordained Pastor over a congregational church in Newburyport, in 1777; in which station he continued till his death, which took place, March 4th, 1819. A circumstance indicating an interesting trait in his character and preaching, and which was connected, as he supposed, with his conversion, must not be omitted. While a member of college, he had an exercise to perform, in which he was to explain and defend the Solar System of Copernicus; in doing which, his mind was so overpowered by a sense of the majesty and the perfections of God, displayed in his works, that he burst into tears, and was unable to proceed.—The impressions received at this time, were never obliterated.

Few men have been more extensively useful than Dr. Spring. Whether we consider his talents as a man, or his benevolence as a christian, or his fidelity as a minister; whether we look at what he has himself accomplished by his individual labours, or contemplate those plans for doing good, which he originated, and was successful in bringing into operation, the benefits of which will never cease to be felt—we shall be constrained to entertain no small degree of respect for his character, and to feel no common emotions of gratitude to God, for giving him to the church.

Dr. Spring possessed a large share of practical wisdom. The plans which his wisdom devised, he was qualified successfully to carry forward, by possessing an uncommon largeness of soul; a firmness and decision of character, which could not be shaken by the prospect of difficulties and dangers, in the path, marked out by his benevolence; and a perseverance, which carried him, in triumph, through obstacles, which to common minds, would have appeared insurmountable.

Dr. Spring was an able and faithful preacher of the gospel. His reasonings were cogent, conclusive, and perspicuous. His manner, though plain and pungent, was yet serious and tender. His pastoral duties he performed with christian kindness and fidel-

ity, and with much success. In the intercourse of society, his characteristic affability and politeness as a gentleman, were adorned and improved by his success as a christian. He obtained, in an uncommon degree, the confidence and affection of all who knew him, and who could estimate his worth.

The benevolent heart of Dr. Spring, did not suffer him to rest satisfied with performing the immediate duties of his station, as the pastor of a church.—His benevolence was large and disinterested—it desired the happiness of the whole human family. As a patriot he deserved well of his country; as a promoter of literature, he is entitled to the gratitude of the friends of learning; but as a patron of sacred learning, and as an able and zealous friend of Missions, his praise, in the churches, is deservedly great. His memory will ever be cherished in the church. — He was one of the principal originators of the Mass. Miss. Society; and one of the first and most efficient advocates for Foreign Missions.

Long and deeply impressed with the importance of increasing the number of able and pious ministers of the gospel, Dr. Spring earnestly, and prayerfully devoted his exertions to the accomplishment of this object, and his efforts were eminently successful, in interesting the wealthy and the pious in this benevolent enterprise. He was truly a “father to the Theological Seminary in Andover.” Professor Woods, in his sermon at the funeral of Dr. Spring, speaking of his agency in the founding of that Seminary, says, “In all the measures which preceded the establishment of a UNITED INSTITUTION, I was intimately conversant with him; and am witness of the ardent, invincible attachment to the cause of divine truth, which evidently actuated him; of the sleepless anxiety he showed, lest, in the plan of the Seminary, the great end of revelation should, in some way, be overlooked.” “It is with the most delightful sensations I now recollect, how often at that interesting period, I was invited by him, sometimes in the stillness of midnight, to kneel down with him, to invoke the name of God, to render praise for his goodness, and to ask his guidance and blessing. I am a witness to his laborious and unceasing efforts in the cause of the Seminary, from its commencement till his last sickness: of the joy, and gratitude, and tenderness, which he often expressed, that he had lived to realize more than his highest hopes; and of the pious fervour with which he waked up, almost from the slumbers of death, to give the beloved Institution, and those connected with it, his last, his dying benediction.”

With all the virtues of this good man, was connected an uncommon diffidence, in respect to his own piety.—This was owing to the correctness of the model, after which he endeavoured to form his character; and to his deep christian humility, which, while it shed a lustre over all his other excellencies, and made them ap-

pear eminently conspicuous to others, only served to conceal them more effectually from his own view.

In concluding this imperfect sketch, it is important to attend to the practical lesson which it teaches. There are not a few whose indolence and unfaithfulness it reproves, whose abuse of talents and influence it condemns;—not a few to whose benevolence it makes a powerful appeal. A good man has fallen in Israel. Let those who are on this side of the Lord be excited to greater diligence, and, in view of the good deeds of Dr. Spring, let us attend to the admonition: “Go thou and do likewise.” For, *though dead, he yet speaketh.*

Christian Spectator.

A SUNDAY IN PARIS.

From Raffles' Tour during the Summer of 1817.

Paris.

MY DEAR ———,

We have passed another Sunday in this heathen land. A Sunday in Paris!——You are anxious to know how it was spent—what we saw and heard on that holy day—and whether there was any thing in the public services we witnessed in which the heart could find satisfaction, consolation, or repose. There was nothing. *Sunday* it might be called—the heathenish name may well be affixed to the first day of the week here, but 'twas no *Sabbath* to me; and, if what I have seen may be taken as a specimen, I am fully justified in saying, that, in the city of Paris, a Christian Sabbath never dawns. Can that be called a Sabbath which is devoted to pleasure, to amusement, and to vice? But you are anxious to know how *we* spent it. I shall hasten to gratify your curiosity, reserving any remarks I may have to make on the state of religion, to the close of this letter, or to another epistle.

Upon going out into the street, which I did pretty early, in order to wait on Monsieur B. to whom I had a letter, and who was not at home when I called the preceding evening, I saw similar preparations to those which I had witnessed at Rouen. The houses were lined with tapestry, carpet, sheets, and linen of various sorts, with wreaths and garlands of flowers, in honour of the procession which was to take place, it being the day on which some of the parishes in Paris were to celebrate the Fête Dieu. The rest had celebrated it the preceding Sunday. The procession, which had then taken place, was graced by the Dutchess D'Angouleme; and some said she was to walk through the streets on the present occasion, but this proved to be a false report. I found Monsieur B. and enjoyed half an hour's conversation with

him. He is a pious, amiable and intelligent young man, and the first individual, of congenial spirit with myself, with whom I have met in this strange land.

I could not make a long stay with Monsieur B. having engaged to be home early, to accompany our party to the chapel of the Thuilleries, to hear high mass performed before the Royal Family and the court. At the hour appointed, a royal footman appeared at the gate of our hotel to conduct us to the Thuilleries. Thus honourably escorted, we arrived at the palace, and were received by the Père Elysée, first surgeon to the king, who politely introduced us to the officer who has the care of arranging the company in the galleries of the Chapel Royal, for no visitors are allowed to remain below. To the condescending attentions of that officer we are much indebted, and the kindness of his manners, which evidently arose from the sweetness of his disposition, I shall not easily forget. He is the first Frenchman whose physiognomy has pleased me, and with *his* we were all exceedingly delighted. By him we were placed next to the royal gallery, which is in front of the altar, so that we were close to the king and his attendants, when they made their appearance. The front seats of the side galleries are reserved for the ladies of the court; behind them the company are ranged, with one of the garde du corps, placed at the back of each seat. None of the visitors sit. The company was very numerous, and many were disappointed, not being able to obtain admittance. At length symptoms of preparation appeared in the royal gallery—the folding doors which communicated with the other parts of the palace were thrown open—the chairs and cushions were adjusted—two men most curiously and gorgeously attired, as heralds, in the costume of two or three centuries back, made their appearance, and every thing indicated the approach of royalty. But the king delayed. Meanwhile, every eye was eagerly fixed upon the door by which he was to enter, and expectation was at its highest pitch, when a commotion was heard in the adjoining apartments—a gentleman hastened to the front of the gallery and cried, *Le Roi!* when the king entered, supported by two marshals, and attended by the Duke de Berri, the Duke and Dutchess D'Angouleme, and about thirty or forty nobles, ecclesiastics, marshals and generals of his court. The full choir, composed of all the celebrated musicians and opera singers in Paris, instantly thundered, and the mass began. It was an august spectacle, and the impression of the moment was more than I can describe. High mass in the palace, and before the court of a popish prince, with all the fascinations art could lend, to bewilder the senses by the splendour of its decorations, to overwhelm the mind by the burst of its music, or to ravish the soul by the more thrilling notes of the human voice: the brother, the daughter, the nephew of a murdered king, worshipping in the sanctuary and in the palace, which had witnessed their predeces-

ser's sufferings, and been wet with the blood of his attendants : an assemblage of personages who have been, more or less, connected with all the wonderful and tremendous revolutions by which Europe has recently been agitated, whom we have contemplated at a distance with awe, and whose names will be immortal on the page of history :—all these things were perfectly new to me, and I must have been a stoic, indeed, if I had not felt, in some degree, the influence of such a singular combination of objects, with the interesting associations they awakened in my mind.

The principal figure in the groupe, on more accounts than one, was the king : his amazing corpulence would have rendered him so, had other circumstances been wanting. It was with the greatest difficulty that he walked to his chair, the possession of which was not accomplished without some inconvenience to himself, as the evident panting for breath which the exertion occasioned sufficiently indicated. The two gentlemen by whom he was attended on his entrance, took their stations, one on each side the back of his chair, and whenever he sat down, lifted up for him the laps of his coat. The effect of that ceremony was rather ludicrous. This occurred but once or twice in the course of the exhibition, for the whole seemed little else, as the king retained his seat during the greater part of the service, while the rest of the royal party frequently rose and kneeled. I presume the king's infirmities have obtained a dispensation for him from the ecclesiastical powers, whom as a good Catholic, he is bound in every particular to obey. At the elevation of the host, however, the whole court kneeled, the monarch not excepted; we were the only parties standing in the place. It was an affecting sight to see a prince and all his courtiers bending before the King of kings in the act of solemn worship—or rather it would have been an interesting spectacle, could I have been persuaded that the homage was spiritual and sincere. But, alas! the reflection, that in the monarch, and his family, and his court, I beheld the victims of superstition, of infidelity, and of vice—and in the worship in which they were prostrate, the idolatrous adoration of the image of the beast, came powerfully upon my mind; the charm was dissipated, and the emotions at first awakened, were succeeded by those of pity, abhorrence and disgust.

There was something in the expression of the king that exceedingly touched me. There was an air of dejection in his countenance, and a melancholy wildness in his eye, that spoke unutterable things. He looked around him as if uneasy and distressed; as if suspicious of some lurking danger; as if in pursuit of some object on which his eye might fix with confidence and pleasure; but disappointed in the search, he retired again into himself, and was absorbed in his devotion. He appeared like some prodigy brought out for public exhibition and surrounded by his keepers—the mere image and representation of royalty; but his looks

when he surveyed the company, seemed to say, "I am indeed a king, but, oh! how reluctantly—how happy should I be, could I escape from this distressed pomp, this splendid misery—mine is an uneasy throne, and a crown of thorns."—I may be wrong, but this was my interpretation of his looks; and on communicating with the rest of our party, I found that others had put on them a similar construction.

The Dutchess D'Angouleme is an interesting woman: her figure is tall and graceful, and her dress was simply elegant. She was deeply engaged in the service during the whole of the performance, and seldom took her eye off the breviary, which she held in her hand. Her husband, however, was not so devotional. He is a thin, active looking man, not very tall, with a physiognomy by no means prepossessing, but a quick and piercing eye. He was very restless during the ceremony—was perpetually looking about him, and then, as if suddenly recollecting himself, he turned to his breviary, and seemed to run over his prayers with great rapidity, making the appropriate crosses and gestures with prodigious haste. The Duke de Berri is a taller and a stouter man, more sedate and thoughtful, with features strongly marked and approaching to sternness. He was more occupied with the service than his neighbour, the Duke D'Angouleme.—The rest of the party seemed little concerned in the matter, and, except that they kneeled at the elevation of the host, appeared to take no interest whatever in the service; and as they stood during the whole of the time, and were a sort of exhibition to the company, they looked not a little pleased when it was over. At the close of the ceremony, the monarch was with difficulty lifted from the chair, and having moved respectfully to the company, he turned—took the arms of his attendants—the princes and the nobles followed, and the whole pageant passed away. *Sic transit gloria mundi.* A few minutes ago, the eye gazed upon royalty—the ear drank in the most delicious and ravishing tones of music—the mind was dazzled and bewildered by the pomp of Catholic worship and the splendour of a court. But now the dream was ended—the sort of pleasing delirium into which the mind was thrown, was dissipated; and as the gay and giddy multitude passed away to some new exhibition, some fresh object of attraction, I began to review the scene by which it had been captivated. I am not at all surprised at the influence which the Catholic religion exercises upon the minds of its votaries. To those who never think upon the subject of religion, but are wholly absorbed in the pursuit of pleasure or of vice, and such, it must be allowed are the great body of the French people, it must possess peculiar and powerful recommendations. The service being in an unknown tongue, at once intimates to them that they have no concern but with the repetition of the words, they need not meddle with the ideas the words convey, the priest thinks for them, and that is suffi-

cient: while the pomp and splendour of the exhibition gratifies their vanity and meets their love of show. "Why do you read your prayers in Latin," said a friend of mine to a French lady, "do you understand Latin?" "No, sir," said she, it is very ridiculous that we do, but we cannot help it." "But why persevere in a custom which you think ridiculous?" "Ah!" said she, and a significant shrug spoke her meaning. "Do you think the Bible enjoins all these ceremonies?" "The Bible, sir,—I don't know, I never read the Bible." "Never read the Bible, and yet profess to be a Christian!" "Ah! you know we are Catholics." "But is a Catholic any thing different from a Christian?" "Oh! I don't know, we leave all to our priests." "The priests, then, fill a very responsible situation?" "Ah! but this is *our* way, and Catholics don't trouble themselves much with these things." True it is, like Gallio, they care for none of these things, and this woman is a specimen of thousands, and tens of thousands, in France. Multitudes care so little, that they never go to mass at all; and those who do, deem it enough to go and mutter over the appointed prayers, with the appropriate crosses and gestures, and return—and thus infidelity and superstition divide the land between them, and shed over the thoughtless and ill-fated population the stupor and apathy of spiritual death.

(To be concluded in our next.)

Account of the Rev. Mr. Lee.

At the Annual General Meeting of the Shropshire Auxiliary Bible Society, lately held at Shrewsbury, the following very interesting account of the extraordinary talents and acquirements of the Rev. Samuel Lee was given from the chair by the Rev. Archdeacon Corbett:—

"Before I proceed to move that the able and satisfactory report we have just heard read, be printed, I cannot but advert to that part of it that records the sermons recently preached at St. Chad's Church, in this town, for the benefit of this institution. You have heard that the sum then collected was greater than had been before received by us upon any similar occasion, and that the preachers were Mr. Samuel Lee, and Mr. Langley. Of Mr. Langley it would be indecorous in me to say much at this time, for he is present; but his merits are well known to us as one of the secretaries of this Society—one of those gentlemen to whose zealous affection for this cause, and to whose gratuitous labours in it we are very deeply indebted. But Mr. Lee is *not* present, and at the mention of his name I may well say, as the Roman historian did at the mention of the names of Cato and of Cæsar, "*Quoniam res obtulerat silentio præterire non fuit consilium.*" But I further: I not only think it would be wrong in me to pass over in silence the name of Mr. Lee, thus brought before us, but I glad-

ly seize the opportunity of expressing my admiration at the rare talents with which he is endowed; and, unable as I am to do justice either to the powers of his mind or the goodness of his disposition; incompetent as I feel myself to point out either the extent of his learning or the piety of its application; yet, so difficult is it to act from motives entirely disinterested, that I may be suspected of speaking with some bias upon this subject, and when I announce Mr. Lee as a native of the parish wherein I was born, and wherein I have continued to reside; and it might be supposed, from this circumstance, that I was early acquainted with the promise of so rich an harvest; that I was familiar with the progress of such unlooked-for erudition. But the fact is quite otherwise. The only education Mr. Lee received among us was that of a village school, where nothing more was taught than reading, writing, and arithmetic; and he left this school at 12 years of age to learn the trade of a carpenter and builder, under his ingenious and respectable relative, Mr. Alderman Lee, of this town; and it was not till years after this that he conceived the idea of acquiring foreign languages; and then it was with such singleness of heart that he pursued his object, that he neither sought nor accepted opportunities of communicating it; and it was not till after an interval of six years, and then by chance, that I found out that he had in that space taught himself to read and to write in Latin, in Greek, and in Hebrew: he had taught himself the Chaldee, the Syriac, and the Samaritan languages----and all this unaided by any instructor; uncheered by any literary companion; uninfluenced by the hope either of profit or of praise. And here let me pause at this very singular feature in the portrait I am endeavouring to delineate: for where shall we meet with a devotion to letters so solitary or so pure? I know, indeed, that instances are not unfrequent where the mind has arisen superior to its original destination, or where eminence has been attained under circumstances adverse and unfavourable. But we more generally find that a foundation has been laid; and that those who have distinguished themselves as scholars, have gone through the regular routine of classical education, or have been assisted by masters of superior ability. Such was the case with Mr. James Crichton, of Clume, in Scotland, better known by the name of "the Admirable Crichton," in the list of whose tutors we find the name even of Buchanan. And having introduced the mention of this extraordinary person, this "Phoenix of Literature," as he is designated by one of his Biographers, I would willingly run some parallel between him and Mr. Lee; for though comparisons are justly said to be odious, yet if I take my example from the 16th century, I shall scarcely be accused of sinning against the spirit of this wholesome proverb, more especially as my object is merely that of elucidation; nor is it necessary for my purpose, to endeavour to depreciate the panegyrics of Sir Thomas Urquhart, or of the authorities he quotes, by the more

sober criticism of Dr. Kippis; for I know not that the warmest admirers of the admirable Crichton have advanced any thing concerning him, a few hyperbolical expressions excepted, that is superior to what Mr. Lee either has done, or may well be supposed capable of doing, if he thought right and fit so to do. Mr. Crichton then was the son of a gentleman of ancient family and hereditary fortune, and therefore we may presume, that, in addition to the living assistance I have mentioned, he was amply supplied with the usual helps and incitements to learning, and that at an age when the mind is most ductile and open to such pursuits; whilst, on the other hand, we find Mr. Lee oppressed with the cares and labours of life; without any living assistance whatsoever,—without the stimulus either of hope or of fear; seeking concealment rather than the smile of approbation, and very scantily supplied with the necessary material; for Mr. Lee's earnings at this time were barely sufficient to the poorest maintenance, yet he spared from this pittance to purchase such a grammar as could be met with upon the book stalls of this town; and when he had read through a volume procured in a similar manner, he was forced to pay it away again, as part of the price of the next book he wished to purchase. Here, then, is a string of difficulties surmounted by Mr. Lee, which Mr. Crichton had not to combat.—Again, it is said that Mr. Crichton's learning, however stupendous, was not acquired by the sacrifice of any of those pleasures in which such youth usually indulges, or by the omission of any of those accomplishments in which it becomes a gentleman to excel.—Now so far as this marks out the interruptions given to Mr. Crichton's severer studies, we shall find those of Mr. Lee, at least equally broken in upon, and that from causes much more imperative. Mr. Lee had not to balance between reading and relaxation; he had to pass from bodily fatigue to mental exertion—for he omitted, during the six years I have mentioned, none of the hours usually appropriated to manual labour; he retired regularly to rest at ten o'clock at night; he suffered during this time, from a complaint in his eyes; and of the inadequate leisure thus left him, part even of that was dedicated to what may be deemed accomplishment; so that it does not appear that Mr. Crichton either read or remembered with greater rapidity than Mr. Lee has done. And when Mr. Lee exchanged his trade for the superintendence of a charity school, his hours were not much more at his own disposal. It was at this time that that well-known and much respected Oriental scholar, Dr. Jonathan Scott, one while Persian Secretary to Mr. Hastings, in India, furnished Mr. Lee with an Arabic Grammar; and he had then, for the first time in his life, the pleasure of conversing upon the study in which he was engaged; and it is to this auspicious circumstance, improved, as it was, by the wonderful proficiency of Mr.

Lee, on the one hand (for in a few months he was capable of reading, writing, and composing in both Arabic and Persic) and to the unremitting kindness of Dr. Scott on the other, that we may attribute Mr. Lee's subsequent engagement with the Church Missionary Society, his admission at Queen's College, Cambridge, and his ordination as a Minister of the Established Church. But in defence of what I have ventured to assert, I must endeavour to draw this parallel somewhat closer. One of the Admirable Crichton's historians asks, Whether it does not surpass comprehension that in his 21st year he should be master of ten different languages, and perfectly well seen in Philosophy, the Mathematics, Theology, the Belles Lettres, and other sciences? Now I will endeavour to take these attributes in the order in which I have quoted them.—And, 1st, as to the languages:—If Mr. Crichton began his grammar at six years of age, a supposition by no means improbable, considering the aptness of the scholar, his station in life and the practice of the times, we shall then find that the high degree of knowledge we have related was acquired in about 15 years; and it is now about 14 years since Mr. Lee first opened a Latin grammar, and he has in that time taught himself 17 different languages. It is further said, that Mr. Crichton offered to dispute in the 12 following languages:—

1. Hebrew 2. Syriac. 3. Arabic. 4. Greek. 5. Latin. 6. Spanish. 7. French. 8. Italian. 9. English. 10. Dutch. 11. Flemish. 12. Sclavonian.

Those Mr. Lee has taught himself are the following :

1. Latin. 2. Greek. 3. Hebrew. 4. Chaldee. 5. Syriac. 6. Samaritan. 7. Arabic. 8. Persic. 9. Hindostanee. 10. French. 11. German. 12. Italian. 13. Ethiopic. 14. Coptic. 15. Malay. 16. Sanscrit. 17. Bengalee, and to which, if we add the English, included in Mr Crichton's list of 12, it makes 18, an excess of one third. As to Philosophy, the term when it stands by itself is of extensive, if not indefinite, meaning. The skill with which Mr. Crichton disputed with philosophers, and upon philosophical subjects, is much insisted upon, but the only precise idea given us, is his challenge to the University of Padua, offering to prove several errors in the philosophy of Aristotle. The extent of Mr. Lee's reading upon such subjects I am unacquainted with, but I happen to know that during the six years I have mentioned, he was conversant with the works of Plato, made translations in English blank verse from those of Boethius, and went through the golden verses bearing the name of Pythagoras. The triumphant publicity with which Mr. Crichton exhibited himself as an intellectual gladiator upon the stage of Europe, is contrary to modern manners, and the very reverse of Mr. Lee's.

(To be Concluded.)

FOREIGN INTELLIGENCE.

SURVEY OF MISSIONARY STATIONS.

(Concluded from page 269.)

WEST INDIES.

Various Societies are taking their share in labouring for the good of the negroes in this division of our Survey. The United Brethren, and Wesleyan Methodists, entered first into the field, and have made the most extended exertions. The Brethren have now upward of 23,000 negroes in their Society; and the Wesleyan Methodists more than 19,000. Much opposition has been made, in various Islands, to the instruction of the slaves; but the conviction of its ultimate advantage, even to the temporal interests of their owners, appears to be increasing. In surveying the Stations, under each Society, in this Division, we have followed the natural course of the Islands, from Trinidad northward.

BAPTIST MISSIONARY SOCIETY.

Jamaica.—James Coultart, Christopher Kitching, Thomas Godden.—The death of Mr. Rowe, the removal of Mr. Compeer, and the illness of Mr. Coultart, have retarded the progress of this Mission.

CHURCH MISSIONARY SOCIETY.

Tobago.—A Sunday School has been established in this Island, by Lieut. Robert Lugger; who was furnished with school-books by the Society.

Barbadoes.—Lieutenant Robert Lugger, R. A. *Correspondent of the Society.*—Lieut. Lugger has greatly exerted himself in the establishment of schools. A "National Charity School" has been opened, under the patronage of the Right Hon. Lord Combermere, for the education of the children of free black, and coloured people and slaves. It is under the direction of a respectable Committee of twenty free black, and coloured people; and under the patronage of five Clergymen of the Island.

Dominica.—Lieutenant Lugger furnished a pious officer, going to this Island, with some of the school-books which had been entrusted to him by the Society. A school has since been established on the National System.

Antigua.—Four Stations: Bethesda, Hope, English Harbour, and Falmouth. Charles Thwaites, *Superintendent of Schools*; William Anderson, *Resident Teacher at Bethesda.*—There are now five Schools, containing 841 children, chiefly supported by the Society. Many instances occur, of the good effects produced by these schools.

CONVERSION OF NEGRO SLAVE SOCIETY.

Antigua.—James Curtin, *Missionary*; Thomas Croote, *School-master*.

Nevis.—D. G. Davis, *Missionary*.

Jamaica.—James Dawn, John Mac Intyre, John Stainsby, *Missionaries*.—The General Assembly of the Island allows from 100*l.* to 200*l.* currency, per annum, to the support of Clergymen sent out by the Society.

LONDON MISSIONARY SOCIETY.

Trinidad.—Thomas Adam, James Mercer.---Mr. Adam, in a journey into the interior, visited a number of negroes, formerly slaves in America, but taken prisoners by the British in the last war. They are emancipated, and have formed 10 or 12 villages; where they live happily, and having received some knowledge of the Gospel in America, associate for their religious improvement. The instructions of Mr. Adam were received by them gladly.

UNITED BRETHREN.

Barbadoes.—1765---J. Nicholas Gansen, J. A. Kaltosen.---The Brethren's Settlement is at Sharon, near Bridgetown. From 1765 to 1817, they baptized 330 adults and 150 children. There have been 158 admitted to the Lord's supper. The congregation of Christian negroes amounts to 214; of whom 68 are communicants: 36 new people are under instruction.

Antigua.---1756—Richter, Stobwasser, Newby, Taylor, and Ellis, *Missionaries*.—The Brethren, Taylor and Ellis, arrived with their wives, on the 16th of April. The Settlements are four—St. John's, Gracebay, Gracehill, and Newfield. The work is advancing. There has been a greater increase in numbers, than for several years. At the close of the year, there were 2230 members, beside new people.*

St. Christopher's.—1774—J. G. Procop, J. Johansen.—The Settlement is at Basse Terre, on Cayenne estate. About 2000 negroes are under the Brethren's care.

Danish Islands.—1732—Gloekner, Hohe, Hoyer, Huenerbein, Jessen, Jung, Lehmann, Maehr, Petersen, Sparmeyer, Shaefer, Schaerf, Sievers, and Wied, *Missionaries*.—In these Islands the Brethren have seven Stations. In St. Thomas—New Hernnhut, and Nisky. In St. Croix—Friedensberg, Friedensthal, and Friedensfield. In St. Jan—Bethany, and Emmaus. In these Islands more than 12,000 negroes are under the Brethren's care.

Jamaica.—1754—John Becker, James Light, Thomas Ward.---The Brethren have two Settlements in Elizabeth parish; one in Westmoreland parish; and one at Irvine, near Montego Bay. The congregations increase. The Brethren bear an affectionate testimony to their fellow-labourers of other denominations.

WESLEYAN MISSIONS.

Trinidad.—1788—Samuel P. Woolley.—Restrictions are here laid, under unfounded apprehensions of danger, on the labours of the Missionary. Members—whites, 7; blacks, 241.

Tobago.—Jonathan Rayner.—Members (in 1817,)—whites, 10; blacks, 140.

Grenada.—1788—William Shrewsbury, William Goy.—Unity and love prevail among the members. They are growing in grace. Members—whites, 1; blacks, 195.

St. Vincents.—1817—John Mortier, Samuel Brown, William Ames.—One gentleman having requested that the negro children on his estate, 60 in number, might be instructed, his example has been followed by others. Members—whites, 10; blacks, 2585.

Barbadoes.—Moses Raynar.—Members, whites, 10; blacks, 12.

Dominica.—1788—David Jones.—Members—whites, 4; blacks, 683.

Antigua.—1786—William White, Joseph Maddock. Thomas Pennock, *appointed to this Station.*—The congregations are generally large and attentive. In St. John's Sunday school, there are about 300 children. The negroes, often at a loss for words to express the feelings of their hearts, break out in such language as this—"Oh, Massa! me no have tongue to praise He, for He mercy to poor sinners!" Members—whites, 24; blacks, 3501.

Nevis.—1788—John Dace. John Marshall, *appointed to this Station.* Members—whites, 18; blacks, 977.

St. Christopher's.—1774—William Gilgrass, Joseph Chapman. John Hirst: *Appointed to this Station.* Members—Whites, 30; Blacks, 2179.

St. Eustatia.—Patrick French. Members—Whites, 8; Blacks, 274.

St. Bartholomew's.—1788—Daniel Hillier. Members—Whites, 14; Blacks, 447.

Anguilla.—A Missionary is to be appointed. Members—Whites, 9; Blacks, 160.

Virginia Islands.—1788—James Whitworth, George Jackson, John Colmer. The beneficial effects of discipline are now enjoyed. All the expense of the Mission is covered by the exertions of the people. Members—Whites, 64; Blacks, 679.

Hayti.—This ancient name of this noble Island, long called St. Domingo, has been revived by its present inhabitants.

Port au Prince.—John Brown, sen. James Catts. This Town is in that part of the Island which was under the authority of the late President Petion, who afforded the most ample protection and favour to the Missionaries, and which his successor, President Boyer, continues.

Many persons from the country visit the Missionaries, and ask their opinion of their rosaries and crucifixes. This has opened

the way to the Mountains; where the Missionaries have preached, in various places. The labours of the Missionaries are increasing, and their prospects brightening.

Cape Henry.—W. W. Harvy. Another Missionary, is about to sail for this Station, which is under the authority of King Henry.

Jamaica.—1789—Stations and Missionaries: Kingston, G. Johnstone.—Spanish Town, W. Binning.—Morant Bay, W. Ratcliffe.—Grateful Hill, James Underhill.—Falmouth, and Montego Bay, John Shipman, John Hudson.—Port Antonio, James Horne. Obadiah Adams, and Joseph Hartley. *Appointed for this Mission.* Some of the Negroes are so earnest in attending on the worship of God, that they come from ten to sixteen miles, early on Sunday morning, to pray, as they term it, to the "Great Massa." Places are ready for additional Labourers: the people pray for their arrival: and the Ruling Authorities are disposed, it is stated, to countenance suitable Instructors. Members—Whites, 32; Blacks, 4842. The Increase of this year is 627.

Bahamas.—1788—Stations and Missionaries: New-Providence, Roger Moore.—Eleuthera, John Turtle.—Harbour Island, W. Wilson. Appointed to *Abaco*, John Davies. Members—Whites, 539; Blacks, 517.

Bermuda.—1788—William Sutcliffe.—There is an appearance of persecution here. As it is unprovoked, the Missionaries take it as a good omen. Members—Whites, 26; Blacks, 63.

NORTH-AMERICAN INDIANS.

These Tribes, the original possessors of the whole Continent, have been gradually intermingled with the descendants of the Europeans, who have been long settled on their shores; or have been driven back, further and further, from the coasts of the ocean, which they once occupied. Among these Tribes, now greatly reduced and widely scattered, Elliot and Brainerd and Sergeant, and other eminent men, laboured, under numberless privations and difficulties, of which most of our own Missionaries have much less experience; and this at a time, when there was little of that public feeling, and few of those fervent prayers, which may now serve at once so forcibly to stimulate and so greatly to encourage the faithful Missionary.

The care of these scattered Tribes seems naturally to fall on the Christians of America; and we rejoice to see that they are awakening to a full sense of this duty.

AMERICAN BAPTIST BOARD OF MISSIONS.

St. Louis.—1817—In the Western Territory, at the junction of the Missouri with the Mississippi. John M. Peck, James E. Welch.—A school was opened in the beginning of 1818, which was likely to be large. Rent, living, and wood are high. Mr.

Welch writes—Under a full conviction that I am in the path of duty, I am determined to live and die in the cause of God and Missions.

AMERICAN BOARD OF MISSIONS.

Chickamaugah.—1816—Cyrus Kingsbury, Missionary. Messrs. Hall and Williams, Teachers.—This Mission is established with a view, more particularly, to benefit the Cherokee Indians. These Tribes possess the mountainous country westward of the Mississippi, as the Chickasaws do the plains to the south-west of the country of the Cherokees. Both are numerous nations. The Creeks and Choctaws are other Tribes of Indians, not far distant from one another. It is one great object of the Board to form the young Indians to habits of civilized life, as well as to impart the knowledge of Christianity. The schools are highly gratifying to the Cherokees. The Choctaws, Chickasaws, and Creeks, also express an ardent desire for schools. The government favours the design of instructing these Four Nations. Other Tribes of Pagan Aborigines attract the attention of the Board. They express their full persuasion that—the time is come for a great and vigorous effort for bringing up; in part, the long and heavy arrears of our country to those poor and diminished Tribes of our fellow-beings, whose fathers once called their own the widely-extended territories over which our prosperous dwellings are now spread and continually spreading.—*Appointed to the Indian Tribes:* Daniel S. Butrick, Ard Hoyt, Missionaries.—W. Chamberlain, Teacher.

SOCIETY FOR PROPAGATING THE GOSPEL.

Niagara.—In Upper Canada, between Lake Ontario and Lake Erie. Robert Addison.

Kingston.—A small town in Upper Canada, on the Northern Shore of Lake Ontario. George Okill Stuart, Missionary to the Mohawks. John Green, Schoolmaster to the Mohawks. John Hill, Reader and Catechist to the Mohawks.—A supply of Indian Prayer-Books has been sent to Mr. Stuart. A Version of St. Mark has been, for many years, bound up with the Common-Prayer. The remaining gospels will, it is expected, be shortly translated.

UNITED BRETHREN.

Goshen.—1734—On the River Muskingum.

Newfairfield.—In Upper Canada.—1734—renewed 1816. Missionaries: Dencke, Gambold, Lukenbach, and Schmidt. —Outward difficulties were great; but the numbers were increasing, and the work of the Holy Spirit evident in the state of the people.

The attempts made by several Missionaries of the brethren to bring the gospel to the Cherokees in 1801, and to the Creeks in 1807, had been productive of little fruit: and, on various accounts have been abandoned.

LABRADOR.

UNITED BRETHREN.

To the present Settlements of the Brethren in Labrador, it has been proposed to add a Fourth, north of Okkak. The British Government has granted them undisturbed possession of the coast for that purpose.

The Scriptures are, by degrees, enlightening the minds and comforting the hearts of the Esquimaux. The Four Gospels and the Acts are now read by them with delight. "We see more and more plainly," say the Missionaries "how powerfully the Spirit of Truth speaks to their hearts, by the simple reading of the Word of God."

Nain.—1771—Missionaries: Halter, Koerner, Kunath, Müller, Schmidtman, Schreiber, and Stock.

There are many proofs of grace among the people, in the midst of great scarcity from the failure of the fishery. At the close of 1817, there were in the Congregation 155; the whole number living in the Settlement being 196.

Okkak.—1776—Missionaries: Knaus, Kohlmeister, Lundberg, Martin, and Sturnam.—Many of the Esquimaux have learned, more than ever, to value the privilege of belonging to the servants of God. In the external circumstances of the Mission there is much difficulty. On the land there dwell 237 persons, of whom 178 are Members of the Congregation.

Hopedale.—1782—Missionaries: Beck, Knoch, Meisner, Mohrhardt, and Nissen.—A fresh awakening has taken place among the Esquimaux. The numbers are as follows:—Communicants, 50: Baptized Adults, 25: Candidates for Baptism, 15: Baptized Children, 50:—in all, 140 persons, besides 27 not yet baptized, chiefly children.

The wants of the people being supplied, they were able to assist their poor countrymen at Nain.

GREENLAND.

Stations.—New Herrnhut 1733—Lichtenfels 1758—Lichtenau 1774—Missionaries: Albers, Beck, Fleig, Gorcke, Grillich, Kleinschmidt, Kranich, Lehman, Moehne, and Müller.—The Missionaries acknowledge, with much thankfulness, refreshing letters received from Mr. Latrobe, while on his way to South Africa. Mr. Grillich writes from New Herrnhut, in July, 1817—

Lichtenau is warm, in comparison of New Herrnhut. Having resided at Lichtenau a long time, we very sensibly feel the rough-

ness and severity of the winters of New Herrnhut. The last has been very severe indeed. There was no difference between Christmas, Easter, and Whitsuntide. We lay buried in snow. Even now, being the 10th of July, hardly any thing has come up in our garden. The season here seems to have become more unfavourable to vegetation. The winters are longer, the summers shorter, and the supply of driftwood more scanty than when our Mission was first established. It is, in truth, a barren and inhospitable region. You remark on the necessary diligence in learning the Greenland Language. It is a difficult one; of original construction; and a dialect of the Esquimaux.

In Lichtenfels, Mr. Gorcke says they have lived in peace, and the blessing of the Lord has attended their endeavour to declare His Name and serve this congregation. The people have suffered from sickness, so that the deaths have been more than the births.

At Lichtenau, the numbers were 487, most of whom were earnestly intent on living in communion with the Lord, and walking according to his word. There were 150 Communicants.

Much distress is endured by the widows and orphans of Greenlanders; particularly at Lichtenau, as being the most numerous. Many heathen widows seek a refuge there. The Missionaries assist to the utmost, but are unable to meet their wants. Some friends in England have contributed liberally to this charitable object: nor can they better express their love to Him, who is the only Saviour of that World which we have surveyed, and who will gather to himself *a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who shall stand before the Throne and before the Lamb!*

THE HARVEST TRULY IS PLENTEOUS, BUT THE LABOURERS ARE FEW. PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST.

Matt. IX. 37, 38.

BAPTIST IRISH SOCIETY.

For promoting the Gospel,

By establishing schools for teaching the native Irish, by Itinerant preaching, &c. June 25, City of London Tavern, Joseph Butterworth, Esq. in the Chair.

The Chairman opened the Meeting with an affecting account of the state of Ireland, and then proceeded to the efforts of this Society, and of other Societies, which, as charity begets charity, have followed the example of this, in favour of that interesting country.

Rev. Joseph Ivimey, Secretary, read the Report, from which it appears, that a Society has been recently formed in Dublin, by members of the established church, "for promoting the education of the native Irish *through the medium of their own language* ; that seventy schools are under the patronage of the Baptist Society, containing upwards of six thousand children, under excellent regulations, exclusive of Sunday-schools, and evening-schools, for the instruction of aged men and women. This is a most interesting and gratifying Report. We are so near the close of the month, that the press can scarcely wait for the pen ; we must, therefore, give a hasty view of this meeting ; our limits also render it necessary that we should be short.

Into whose house did Jesus enter ? Into "Peter's," answered a school child. What did he do there ? "He touched his wife's mother, and the fever left her." The children, on getting home, told their parents, that our Lord only touched the woman, and the fever was cured ; and that St. Peter was a married man, and a good husband ; for he kept his wife's mother in the house, though sick of a fever. This astonished them ; for they are taught that St. Peter never had a wife, and that it would have been wicked. Some of the parents have told their priests, that they will not withdraw their children, unless they themselves establish schools. "Why do you send your children to such a school ?" said a priest. "They are ignorant, and need instruction," replied the parent. "But they are not taught the Christian doctrine," said the priest. "I beg your pardon," replied the man ; "they are taught the New Testament, and there it is found in its *purity*." The Irish readers are men wondered at, not for their erudition, not for the splendour of their talents, not for their rank, but because they are mighty in the scriptures. They always find a cordial welcome. To them are assigned the warmest corner, the pipe, the potato, and (if they have it) the milk and the lodgings. A very poor family, which resides in the mountains of Erris, in the county of Mayo, was visited by one of the itinerant readers, and received much benefit from his instructions. A young woman belonging to it refused to confess to the priest, or to receive the proffered absolution. Some time after, the priest from the altar excommunicated the whole family, solemnly devoting them to destruction, and commanding his flock not to have any intercourse of any kind with them, and if they met Mary R. upon the road, to cross themselves. A very singular conversation took place in consequence, between Mary R. and the priest, in which she desired him to bring the New Testament to decide between them, saying, "If your religion is the religion of the New Testament, I will go to mass all the days of my life." In reply to the priest, who asked her how she came by the Spirit, she said, "I answer you as the Lord answered Nicodemus ; *The wind bloweth where it listeth, and thou hearest the sound thereof but*

canst not tell whence it cometh, or whither it goeth ; so is every one that is born of the Spirit." She added, "As it is with one, so it is with every one;" and concluded by recommending that they should all pray to the Father of lights, that whoever among them were in an error, the Lord would convince them. In reply to a person who asked her how she stood the trial before the priest, she said, "The Lord in whom I trust stood by me, and gave me utterance beyond my expectation." "But how came you by your knowledge?" said the man. "A man named W— M—," said she "was the instrument, by **READING THE IRISH TESTAMENT.**" To hear the Scriptures explained in their own language is the delight of the peasantry. Their appropriate expressions demonstrate their attention. Many instances are related of conversion through reading the Irish Testament, and of the usefulness of Irish readers. The Treasurer has received during the past year from the London Female Auxiliary Society, 142*l.* 6*s.* 9*d.* Scotland contributed, a few weeks since, 190*l.* for the education of the poor children. A great number of other donations are recorded.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from Speeches delivered at the fifteenth Anniversary.

The Bishop of Cloyne moved, that the Report be received and adopted, (in which he was seconded by Sir William Geary, Bart,) when his Lordship spoke as follows :

"My Lords and Gentlemen,

"I have the honour to move, that the Report now read be received and adopted. A more gratifying Report, has, I believe, never been read within these walls. I am sure, therefore, that there will be no negative to my motion. I cannot, however, avoid saying a few words upon the subject. We must be greatly astonished at the progress this Society has made since our first Meeting. It is several years ago since the friend of my youth, whose name I shall never mention without the utmost respect and affection—the late Sir William Jones, threw out in print, an idea, that, if a single gospel were translated into the language of the Hindoos, (he fixed particularly upon that of St. Luke,) and left to itself, without note or comment, he was sure that the effects, in a few years, would exceed even the warmest anticipations of his fellow Christians. It was some years afterwards, when a few pious individuals, among whom were our venerable and respectable President, our Secretaries, and several other Gentlemen, some of whom are now present, and others are gone to their reward, considered whether it was possible to print the word of God in three or four languages, and to distribute it in our own,

and in the neighbouring kingdoms. Now, gentlemen, fourteen years have passed over our heads; and what has been the effect? Instead of printing only a few Bibles, or a single copy of St. Luke, we have produced above two million three hundred thousand Bibles, or parts of the Scriptures. Instead of spreading them only through our own country, and the neighbouring nations, we have spread them to the extremity of the east and the west; all over the vast empire of Russia, concerning which, you have heard such a gratifying account, to-day, as none of us shall easily forget. I can only apply to our friends in this last century, the beautiful metaphor of our poet Thomson, to his own countrymen, that their labour, in spreading the rays of the glorious gospel among barbarous tribes, is like their own *Aurora Borealis*, illuminating the darkness of the northern winter:

As from their own pure North in radiant streams,
Bright over Europe burst the Boreal morn. *Seasons.*

“I only intreat you, which, indeed, after hearing the Report, appears very unlikely to be the case, not to relax in your exertions. Still water and cultivate those off-sets of the tree of life which you have planted. Watch over their branches, for they will bear fruit to the immortal happiness of yourselves and your posterity. The recollection of this will afford you unspeakable satisfaction through your lives, and upon your death beds. For myself, when I arrive at that period of all human exertions, to which my age and infirmities tell me I am fast approaching, I shall look back upon no hours of a long and varied life with so much heart felt pleasure as on those in which, under this roof, and in conjunction with you, I have laboured to spread the name of my blessed Saviour to the utmost extremity of the earth.”

His Royal Highness the Duke of Gloucester,

“Gentlemen,

“I rise to propose a Motion to you, which, I am convinced, will be agreed to without one dissentient voice. I feel double satisfaction in having this opportunity of bearing my tribute to the merit and exertions of our noble chairman, and of expressing that anxious and sincere interest that I must ever feel in the prosperity of this Institution. Gentlemen, from its earliest foundation, I have been one of its warmest and sincerest friends. Its object is to obey the orders of our Saviour, in circulating the doctrines of the Christian religion throughout the world; to enlighten those who are born under the shadow of death; who have not had the means of being instructed in that knowledge which is alone our support and comfort in this world, and upon which alone we found our future hopes. Gentlemen, allow me to congratulate you upon the success that has attended your endeavours. The

Bible has now been printed, or is preparing to be printed, in nearly seventy languages; in Russia alone in twenty-six. Almost every Sovereign in Europe has protected your Society, and from almost every quarter you receive a favourable account of its proceedings. Gentlemen, in a good cause there can be no doubt of success. It is unnecessary for me to urge you to prosecute your endeavours. There can be no doubt but every year will present you with a more favourable Report. Gentlemen, allow me to repeat how warm and sincere a friend I am to this Institution, and to express a hope that your exertions will not barely be continued, but, if possible, be increased. Every one knows that the Motion I hold in my hand relates to our noble President. In his presence I cannot say all that I could wish. I shall therefore, merely read it to you."

Professor Kieffer, (of Paris,) Interpreting Secretary to the King of France, presented an Address in French, of which the following is a translation.

"My Lord,

"The committee of the British and Foreign Bible Society having done me the honour to invite me to attend this Anniversary Meeting, and the Government which I have the happiness to serve, having granted me permission to visit this Metropolis, I beg leave to present to your Lordship, and this honoured Society, the first-fruits of a work, with the execution of which you have been pleased to intrust me, and to deposit here *three copies of the Turkish New Testament*. I have also the satisfaction to state, that, with the advice and assistance of my illustrious colleague and friend, Baron Sylvestre de Sacy. I have taken all the necessary steps, to commence, on my return to Paris, a work of still greater importance, namely, *the printing of the whole Bible* in the same language, of a larger type and form.

"Several thousand copies of the New Testament are already on the point of being dispatched to various parts of Europe and Asia; and, if it please God to spare my life and health, I trust the period is not very distant, when the entire scriptures shall be put into the hands of a nation which hitherto has been deprived of the means of reading them in their own tongue.

"My Lord I seize with eagerness this interesting opportunity of being the interpreter of those sentiments of most lively gratitude, with which the Protestant Bible Society at Paris is penetrated, for that sincere and generous co-operation with which, from its very origin, you have favoured it. In testifying thus publicly to your Lordship these grateful feelings, I merely discharge a duty as agreeable to myself, as it has been strongly recommended to me, by its President, the Marquis de Jaucourt, as well as by my colleagues in the direction of its affairs.

"The Protestant Bible Society at Paris indulges a hope, that

the connexion formed under such favourable auspices between the two Societies, will every day become more intimate, and more firmly consolidated.

"This Meeting will hear with pleasure the confirmation of all that has been stated in the Report, of the progress and rapid increase of our Society in France, and the benevolent dispositions manifested in its favour, by persons of all classes, and of every rank in Society. I venture to assure you my Lord, that zeal for religion was not extinguished in France, and that it only waited for a favourable opportunity, in order to break forth, with fresh animation, and to shine with brighter lustre than before. And if, indeed, the Protestants of France have entered rather late into this magnanimous Association, which unites all Christian nations in the work of propagating the Holy Scriptures, there is now every reason to hope, that they will redouble their zeal and exertion, and that you will hereafter invariably see them marching in the first ranks.

"It would be trespassing on your indulgence, my Lord, were I, as a stranger, to dwell at any length upon the beauty and sublimity of the object towards which the labours of the British and Foreign Bible Society are directed. The distribution of the Holy Scriptures, without note or comment, is so pure an undertaking, and of such inestimable importance, that it would seem to need only to be known and proposed, in order to be received and adopted by every Christian community.

"My Lord, I should be guilty of unpardonable injustice towards the Government under which I have the happiness to live, as well as towards several of its distinguished members, with whom I have the honour, either of being officially connected, or to whom I am united by the ties of friendship; were I to neglect, on this public and solemn occasion, to declare how favourable are the sentiments which they manifest towards the object of the Bible Society, and how ready they show themselves, on every occasion, to protect and to encourage its generous efforts. The Rev. John Owen, during his stay at Paris, had an opportunity of convincing himself of the reality of these dispositions; and I can assure you, that the idea which he has given you of the favour which those in power manifested, is most correct. But I can this day add, that the changes which have since taken place, have rather tended to confirm, than to diminish those favourable dispositions, and that we have the most positive assurance, that the Government will extend to the Protestants of France the most effectual protection. And I do not exceed the limits of my instructions, by further adding, that the British and Foreign Bible Society may continue, with all confidence, to address itself to the members of the present administration, for any friendly service which it may find occasion to ask; and that it will find them always disposed to render every assistance in their power. But truth and justice do not

permit me, who had an opportunity of becoming acquainted with him, to forbear stating, that *the journey of Mr. Owen in France has powerfully contributed to confirm those benevolent sentiments.* His wise and conciliatory conduct has gained for him the hearts of all; and his stay in France, though too short for our wishes, has served, in no small degree, to render respected and beloved, in his person, all the Members of this illustrious Society. The Protestants of France will never forget the services he has rendered them, and his name shall live for ever in their hearts.

"There now remains for me nothing more, my Lord, than to thank your Lordship, and this respectable Meeting, for the indulgence with which you have kindly listened to me, and to express to your Lordship my lively gratitude for the distinguished favour shown me, by inviting me to this interesting Anniversary. This memorable day, which happens to be, at the same time, *that of my birth*, will be to me the beginning of a new life, and animate me with renewed vigour, that I may worthily fulfil the inviolable engagement which I now make, in the presence of the Omniscient God, and of this respectable assembly, henceforth to devote myself, with full purpose of heart, and to the utmost of my abilities, to the advancement of that important object, towards which all the labours of this generous Institution are directed."

(To be continued.)

DOMESTIC.

American Board of Commissioners for Foreign Missions.

LETTER FROM RIO JANEIRO.

(Concluded from page 283.)

I find reason to believe, that few Portuguese have ever seen a Bible. If it were distributed, and perhaps it might be, *by agents residing in the place*, it would soon, no doubt, be in the hands of the priests. The influence which the priests maintain is very considerable; but it must be attributed rather to fear, than to either love, or respect. So little confidence have the Portuguese in general in their integrity and honesty, that they are uneasy, and perhaps jealous, if they visit their families in their absence. Yet, if they are not loved, if they are not respected, they are feared; and this fear would lead the people to show them whatever books of a religious nature were given them; and thus a book so hostile to their already declining influence as the Bible, would soon be where, if it were not destroyed, it would receive little or no attention.

However, although the influence of the priests is evidently on the decline, still it is the case, that even the more enlightened,

place great dependence on the forms, ceremonies and observances of their religion; and behold in them great virtue and efficacy. It is a splendid and imposing religion. The processions and observances enjoined by it, in many of which great display is made, excite the curiosity of the ignorant multitude, and strike them with awe and reverence; and, at the same time, appear to them highly meritorious, and certainly productive of great blessings. Though a few may look *beyond* these things, I can scarcely believe this can be said of the people in general.

The slaves are kept in ignorance of every thing but their prayers, which they are obliged to learn before they can marry. Not a few of them are exceedingly vicious. On the whole, it appears to be true, that immorality abounds; and it is equally true, that it is gaining ground.

But, notwithstanding all this, notwithstanding that this people are sitting in gross darkness; notwithstanding that for many ages they have been shrouded in the deep gloom of spiritual death—I think I can discern a glimmering of light in the horizon; and that is the harbinger of the rising sun, and presages the brightness of noon. Changes are evidently taking place for the better. Though few, they are important. Though slow, they must proceed. It would be a great thing, should the gospel, in all its purity, be introduced into this country, so broad and so firm has the god of this world been permitted to lay the foundations of his seat. And we find, when the great disposer of events will bring about one of considerable magnitude, he generally takes time for it, working by secondary causes, gradually, and often almost imperceptibly; till, at length, the work is completed, we hardly know by what means.

I have already alluded to these changes. The people begin to perceive the sloth, ignorance, and vices of the priests, and the only permanent pillars, which upheld their influence—the love and respect of the people—have sunk to the ground. The stupendous edifice, reared in the ages of Gothic darkness, is now tottering, and must fall ere long. Thus, what may emphatically be called the “great mountain,” is levelling before Zerubbabel, the Glorious Architect and Builder of the spiritual temple; and thus we may confidently hope, He will go on, levelling and filling up, till all is become a plain—till a great high way is prepared for this people to come to the gospel feast.

Again, the opening of the king’s library is auspicious, so abundant and so various are its collections. Experience has demonstrated, that general knowledge weakens the foundations of popery. Till reading becomes more general, however, its influence cannot be very extensive. Yet it must be salutary, and must embrace a wider and wider circuit. And though the library is visited, at present, by comparatively few; those few are generally men of rank and talents, whose interest must, of course, be great

with the government, and with the community at large.

Once more ; it is but a few years, since this was made a free port ; and the great number of foreign Protestants, who have visited this place and become residents here, have obviously lessened the bigotry of those, with whom they have had intercourse. That appears to be daily on the decline.

Lastly, as a consequence of this, a spirit of general toleration is gaining ground. " A few years since," said Mr. Crane, " I could not have walked the streets in safety ; though now, the people rather treat me with respect, than otherwise." Much may be inferred from this observation. And I am able to make the assertion, on good authority, that the king is in favour of general toleration ; but is restrained by motives of policy from declaring openly his opinion ; and that the question has actually been discussed in the cabinet. Though the infidel and the sceptic would perhaps be ready to say, " should the Lord open the windows of heaven, might these things be ?"—Yet, the time may not be very remote, when universal toleration and gospel liberty shall be enjoyed in the kingdom of Brazil ; and this moral waste become a fruitful field for missionary labour, and bring forth an abundant harvest to the praise and glory of God.

Perhaps I should stop here. But your kind letter encourages me to proceed. Passing, then, beyond the limits of this kingdom, a more encouraging prospect opens before us. From the best information I can obtain, there appears to be a field for missions in Buenos Ayres. I have had opportunities of conversing with many, who have repeatedly visited that place ; and with a few, who have resided there. They all agree, that the people of that city are far more amiable, interesting and social ; more humane and intelligent ; less suspicious, jealous and vindictive ; and less superstitious and bigoted, than the inhabitants of Brazil. And I have been repeatedly informed by gentlemen, on whose judgment I could rely, that, although in their new constitution, which, however, is intended to be only a temporary one, the Catholic is made the established religion, yet, *missionaries might labour there with some prospect of success.* Having been for a long time, debarred from foreign trade, the free intercourse, which, of late years, especially since the revolution, they have opened with the world, has been productive of very considerable effects on their character as a people. Their bigotry and superstition are fast wearing away. The thought is new to me, but the opinion seems not altogether without foundation, that the revolution in Spanish America will open the door, and render the ground favourable, for missionary exertion ; especially for American Missionaries. From a sympathy of feeling, their attachment to the people of the United States has become very considerable. And we may hope that He, who sees fit generally to work by secondary causes, will bring good out of evil, and make

the wrath of man to praise him, by rendering the wars and tumults, the cruelty and bloodshed, which have there been witnessed, subservient to the introduction and spread, and to the firm and lasting establishment, of the pure, gentle, peaceful, and heavenly religion, which He has been pleased to grant to man.

Passing round Cape Horn, we come to Chili. This also claims the attention of the Board. This state, I am informed, is closely connected with Buenos Ayres. I regret that it is not in my power to visit the last mentioned place. I could then be more particular, and speak with greater confidence. Thus much, however, there is reason to believe, that, if the Macedonian cry is not now heard, it will soon sound along our shores, from both sides of the Cordilleras—"Come over and help us."

I now pass to the Island of St. Domingo, though probably you are better acquainted with the state of its inhabitants, than I can possibly be. I am indebted for all I have to communicate to an American gentleman from the county of Essex, who spent the last winter in St. Domingo for the confirmation of his health. It relates to that part of it, which is under the government of Christophe. The account which he gave of the improvements and prospects interested me much. The manners, said he, of the blacks on the sea coast, or rather at the Cape, are wonderfully improved, if we consider the degraded state from which they have so recently risen, and the manner in which they obtained their emancipation from slavery. Their attention to foreigners is perhaps greater, than in any civilized *popish* country in the world; every precaution being used for their protection. The king is adopting every lawful means in his power, to root out the Catholic religion. He tolerates every denomination; and is establishing public schools, (of which there were then seven or eight,) and a college. These are superintended by English instructors, most of whom, if not all, were selected by Mr. Wilberforce. The Principal of the College, who is also Professor of the languages, is an Episcopal clergyman. There is also a Professor of surgery and medicine. These instructors have liberal salaries from government.—The gentleman further observed, that he visited one of these schools, which was on the Lancastrian plan. It contained about 300 boys. The progress they had made was truly surprising, and proves, (if proof were needed,) that the mind of the African is as susceptible of cultivation, as that of any of our species. Although the school had then been in operation but about nine months, a considerable number of the best scholars were able to write in the English language, which Christophe wishes to make the language of the country, with as much fluency and propriety, as boys in general of 13 or 14 years of age, in our common schools. The best scholars in these schools are selected for the college, which then contained about forty. The Principal of the College made this remark, that, although he had

been an instructor for many years in England, he had never seen, or taught a school, in which the scholars were so grateful to their instructors, as were the coloured youths then under his care.

Two ladies were also on their way to St. Domingo, under the patronage of the same distinguished philanthropist, who were to take charge of schools for the instruction of females.

There appears, then, from this account, to be a promising field for at least missionary schools in St. Domingo. The schools they then had, were far from being sufficient. They need assistance. The best feelings of the Christian philanthropist plead loudly in their behalf.

Methodist missionaries were expected, when this gentleman left the country.

My letter has grown to twice the length which I intended to give it. I fear it will trespass too much on your time. But, as you requested all the information I could obtain, duty required, that I should write thus at large.

Panoplist.

BAPTIST BOARD OF MISSIONS.—INDIANS OF ILLINOIS.

Extract of a Letter from Elder McCoy, to the Corresponding Secretary, dated Mission House, May 13, 1819.

Rev. and dear Brother—In a late journey to Vincennes, I took with me our Indian boy, the only one that we have in our school, who is about eleven years old. By request he pronounced a speech on the subject of Indian reform, before the Bruceville Missionary Society, which presented him a Bible. The next day the Bruceville Female Missionary Society made a similar request, which being complied with, the Society voted our little red orator a coat. Could the happy effects of such favours as these be generally appreciated, surely many ladies would acquire a name like Dorcas, which would be spoken of to their honour, when the reward of a better world would take place of happy sympathy, and the songs of the blessed, Indians not excepted, would render unheard the applause of men, and the grateful acknowledgments of the objects of benevolence. It is impossible for me to describe, or you to conceive, the deep impressions which even a small present, sent hundreds of miles, would make on the minds of these unhappy people, who, in a thousand ways, have been taught to consider themselves friendless.

I have the happiness to state that, since last summer, a gracious impulse, like the leaven in the meal, has been diffusing a fermentation in the churches of Maria and Prairie Creek. Knowing how liable, from his peculiar situation, a missionary is to suffer his zeal to run away with hopeful appearances, I have been, hitherto, almost afraid to say any thing on the subject; but I think I may now venture to assert, that the Lord is evidently carrying

on a blessed work of salvation in the neighbourhood of these two churches. Within a few weeks, twenty-six have publicly declared what God hath done for their souls, and ten others that I have heard of, are singing the songs of grace, and will also be baptized the first opportunity. More than once have the congregations been melted into tears by the affecting acknowledgments of backsliders, and the sighs of the penitent have become familiar, though not the less affecting. O, brother, this heavenly change makes the writer sometimes almost imagine himself translated to another country. So much time is engrossed by religious conversation and devotional exercise, that nature is denied her ordinary and necessary repose. A few nights ago, in Bruceville, I arose, by request, out of my bed, to pray for two young people, who said they were on the brink of eternal ruin, and knew not how to escape. The relations of a work of grace on the hearts of the converted, are of the most clear and satisfactory kind. No passionate fire is blown up to mislead, by its false light, the penitent inquirer, but "truth in the inward parts," revealed by the impressions of the Holy Ghost, imparts to these the solemnity of the grave, to those the ecstasies of heaven.

I live, you know, between the whites and Indians. If I except about twenty miles of white settlement adjoining our humble residence, I think I may safely say, the fields are whitening on each side of us. O that God would send us a few more labourers! A zealous young preacher has lately joined Prairie Creek Church, and preaches occasionally at Maria; but believe me, sir, while the pomegranates begin to emit their odoriferous exhalations, humanly speaking, the vine must droop for want of the hand of cultivation.

Lat. Day Lum.

AMERICAN BIBLE SOCIETY.

Extracts from the Appendix to the Third Report.

Extract of a Letter from the Honourable Elias Boudinot, F. L. D., President of the Society, dated Burlington, Feb. 24, 1819.

Having suffered during another month a pretty close confinement to my bed and room; by the will of God, I gratefully acknowledge his undeserved mercy, in giving me the expectation of sitting up, and looking a little about me. Indeed I should not have attempted to dictate this letter, had it not been for the receipt of one from a female correspondent, with an Indian name in the Delaware language, which has roused both mind and body to reflections, considerations and conclusions, that it is easier to conceive than express. I know not what you or my beloved brethren in the gospel cause may think of it, I must confess myself both honoured and gratified by this extraordinary and worthy correspondent. I enclose an exact copy of the letter, with the \$100 enclosed. May her mite tend to the overflowing of the Lord's treasury, and add to the fund preparing for the enlighten-

ing and instructing this remnant of the people of God; for though I may be mistaken, and they may not be of the chosen race of Abraham, Isaac, and Jacob, yet they are of Gentile nations, who have exceeding great and precious promises of being called in this latter day to the fold of Christ's flock. When you read this letter, you will have all the knowledge of the circumstances attending this agreeable business, that I have. When you lay it before the board of my worthy fellow labourers in the Lord's vineyard, I am sure they will find their gratitude increased, that they are found worthy to be husbandmen in their master's service.

February 1st, 1819.

DEAR SIR.

My heart and eyes are gladdened with a sight long desired—a specimen of the *translation of the Scriptures* into the language of our western neighbours; and from the impulse of congenial feeling, I send you congratulations.

I rejoice with you;—with you, I raise my soul in grateful adoration to Him, who claims “the heathen for his inheritance! and the uttermost parts of the earth for his possession!”

Emigrating early to the west, I formed a sort of acquaintance with several Indians; many of whom I respected as men of understanding: and I have often heard them lament the distressed situation of their country—the ungenerous avarice of the whites, and the ungovernable passions of their own people!

About the year 1800, in the month of June, near the middle of the day, as I sat at work in the airy parlour at L——, I commanded a view of the smooth green yard, shaded from the fervour of the sun by the depending boughs of two luxuriant weeping willows, which two years care had brought to a state of sentimental perfection. The harmony of the scene so perfectly accorded with the feelings of my heart, that, in that moment, I experienced a tranquil delusive happiness. I ceased to think, that, in all the earth, there was a human being *less happy* than myself!

This mental rest was interrupted by the entrance of two strangers of uncommon interest in my feelings. The first was my old friend, the Delaware chief, the Great Bock-on-jai-hai-lus. I rose to meet him with cordial welcome. After shaking my hand, he said, “Le-na-pah-quay,” (a name given me by the Delaware Indians) “this is my friend king Ka-box-ki.” They took their seats, and informed me they came for the purpose of taking dinner with me, (having made the engagement with my husband in the city.) They were on their return from seeing their great father, as they called the President.

At dinner they received my attentions as easy as persons of good breeding do, in those circles where good breeding excludes every useless ceremony.

King Ka-box-ki was silent; when he spoke, it was in the Delaware tongue: he desired his friend to tell me he could not speak English. Bock-on-jai-hai-lus was more communicative; he informed me the President had said they must improve their ground—their young men must learn to plough—their young women must learn to spin. He seemed *dejected*, but *noble* and animated in his whole deportment. While we sat at the table, after the cloth was removed, and after some conversation, he said, “Le-na-pah-quay, we now go.”—“And when shall I see you again Bock-on-jai-hai-lus?” said I. “*Me old*,” said he, “me soon *lie down*,” spreading his hand with a low horizontal motion: then raising his eyes to heaven, and extending his hand towards me with devout expression, he added, (with an effusion of feeling—I have never seen one more expressive—) “but we shall meet *with Jesus*!” With sympathetic ardour and Christian love, I took his hand, inquiring with rapture, “Bock-on-jai-hai-lus, do you know Jesus?” He answered, with firmness, “*Me know Jesus—Me love Jesus*!” then rising from the table, they shook hands *solemnly*, saying “*farewell*!”

My eyes followed their venerable figures, till the door closed from my view, for the last time in *this world*, the great Bock-on-jai-hai-lus, and his friend king Ka-box-ki.

The interview, so truly sublime, interested me more tenderly to a *nation of strangers*, than I could have experienced from any other circumstance, and brought to my heart, with sweet conviction of its efficacy, “in Christ Jesus there is neither male, nor female, Barbarian, Scythian, bond, nor free!”

Often has my heart reverted, with much tender recollection, to *this scene*! Often in the sincerity of *my soul*, have I wished it might be in my power to contribute *my mite* towards some favourable prospect of their religious improvement; for I firmly believe they are vessels of mercy. And now, my dear Sir, that my faith may not be dead, “being *alone*,” I commit into *your hand*, as President of the American Bible Society, and the friend of humanity, one hundred dollars, for the department, (particularly) of the Delaware translation.

With sentiments of high respect,

I am, dear Sir, your sister,

LE-NA-PAH-QUAY.

INFLUENCE OF THE WORD OF GOD.

From the Rev. Robert McGarraugh, Armstrong County, (Pa.)
July 15, 1819.

I administered the sacrament of the Lord's Supper last Sabbath in one of my congregations.—Nothing extraordinary took

place. A few on that occasion were seriously inquiring what they should do to be saved. Seven were comfortably admitted for the first time, two of whom (a man and his wife,) who were formerly very careless, lived about nine miles from the place of public worship, and of course never attended upon it. They both attribute their awakening and conversion to *reading the Bible*. The Bible Society of Butler, (Pa.) gave me some Bibles for distribution. Hearing that this man had none, I sent him one by a pious neighbour of his, who exhorted him to read it.* He and his wife had been taught to read a little; but they had no books on divinity, and were ignorant of creeds and catechisms of every kind. They read this Bible, became deeply affected with a sense of their sin and misery, and also were made to rejoice in hope of eternal life when they read and believingly laid hold on Christ as offered in the Bible to the weary and heavy laden sinner. Though they had no help from any book but the Bible, yet they gave, when examined before the session, a satisfactory account of the fundamental doctrines of Christianity, as contained in the word of God. The man stated that when he had obtained a hope that his sins were pardoned, he had thoughts of owning Christ at his table: but upon reading in 1 Cor. 11th chapter, the awful consequences of unworthy partaking, and observing the unchristian conduct of some professors, he thought it was the safest way to live as he had done, in the neglect of that ordinance. But while employed in devising excuses for living in the neglect of known duty, he read James ii. 20: "But wilt thou know, O vain man, that faith without works is dead." He could no longer pacify his conscience with *vain excuses*. These words swept away all his refuges of lies, and led him to see that he could have no scriptural evidence that he was the subject of saving faith in Christ while he lived in the neglect of known duty. *B. Rec.*

ORDINATIONS.

June 12th—The Rev. Stephen Whittlesey was ordained Pastor of the Baptist church in Chillicothe, Ohio.

June 16th—The Rev. Samuel F. Leake was ordained as an Evangelist, by the Presbytery of Newton, (N. J.)

June 16th—The Rev. Thomas Shepard was ordained Pastor of the church in Ashfield, (Mass.) The Rev. Nehemiah Porter, sen. Pastor of the church, is in his hundredth year: and on this occasion, gave the charge to the people.

A Correspondent observes—"that this aged servant of Christ, ascended the pulpit stairs without aid, and remained through the whole of the service, with very little fatigue. It was truly affecting to see this Apostolic Father.

* He accepted the Bible with reluctance, wherefore his pious neighbour exhorted him to read it.

Safety and Success implored for Missionaries.

From the (Lon.) Evangelical Magazine for 1797.

LIKE Abram, to a land unknown,
Are our dear Missionaries gone ;
Obedient to the heavenly call,
They leave their country and their all.

The various dangers of the way,
Perils and toils by night and day,
The boist'rous deep, and death they brave,
The Islands of the Sea to save.

May their whole souls and selves be blest,
In Abram's God with peace and rest,
In each distressing, trying hour,
Be Abram's God their shield and tow'r !

When they arrive at distant lands,
With Jesu's Gospel in their hands,
O may the tidings of his love,
Salvation to the heathen prove !

There may redeeming grace be shown,
And all the Saviour's glories known,
Till heathen gods like Dagon fall,
And Abram's God be all in all !

Hail ! hail ! dear Missionaries, hail !
Go on, and prosper, and prevail,
Till grace shall Satan's work destroy,
And fill the heathen world with joy.

EPIGRAM.

The following lines written by Doddridge, as the motto to the Arms of his family '*dum vivimus vivamus*' (which I suppose signifies, live while you live) are highly commended by Dr. Johnson and represented as containing one of the finest epigrams in the English language.

Live while you live the epicure would say,
And seize the pleasures of the present day ;
Live while you live the sacred preacher cries,
And give to God each moment as it flies ;
Lord in my view let both united be,
I live in pleasure, when I live to thee.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, September 18, 1819.

[No. XI.]

MISCELLANY.

Account of the Rev. Mr. Lee.

(Concluded from page 298.)

IN Mathematics, we are told, Mr. Crichton was perfectly "well seen," and that he offered to dispute upon mathematical subjects. Of Mr. Lee I have something much more definite to relate: when he entered at Cambridge he was unacquainted with the mathematics; but in one fortnight he qualified himself to attend a class which had gone through several books in Euclid, and he soon after discovered an error, not, indeed, in Euclid, but in a Treatise on Spherical Trigonometry, usually bound up with Simpson's Euclid, the 14th proposition of which Mr. Lee disproves. Now, as Simpson's edition of Euclid may be looked upon as a text book in either university; as it is the one usually put into the hands of students, and to which the lectures of the tutors apply, it is most wonderful that a mistake should have been pointed out in such a work, and for the first time, as it should seem, by a student of not many weeks standing in that science. And as the highest honours are given at Cambridge to mathematical learning, Mr. Lee must have anticipated a safe and easy road to those honours. But he considered this point, as he does all others, with that sobriety of mind with which he was so eminently gifted, and he contented himself with a competent knowledge of mathematics, lest further attention to that seducing science should interfere with those studies in which the highest interests of mankind were concerned; and this decision speaks volumes as to Mr. Lee's theological views. Mr. Crichton, no doubt, was well read in the school of divinity of his day, but I know not that any of his polemical victories have been handed down to us; but of Mr. Lee it may be said, if he has an ambition, it is to know the Word of God himself, and to impart that Word to others, though whether he shall be honoured upon earth as the instrument of the good he has done, or may do, is, I believe a very inferior consideration with him, or rather no consideration at all. His exertions in this behalf are more than I can trust my memory with, but I have taken some pains to procure a note of them, (and which the Archdeacon then read as follows:—) 1. The Syriac New Testament edited by Mr. Lee, and published, is not a continuation of that begun by Dr. Buchanan, but an entirely new work, for which Mr. Lee collated three ancient Syrian MSS. the Syrian Commentary of Syrius, and the Texts of Ridley, Jones,

and Wetstein.—2. An edition of the Malay New Testament, from the Dutch edition of 1733; and the Old Testament is now in the press.—3. An enlarged and corrected edition of Mr. Martyn's Hindoostanee Prayer-Book, in conjunction with Mr. Corrie.—4. A tract, translated into Persian and Arabic, and printed, entitled "the Way of Truth and Life," for the use of Mahometans.—5. A Malay Tract for the London Missionary Society; and some Tracts in Hindoostanee, for the Society for Instructing Lascars.—6. A Tract in Arabic, on the New System of Education, written by Dr. Bell, and first translated by Michael Sebag, for Baron de Sacy, Oriental Interpreter to the King of France.—7. Dr. Scott having translated the service for Christmas day from the Prayer-Book of the Church of England into Persic, Mr. Lee has added to it the rest of the Liturgy.—8. Mr. Lee has under hand a new translation of the Old Testament into Persian, in conjunction with Mirza Khaleel.—9. Mr. Lee is printing an Hindoostanee New Testament.—10. He is preparing for an Ethiopic Bible and other works.—11. Mr. Lee has moreover made a new fount of letter for Hindoostanee and Persian printing, and a new fount for an edition of the Syriac Old Testament, and for which he has collated nine ancient MSS. and one ancient Commentary. Some of these were collated for the London Polyglot; but Mr. Lee looks upon those collations both as incorrect and deficient. He hopes to restore many omissions both in London and Paris Polyglots.

The Archdeacon proceeded to observe, that the next article was the Belles Lettres. Much had been said of the facility with which Mr. Crichton composed in verse and prose, of his extemporary recitations, and that he had written a comedy, many of the characters in which he enacted in his own person. When I first had the pleasure of conversing with Mr. Lee upon books, I found that he had read the Latin Poets usually introduced into schools, as Ovid, Virgil, Horace, &c.; that he had read part of the Odyssey, as well as the Iliad of Homer, some of the Greek minor poets, and some of the plays of Sophocles. Before we parted, I lent him the Memoirs of that interesting and extraordinary young man, Mr. Kirke White, then lately printed; Mr. Lee returned it to me very shortly, with a Latin Poem in praise of Kirke White, a Dialogue in Greek, on the Christian religion, and a Pious Effusion in Hebrew, all compiled by himself, when, as I believe, he had not any access to books, for he was during the time, if I mistake not, upon permanent duty at Ludlow, as a Member of the South Local Militia for this county; and I believe the first prose composition of any length Mr. Lee turned his attention to, was his History of the Syrian Churches in India, a memoir which would do credit to the pen of any historian. High commendations are given to Mr. Crichton's skill in fencing, dancing, singing, music, and drawing. To some of these we may have no immediate parallel to produce on the part of Mr.

Lee; but it should be observed, that the skill, the neatness, and the ingenuity of Mr. Lee's mechanical performances evince the same justness of eye, and the same steadiness of hand, that must have been the groundwork of Mr. Crichton's gayer achievements. As to music, Mr. Lee's powers are not problematical—he taught himself to play upon the flute, from an accidental circumstance, with almost intuitive readiness; and when the Shrewsbury Volunteers were raised, he qualified himself with equal readiness to be one of their military band. All this time he was a member of a Singing Society, and gave private Lectures in Gothic Architecture. But if Mr. Lee is thus great in what he possesses, he is not less great in what he does not possess. If he appears inferior to no one in extent or variety of genius, he is without any of those eccentricities with which genius is so often concomitant. When Mr. Crichton gave a public challenge to disputation to the Literati of Paris, to one of his advertisements, stuck up on the Sarbonne, the following pasquinade was added:—"If any one wants to see this monster of perfection, let them inquire at the Tavern or the Stews." But the whole of Mr. Lee's life has been sober, moral, and consistent. He bears his faculties most meekly. The resources of his mind are unapparent till called forth. He sought not public society, but mingled in it when invited, without effort and without embarrassment: and, without losing any of his humility, he sustains his place in it with ease and independence. Mr. Lee's learning is without any tincture of pedantry; and his religion is as far from enthusiasm on the one hand, as it is from lukewarmness on the other.

REFLECTIONS ON THE RUINS OF ATHENS.

[Extracted from the Journal of the Rev. Mr. Jowett, during his Visit to Smyrna, &c.]

We wandered along the course of the Ilissus, the bed of the river being dry during the summer months. An intelligent guide surprises you at every step, by relating what once took place on spots which now seem quite insignificant.

Here, at length, we come to the Stadium; so admirably adapted by nature for the purposes of athletic games. It is a very small oblong plain, surrounded on the two sides and at one end by small hills of very gentle slope; so that many thousand spectators might sit, with convenience and ease, to behold the contest. But where are the panting rivals?—where the eager throng of spectators?—How mute is every thing! Here are none to applaud—none to burn and strain with emulation! Only a few men of another country, stumbling along the stony soil of the plain, or toiling up the side of the hill, faint with the morning sun of June. (1 Corinthians, ix. 24—27.)

We then parted, and I pursued my walk alone; often pausing to gaze upon the surrounding scenery, and connect with it ideas of ancient times. "Is it possible," I often thought within myself, "that Cambridge, which now feeds upon the harvest that ripened in this spot, should ever become desolate, semi-barbarized, and forgetful of her great men!" In thinking of such changes of this mortal life, I was more than ever impressed with the utter insufficiency of Science, Learning, and Liberty, to preserve the independence of a State. It is Religion, and that too the Christian Religion, which alone contains in it the seeds of social order, happiness, and stability. For this we look mainly to our Clergy—from our Clergy, to their source, the Universities. But if our ambitious youth who delight thus—"inter sylvas Academi quærere verum"—should limit their inquiries to Newton or Aristotle—should they, like Pilate, barely utter the question, *What is Truth?* without waiting or listening long to hear the answer from the lips of Him who spake as never man, not even Socrates, spake—should they thus grow up into nothing better than respectable, learned, gentlemanly Clergymen—then England might, in a few generations, become what Attica is now; and, having received a richer talent, would more justly deserve her doom. These thoughts rushed with overwhelming and painful force upon my mind, as I paced along, over the very ashes of the illustrious dead. It needs but to name them, to feel a vision raised of all that is most excellent in political skill, martial and naval glory, oratory, philosophy, discourse, poetry, sculpture, painting, architecture!—Now *they know not any thing, neither have they any more a reward.*

How little this looks like Sunday! The Greek Liturgy was performed in the morning—traffic is now going on. I meet the common people driving horses into the city, laden with barley; and groupes of Turks on horseback flourish by, with carnation flowers in their turbans.

I preached [on board the Wasp, brig of War] from 1 Cor. ii: 26, 27. I will extract a passage from the Sermon, as it is the sequel of my feelings in the morning.

"After all our reasonings, however, whether we can account for it or not, such is the plain historical fact—*Not many wise men after the flesh, not many mighty, not many noble, were called.* They were, indeed, invited; but they did not come to the marriage-supper of the King's Son. Let us for a moment survey the scenery which now surrounds us; and be reminded, that, in this very spot, Athens once boasted her Orators, her Statesmen, her Philosophers; and gave precept and example to all that then could be called the civilized world. Yet, in this very spot, when St. Paul preached to them *Jesus and the Resurrection*, they said, *What will this babbler say?* and others exclaimed, *He seemeth to be a setter-forth of strange Gods.* Let us reflect what scorn was thus

thrown on the cause of Christ Jesus, that *only name given under heaven whereby we must be saved*—our only hope of pardon—our grand motive and help to a life of holiness—our sure friend in the hour of death, and in the day of judgment: even Jesus, in whom the Father is *always well pleased*—had, in the sight of the most enlightened Athenians, *no form nor comeliness that they should desire him*. All their philosophy ended in this, that they did not receive Him, *in whom are hid all the treasures of wisdom and knowledge* ! What shall we say to these things ? We must acknowledge the insufficiency, or rather the depravity and perversity of human reason. We must bend ourselves low before the altar of revelation ; and learn, from our Bibles, what we are by nature—what we may be by grace. We must see the necessity of praying that God would vouchsafe us the teaching of his Holy Spirit—that *we may know*—even that we may *know the things which are freely given unto us of God.*”

It is needless for me to describe with minuteness what other travellers have described before ; or to attempt to express the rapture and amazement which fill the mind at the sight of these confused piles of ruins. The havoc of time and war has been most prodigal. Massy fragments of marble of the finest form seem to have been tossed about, as if the sport of the children of the giants. Whoever has set foot on the Acropolis, or has observed how antiquities are scattered about in every lane and nook of Athens, will understand the vivid picture drawn by Jeremiah in the Lamentations—*The stones of the sanctuary are poured out in the top of every street*. Still there are vast remains of majesty and beauty.

Here are nine English visiting Athens, besides ourselves. Three of them are artists, sitting beneath umbrellas, taking plans and drawings. They have already been one year from England ; and they will be another year out, exploring Greece and Italy. Do not such men shame missionaries ; or rather some who remain at home, but should be missionaries ?

A SUNDAY IN PARIS.

From Raffes' Tour during the Summer of 1817.

(Continued from page 295.)

From the chapel royal we proceeded to the Oratoire, in the Rue St. Honore, the Protestant church. It is a very spacious and venerable edifice, and was well filled with an elegant congregation, consisting chiefly of ladies ; Monsieur Manod was in the pulpit, but I could not get near enough to hear distinctly his discourse ; from what I could hear, it appeared to be upon the greatness of God. His manner was animated, his action sufficiently

abundant, but not remarkably graceful, and his voice by no means well managed. He seemed to preach *memorior*, and he made frequent and long pauses between the paragraphs. In the little that I caught, there was no allusion to the grand fundamental doctrines of the gospel, repentance towards God, and faith in our Lord Jesus Christ; and those of our party who were nearer to the preacher, and who heard distinctly, informed me that in these respects it was lamentably deficient.

There are three ministers in the *Oratoire*; the opinions and sermons of two of them are much in unison with those of the *rational* christians, or unitarians of our own country; the other, however, whom I had not the good fortune to hear, is of a different cast, and his preaching is said to be decidedly evangelical. Besides these, there is Mons. B. who, though he does not preach, studied at the seminary at Gosport, and is employed under the auspices of the missionary society, in doing what he can towards the establishment of schools and the distribution of religious tracts. It did not appear to me that he had done much, or that much at present is likely to be done, except in the instruction of children. The school connected with the *Oratoire* however, is by no means large; I think not more than one hundred children altogether. With respect to the distribution of religious tracts, there seems to be a prejudice in the minds of the people against those printed in England, merely from the circumstance that they are English. If any extensive circulation of them should take place, it must be through the medium of the French press.

But alas! alas! Paris is a hopeless scene, populous and splendid as it is, and rich in the sublimest productions of human genius, it is a spiritual desert of moral waste. The life of God does not animate its people, the voice of prayer is not heard in its dwellings, its public haunts are thronged by practical if not avowed atheists. Those who are called religious, are the victims of the grossest superstitions; those who bear the office and wear the habits of the priesthood, are many of them, the secret votaries of infidelity. Such as call themselves Protestants, are sunk in the coldest indifference, and awfully fallen from the doctrines and the spirit of the reformers; and perhaps, it is not exaggeration to say, that a man of lively devotion and genuine piety in Paris, is as great a rarity as a civilized being in the wilds of Africa; while the light of true religion, if it be not utterly extinguished, shines like the glimmering taper in a sepulchral vault, struggling with the noxious vapours that every where surrounded it, and scarcely distinguished amid the deep and palpable darkness upon which its feeble rays are shed.

The state of religion among the Protestants, where one should naturally look with some degree of confidence, may be pretty correctly gathered from the circumstance, that they are quite as indifferent to the sanctification of the Sabbath day as the Catholics;

and in this, it is awful to relate, their ministers set them the example. The Protestant clergy in Paris may be seen on the morning of the Sabbath, discharging the most sacred duties of their office, and in the evening sitting at the card-table and deeply engaged in play. I could not have believed the report, had I not been informed of the melancholy fact by several persons who had seen them so occupied at that season, and I might have witnessed it myself, had I chosen to profane the Sabbath by going to the parties in which they visit. Nor is the case with regard to the violation of the Sabbath by the Protestant clergy of Paris singular, and to be attributed to the superior dissipation of the capital. At Nismes, concerning which we have heard so much lately, and the sufferings of whose persecuted Protestant inhabitants cannot too deeply excite the pity and abhorrence of mankind—at Nismes, two gentlemen, friends of mine, were absolutely ridiculed by the Protestant ministers, for refusing to travel on the Sabbath day. I am aware that it may be urged as their apology, that the continental Sabbath terminates with the morning service; that there is no obligation at all upon the consciences of the people, with respect to the evening of the day. It is true, this is the case with the Catholic population; but from *their* errors these men profess to have separated themselves, and from *them* we have a right to expect better things; and I need scarcely observe, that better things would be seen, if the principles, whence only they can issue, were imbibed and felt. But what must be the tone of religious feeling, if it be proper to use the expression, in connexion with such a state of things, when it is not sufficient to maintain, in the ministers of the reformed churches, an outward separation from the dissipations of the world, or a decent respect for the sanctity of the Sabbath day. There is something in *travelling* on the Sabbath day, abhorrent to the feelings and convictions of a pious mind: there is something in the devotion of that day to *business*, at which a man of ordinary moral principle would shrink; but in the prostitution of those sacred hours to *cards*, and that, too, by the ministers of religion—ministers of the *Protestant* faith!—every sense of propriety, every idea of decency, established by education and maintained by habit, in an English breast, is violated; and men who make no pretensions to piety themselves, start from such a dereliction of principle and decorum with disgust. Does not the command, “Remember that thou keep holy the Sabbath day,” extend its obligations to the continent of Europe? Have we, in our little island, and amongst our rigid professors of religion, misunderstood the extent of that command, and stretched it to the *whole* of the Sabbath, whereas it only intended *half*? One would almost be induced to think, by a comparison of our English Sabbaths with those of the rest of christendom, that we had: but yet, the edict stands upon the inspired record, and so plainly written, that the way-faring man, though a fool, need not, can-

not err, in his interpretation—*Remember that thou keep holy the Sabbath day.*

If the old adage be correct—"like priest, like people"—if the flock in general follow the footsteps of the shepherd, and the congregation take the standard of their religion and morals from their pastor, what can be expected from the great body of the people bearing the name of Protestant. Alas! it is the name only—the principles and the spirit with which it was once associated, which animated the founders of their churches, and rendered their martyrs triumphant at the stake, are gone; and I have heard the observation from many whose long residence in France, and intimate acquaintance with the people of both communions, have enabled them to form an accurate opinion on the subject, that if there be any vital godliness in this country, it is not amongst the Protestants, but the Catholics. A gentleman, who knew them all intimately, assured me he did not believe there was one decidedly pious family in the *Oratoire* at Paris. When a few of them, who professed a regard for religion, were presented by an English lady with some religious tracts, they paid not the least attention to them, but said, "Ah! Madam, these things do very well in England"—and then throwing them down, with a shrug of the shoulder, which, with the French, is infinitely expressive, told her, that they were not worth a perusal.

If, shocked by the melancholy state of morals and religion amongst the Protestants of France, we turn to the Catholics, the grieved and afflicted mind obtains no relief. There, however, we form no expectations, and are certainly spared the pain of disappointment. It is not enough to say, that the Sabbath is with them like every other day; it is more gay, more dissipated, more devoted to pleasure and to vice. On that evening, above all others, the stage throws out its fascinations, and twenty theatres with their unfolded doors receive the giddy multitudes. 'Tis then that the public walks are most thronged—that the boulevards are the gayest—that the cafés are the fullest—that the haunts of pleasure and of vice, are most crowded with votaries—while the various assemblies and parties of the higher classes, complete the scene of dissipation, and perfect the circle of the vices that desecrate in this abandoned city, God's most holy day. It is the females chiefly who attend mass and confession on the Sabbath morning—and this only to make way for every indulgence during the rest of the week. The men pay but little regard, even to the external forms of their religion; while multitudes of those whose profession and interest attach them to the church and compel their observance, secretly despise them: so that the Catholic religion in France is little more than infidelity under another title—scepticism attired in the habit of a monk—

and the same system, with the name of *Voltaire* erased, and that of *Pius the Seventh* inserted in its stead!

When I contemplate the present state of France—when I see one part of the population the victims of the grossest superstition, and under the deadly influence of a mercenary and an artful priesthood—when I see another part, bowing at the shrine of infidelity, and devoted only to the gratification of their sensual appetites and basest passions—when I see the few who profess a purer system, and who ought to show a better way, sunk in the arms of a spiritual apathy, as dead to the things of God—as unconcerned about the Redeemer's kingdom—as indifferent to their own eternal interests—as gay, as volatile, as much the lovers of pleasure, as the rest—and think of the introduction of the gospel amongst them, and their moral and spiritual improvement, I am ready to exclaim, *if the Lord should open windows in heaven, this thing might be*: but to all human probability, it is an era far distant, and against its arrival, the most formidable obstacles seem to have arisen. I limit not the Holy One of Israel—I know that all things are possible with God, and he that breathed upon the slain in Ezekiel's valley of vision, can quicken into spiritual life, even in this abandoned city, an exceeding great army to profess his name and propagate his word, and, if necessary, to seal their testimony with their blood. Let British christians feel for the melancholy state of the neglected continent; and while multitudes of their countrymen are repairing to it for the various purposes of amusement and of pleasure, and often leave no very favourable traces of British piety, or British morals, or even British honesty, in their passage through it, let others visit it with a more benevolent aim—to promote amongst them the circulation of the scriptures, to excite their attention to the word of God, by conversation and by tracts, and to forward, by their contributions and their advice, the establishment of schools, for the instruction of the children. Divested of the habits and prejudices which are deeply rooted in the hearts and lives of their parents, *they* present a more hopeful scene for the cultivation of the moral and spiritual philanthropist. There by the blessing of heaven, the seed that is sown may germinate, and future generations reap the abundant harvest. Though there are many discouraging circumstances, and the case may seem desperate, to the contemplation of an ordinary faith, yet I am persuaded much may be done in this way—and while success has crowned the exertions of christian benevolence in every other quarter of the globe, and the moral wastes of India and of Africa, and the wilds of America, have already begun to bud and blossom as the rose, the pious efforts and the fervent prayers, which seek the moral renovation of the continent of Europe, shall not be in vain!

Your's, &c.

F. S. Perhaps if a Frenchman, acquainted with the violations of the Sabbath which occur in our own country, and the scenes of gayety and dissipation which abound in our own metropolis on that day, were to read this letter, he might be disposed to retort upon me the old proverb, "Physician heal thyself." The travelling—the feasting—the business—the dissipation—the diversion—the recreation, to which, in various ways, and through all the ramifications of society, this day is devoted even amongst us, constitute, unquestionably, a great national crime, and must be peculiarly offensive to Him, who has set apart this day, above all others, for himself, and hallowed it by his express and positive command. Yet, still the difference is great; and deeply as England is involved in this enormous guilt, every Briton that feels interested for the welfare of his country, must rejoice that she has not gone the lengths in this crime that most of the states of christendom have done. *Her* violations of the Sabbath are *individual*; *theirs* are *national*. *Her* government protects the Sabbath; *theirs* leave it undefended, nay is the first to violate it. None of *our* public places of amusement, licensed by the state, are open on that day; *here*, they *all* are.—No public works with *us* are suffered to proceed on that day; *here* they are little, if at all disturbed: and from the pavier in the street, to the actor on the stage, all seem as busy in promoting the convenience and amusement of the people on *that*, as on any other day. While with regard to the maintenance of public worship, and the numbers that attend, there is no comparison. It *feels* like the Sabbath day in England. Trade and commerce cease, and there is much to remind the Sabbath-breaker, as he passes along, that he is profaning God's holy day. But this is not the case here; the city and its inhabitants present one uniform scene of gayety and indifference; and were it not for the processions which sometimes occur upon the festivals of the church, a man, who never counted the days or consulted his almanack, might live for months and years in Paris, and not know that a Sabbath had passed.

FOREIGN INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

Extracts from the Speeches delivered at the last Annual Meeting.

(Continued from page 273.)

REV. DR. COLLYER.

With feelings which absolutely overpower me at the present moment, I rise after my venerable and esteemed friend and father, to second the resolution that has been proposed to you. There is in the Report itself, in the extent of Missionary la-

hours, in the changes which have taken place in the affairs of the Society, in the predominance of the goodness and power of Providence amidst all those changes, something that excites feelings neither to be expressed nor repressed.

I need not enter into the grandeur of Missionary objects, nor into arguments in support of Missionary labours. This has already been done with an effect not to be augmented.

When I was listening to the statement of yesterday morning, it appeared to me as though the four quarters of the world had lent their assistance in pleading that cause in which all the world is interested. As though the East had given her imagination, the West her classic eloquence, the North her cool and discriminating judgment, and the South that ardent fire of heart, which we behold burning at a distance, but which we cannot enkindle in our own bosoms.

I pass on from this topic, to one thing which has always appeared to me the rallying point of the Missionary Society; and which I am persuaded will be her salvation as a Society, so long as God himself takes an interest in his own cause; and that is the great *principle of union* upon which she is founded; and I honour her for it, for she is the origin, in the present day, of this principle, in its application to Society: she has had many sons and daughters since, but like Jerusalem, 'she is the mother of them all.' I can remember when she bore the peltings of twelve years, for that very spirit and principle which now excites all the religious world to emulation: when we were told of the incongruous materials with which we were building the temple, that there could be no cement to keep them together; that the foundation was laid too wide; that there would be no means of carrying on the building. These were dreams of men wise in their own conceits, who had forgotten that word which lays the foundation of all true religion in love; and love is a principle that will not fail to assemble around itself all denominations, and all parties, in one common bond of union, and one common field of co-operation. Now suppose the Missionary Society had listened to these suggestions, instead of assembling in this spacious place of worship to day, which belongs to another denomination, we might have been meeting in an upper chamber; or have found the smallest of our places of worship large enough in which to have met for a cause conducted on such a scale: but the Missionary Society believed the prophecies of God rather than the predictions of men: it dared to believe that the last prayer of Jesus should be answered: 'that they all may be one:' they believed also what he said when he told the Jews, who wanted to act in this sectarian spirit, 'Other sheep have I, which are not of this fold; them also I must bring, and they shall hear my voice, and,--what then? shall they be divided? No, but--they shall be one fold, and one Shepherd.' I congratulate the Missionary Society

on this spirit, because it is the only spirit worthy of the cause in which she is embarked. It would be a bad example to our missionaries, and present a miserable spectacle to the heathen, if we were sending to them a Bible that speaks harmony, while we ourselves were torn asunder in endless divisions. We compromise no principle in this union: no man is here invited to come to be a churchman, or to come to be a dissenter; but every man is called upon as a lover of the gospel, and a follower of the Lord Jesus Christ, to labour in the common work; and if another spirit—a spirit distinct from this had obtained, and like unruly and fretful children, we had chosen to walk alone, we might have been digging, planting, and watering a little corner of our own land, or a foreign land, instead of throwing the seed of life over the desolated face of nature, so that now, ‘the wilderness and the solitary place are glad because of them, and the desert springs and blossoms like the rose.’ I admire the spirit because it is a pledge of success to the missionary cause. I remember the glorious prayer which the apostle put up when he said, ‘Now the God of peace be with you all;’ and I admire this spirit because it is the representation and symbol, the foretaste of that which shall take place on the face of the whole earth, when all the churches of the Son of God which are planted throughout the world shall become one. It is quite time we should learn to breathe a little of that air which is the only air we can breathe by and by—the air of heaven, which is the air of love.

God has prospered this society by giving increasing scope to its labours, and this has brought upon it a debt, which it is your duty, and I am sure it will be your pleasure to liquidate. Success is certain. The object of the missionary society is God’s honour, and the means prescribed are God’s means; therefore no objections which have been made, or can be made, regarding the inadequacy of the means to the end can by possibility bear upon that head. If God had commanded me with Ezekiel, to go and preach to the dry bones, I should be certain, that by preaching, I could not raise them, but I would do it because he bade me. And this is the simple ground on which the missionary society proceeds. It does not pretend to be wiser than God, or to know better than the Redeemer, what will further his interests, but takes his commission into its hand, and when he says, ‘Go into all the world,’ it goes. Let us but do what he commands us, and leave the result to him.

REV. MR. ORME, (of Perth.)

I come from a distant part of the country, and though I have never been present at the Anniversary of this Society, I have often been present in spirit, joying and beholding its order, and the steadfastness of its zeal for the glory of Christ; and I trust that what I have witnessed on the present occasion, will long live in my re-

membrance, and be cherished with the most grateful affection as among the finest specimens of British love and British zeal that I have ever had the privilege to behold. I come, Sir, from a colder region than yours, perhaps in more senses than one, and I come rather to warm myself than to attempt to warm others.

As I am perhaps the only individual from Scotland who enjoys the honour of addressing you this morning, I must in my own name and in behalf of my countrymen express our gratitude and our thanks to this society, and to the christian people of England for the support and assistance which they have afforded to the Edinburgh Missionary Society. I may be allowed perhaps to speak of what Scotland has done towards the promotion of the general interests of christianity. Scotland has the honour to furnish one of the most eminent examples of missionary devotedness, and missionary zeal, that perhaps the world ever saw since the days of the Apostles. I hardly need to mention the name of David Brainerd, who was supported by the society in Scotland; I do not speak of his literary qualifications, though they were considerable, but of his unfeigned piety, his abounding love to God, his patient sufferings, and his indefatigable labours, to which he finally fell a sacrifice. But this Society itself has been indebted to Scotland for some of its more honoured and useful missionaries: for a Milne and a Morrison, and may I not also add of a Campbell and a Philip, of whose arrival at the place of destination we have heard this morning? who, though they do not occupy exactly missionary stations, have set us an example of zeal and disinterestedness well worthy of our imitation. To Scotland also this Society has been indebted for one of the most valuable and now venerable of its founders—a father too of its numerous sons—whose hoary hairs are now become a crown of glory to himself, and I am sure you will go with me when I say a crown of glory also to this society.

This society has been indebted to Scotland also for some of the ablest of its advocates, and some of the warmest of its friends: and when I mention the name of a Waugh, a Chalmers, and a Wardlaw, I do not form an unnatural coalition, a combination which any of those individuals would disapprove of, although they belong to different communities: I entwine a three-fold cord that cannot be easily broken.

W. WILBERFORCE, ESQ.

I rise, gentlemen, to second the motion which has now been made, and I beg leave, Sir, to assure you, and to assure this meeting, that the excuse I made when I entered, for not having sooner come to this place was no idle and empty apology. I cannot but feel regret that I have not sooner had the honour of taking a personal share in your proceedings; and although, undoubtedly, I have myself contributed to your funds, yet I cannot but almost

am sure I get nearer to heaven, when I rise in this way above those petty distinctions, and rejoice to believe that the time will come when they will be no longer, but when God will be all in all; and our blessed Saviour himself be honoured and praised without any of those little distinctions of denomination which we know in this lower world. But I am detaining you: (*hear, hear*) I only say that I most gladly second the motion that has been just made.

(*To be continued.*)

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from Speeches delivered at the fifteenth Anniversary.

(Continued from page 211.)

LORD TEIGNMOUTH.

"Gentlemen,

"Our expectations of a renewal of that gratification which the growing prosperity of our institution never fails to impart, have not been disappointed on the present occasion; and in every point of view in which it is contemplated, its aspect is exhilarating. The christian sympathy of the British public has largely and liberally responded to the call of their piety and benevolence, for support and co-operation in the charitable design of communicating to all mankind the treasures of divine truth and knowledge; and this country, while it cordially rejoices in the emulative exertions which it has excited among so many nations, still evinces a disposition to maintain a precedency in the accomplishment of that undertaking to which it had the happiness to give birth. Our associates, in every part of the world, continue to act, with their usual, and, in many instances, with increased energy. They feel, with us, the pleasure of a work which finds its own remuneration in the benefits which it confers, and in the enlargement of a charitable and religious feeling in those who participate it. On the other hand, the disposition to receive the blessing which we distribute, is as general, and ardent, as the wish to grant it. The seed of the word has been widely scattered over the face of the earth. In many soils it has taken deep root, and has produced an abundant harvest; while the veil that concealed the light of the glorious gospel from some heathen nations, has been withdrawn, and they are now beginning to rejoice in its warmth and illumination. And thus, by the influence of the spirit of our association, and the application of its means, mankind have been largely benefited, charity has been exalted and diffused, the Bible is honoured, and God, the Author of it, is glorified.

"On reviewing the history of our Institution, it cannot have escaped observation, that times and circumstances have been remarkably favourable to its progress, and that it has never wanted

means and instruments, for the furtherance of its objects, whenever they were required. Without entering into all the details which this observation suggests, I would briefly advert to two or three instances, only, in support of it. The period at which the society was formed, has been already noticed. At that period, and for some years afterwards, the power which has since shown a disposition to impede the progress of our Institution, wanted influence, and, of course, the means of counteraction. Our three agents, who, by the exercise of a sound discretion, no less than by their zealous activity, have so largely contributed to promote the interests of the society in the north of Europe, originally went thither under a different patronage, and with different views: and the connexion of two of them with the society, was, in fact, the effect of the disappointment of their intentions to proceed to an ulterior and remote destination; a disappointment, which, however they might have regretted at the time, has led to circumstances of incalculable importance to a large portion of the human race. But the instance to which I would particularly advert, of the coincidence of means with the views of the society, is that of the facilities afforded for the communication of the doctrines of salvation to heathen nations. For this purpose, translators, out of the common course, and of no ordinary attainments, were required. They have been found in the Russian dominions, in Labrador, and in China: above all, in India, and there particularly among the Baptist missionaries, whose arrival in that country preceded the formation of our Institution by a few years only, and who have printed Versions of the Scriptures, or parts of them, in not less than sixteen dialects in which they never before appeared, and are now prosecuting their meritorious labours to an indefinite extent. But far be it from me to ascribe that prosperity in which we have so much reason to exult, either to the influence of the principle of our Institution, or to any means and agency purely human; the praise of it is wholly and exclusively due to Him alone, from whom all holy desires, all good counsel, and all just works, do proceed. To his influence on the human heart we must ascribe the disposition manifested by christians of so many denominations and confessions to unite their hearts and hands in one grand and glorious effort to communicate the knowledge of the perfections of the divine character and administration to their fellow creatures, through the medium of that holy book in which it is revealed and displayed. Nor could we indulge a hope of the continuance of the divine favour, if it were not accompanied with pious gratitude for that blessing which hitherto has so signally attended our proceedings. Much remains yet to be done for millions within the pale of christianity; and it is an awful and impressive consideration, that of those millions many are daily passing into eternity, who may never have possessed or seen any portion of the sacred records. We are,

moreover, engaged in a warfare against two most inveterate enemies of human happiness,—Idolatry and Superstition; and it must be vigorously and perseveringly maintained, even though it should prove interminable. But our enemies, however formidable, we know, are not invincible. Our cause is good: it will have the prayers of thousands for its success. Our allies are numerous, zealous, and united. Our arms are proved, and, I trust, our supplies will never be deficient. We employ no weapon of earthly temper, or human fabrication; we use no sword but that of the spirit. The dignity of monarchs, the zeal and piety of the learned; the strength of the mighty, and the weakness of the feeble, are enlisted under the banners of the Bible, to share and extend its triumphs; proclaiming, as they march, "Glory to God in the highest, on earth peace, and good will to men."

WILLIAM WILBERFORCE, Esq. M. P. Vice President.

"My Lord, what has been said upon other occasions is strictly true, that, when we come to form any adequate idea of the real benefits which result from our Institution, the very magnitude of them, the very immensity of the scale of the building, prevents our having any just and due feeling concerning it. It is too large for us to comprehend, and to grasp with the ordinary feelings of our nature. In order to form a more just conception of the benefits to arise from our labours, we shall do better to banish from our minds all the ideas of empires and nations, and take a single copy of the Scriptures, follow it into the little dwelling in which it is delivered, and see those who have not enjoyed the benefits of instruction, with which a bounteous Providence has favoured us, hanging upon the words of truth and mercy that are there recorded for the consolation of the sorrowful, and for easing the guilty heart of its pangs. Then we behold them with a deep feeling of compunction, reading of a Saviour who died for sinners, of a Holy Spirit promised them for the change of their natures, while a principle of gratitude begins to warm their hearts; soon you find them engaging in one common prayer, and a prayer, I trust, in which, we ourselves shall not be forgotten.

"But when we come to consider, that this is but a single individual case, taken from among those two million three hundred thousand of which we have been speaking, when we recollect, that the benefit conferred, adapts itself to all circumstances, suits all individuals, from the monarch upon the throne to the peasant in the cottage, and becomes, to both alike, a spring of new life, and thought, and action; that it is productive to individual improvement, of individual comfort, of domestic peace and happiness, of social delight and enjoyment; and that it goes on enlarging its sphere, till it enlightens kingdoms, and forms the cement of political society; I say, when, my Lord, you trace it in all its effects, from man to man, from society to society, from nation to na-

tion, the world at length becomes too narrow for its operations, and you are carried on to that better and future state, where its blessings shall be seen in all their vast and endless dimensions.

"There is something to my mind, I must confess, peculiarly delightful in those instances that are continually occurring, in which we find our labours attended with the approbation of other countries, and even of some that had hitherto been the objects of our jealousy, and even hostility. I cannot doubt, but every one here present, shared in the feelings which I experienced, upon hearing the address of the gentleman, who, with a singular felicity of circumstances, was called, on this day of his birth, to attend our meeting; and who assured us, that he was resolved (a resolution which we shall all do well to make) to endeavour to carry into his life and practice the contents of that volume which he was dispensing to others.

"The habits of my life, and the nature of my occupations, have naturally led me to regard things in a political way; and I well remember, especially in an earlier part of my life, that, having much to do with a very great commercial country, there was no part of the world more the object of our jealousy than the Levant, in which we were always dreading the injurious effects of French influence in Turkey. Now, it is not a singular circumstance, that, through the means of that French connexion with Turkey, we ourselves are made confederate with France itself in the benevolent work of presenting, for the first time, to that nation, a version of the New Testament. I apprehend, my Lord, that the Levant Company, whatever benefits it may have conferred upon that part of the world, never made a present to the Turkish empire, which was half so valuable, and likely to be productive of such important results.

"But of all the labours of this society, the one upon which my mind dwells with the greatest satisfaction, is that, which, although, at present, it is but an infant work, is yet an infant Hercules, and begins to operate with a degree of force and vigour proportioned to the cause which animates it, and the extent of the sphere in which it has to act. I allude to the effects produced in the East Indies by this society; and I am sure your Lordship will peculiarly feel the force of this observation, for no man was better acquainted than yourself with the nature of the difficulties with which christianity had there to contend. Undoubtedly it was there that infidelity (to speak the language of Scripture, the god of this world) seemed to have entrenched himself, as if secure on his throne, behind barriers that nothing could force. In this country, and in some other places, infidelity, if I may so express it, has been, upon its good behaviour, forced sometimes even to assume the credit of christian principles; but in the East Indies, we have had an opportunity of seeing this baneful principle, in all its native hideousness; there infidelity

thought itself secure ; there the god of this world was not obliged to veil his real occupation, pursuits, and tendencies. What was the consequence, and what were the effects? We beheld all around us, smeared with blood, and polluted by lust and cruelty, scenes of such detestable barbarity, as seemed to be intended for the very purposes of displaying his triumph over all the instincts of human nature, rendering parents destroyers of their own children, and children of their parents ; in short, in every way of horror that can be conceived, mocking, and rioting, in deadly triumph over all the tender feelings of the human heart, and all the convictions of the human understanding : it was there, I say, that we saw what infidelity is, when left to its own free unobstructed operation. And O ! my Lord, let us learn, hence, the blessings which we owe to christianity. Even the barrier has been forced. Forced, did I say ? No, even there, that almighty power which is able alone to enlighten the understanding, and to soften the heart, has not so much enabled us to get the better of *them*, as to make them conscious of their own darkness, credulity, and folly. They have begun to be convinced, that all their pretensions to superior light and purity, all their claims to exclusive respect are ill founded :—they are, therefore, in that state which seems to render them peculiarly accessible to those Holy Scriptures which we are endeavouring to put into their hands.”

(*To be continued.*)

SWEDEN.

Among the many improvements which have taken place under the administration of Charles John, the reigning Prince, must be distinguished a new collection of hymns, intended to take the place of those heretofore in use, which were introduced in 1695 ; and a new public version of the Bible ;—the New Testament, part of which is already completed.

HOLLAND.

We learn from the last annual report of schools for giving gratuitous instruction at Amsterdam, that in the eleven schools of this description, three thousand six hundred and fifty children receive the rudiments of education, *gratis* : to which may be added, about eight hundred others who received instruction in the evening schools.

SPAIN.

On the 30th of March last, the king signed an order for establishing one Lancasterian school in each of the towns of the king-

dom. The king has named a director general for all the schools on this plan in Spain, and a committee of twelve grandees of Spain to protect the said schools. The Duke of Infantado, is President for life. All the schools are to be subordinate to the central school established in the capital. This school which will consist of three hundred children, and has already 207, was opened the 4th of May, (1819) in which many children entered without knowing their letters: there are at present about thirty well established as apprentices. Government was astonished at the great rapidity with which the children learned, and the great economy that was observed. The Duke of Frias, who is at present in Paris, has offered, gratis, his ball room, in which the central school is now established.

SCHOOLS IN INDIA.

For several years past, an increasing attention has been paid to the education of the natives in India. Mr. Swartz generally annexed a school to a missionary station. Dr. John, encouraged by his example, pursued the same plan, and at the close of his days published an excellent tract on 'Indian Civilization,' to which were added 'Proposals for re-establishing free schools in India;' this pamphlet has no doubt contributed much to the promotion of the system.

The missionaries employed by the London missionary society have uniformly attended to this object. At VIZAGAPATAM, Messrs. Cran and Desgranges commenced a school in 1805, and their first three pupils were the son of a Brahmin; in a few months they had between thirty and forty children under their care.

Mr. Loveless has directed his attention to schools in MADRAS, from his first settlement there in 1805. For many years he was one of the masters of the male orphan school, in which there were, in 1806, three hundred children. He has since established schools in connexion with his chapel, and has about four hundred under his tuition.

At BELLARY, Mr. Hands and others have pursued the same plan. They have seven schools under their care, containing about four hundred children, all of whom read the scriptures. There are also schools in neighbouring villages in which one hundred and fifty children are instructed.

In TRAVANCORE, Mr. Ringletaube employed five or six native schoolmasters, and had several boys in training to assist him in reading, writing, &c. 'The labours of these schoolmasters' said Mr. R. in 1812, 'are of great advantage to the rising generation.' Mr. Mead and Mr. Cnill will no doubt earnestly promote the increase of the schools in that district.

• Mr. Skinner and Mr. Fyvie commenced schools at SURAT, im-

mediately on their settlement there. They had soon seventy children under their care, and the Scriptures are introduced.

At CHINSURAH, near Calcutta, the late Mr May was remarkably successful in the establishment and management of schools. His plans were approved by the officers of government, by whom he was countenanced and supported; and at the time of his death, there were in thirty schools under his superintendence, and that of Mr. Pearson and Mr. Hearle, about three hundred children.

Mr. Townly and Mr. Keith have paid great attention to the same object in the populous city of CALCUTTA—built a school-room, engaged a poojah-house, and established a Sunday school, &c. They will no doubt pursue the plan, especially as there is now a *School Society* on a large scale, lately established by the most respectable inhabitants of Calcutta, European and native; as also a *School book Society*, to furnish the schools with elementary books, to both which institutions the London missionary society has liberally contributed.

Mr. Le Brun is usefully employed in the care of schools in MAURITIUS.

The exertions of other missionary societies are likewise highly laudable. The Baptist society commenced a school in Bengal in 1809. In 1814, they published a tract, entitled, 'Hints relative to native schools;' with proposals for the general support of an institution for their establishment. This has had a good effect; and the number of children on the books is said to have exceeded ten thousand; more than 6,000 of whom actually attended.

The church missionary society keep the same great object in view. Mr. Schnarré has taken the charge of the late Dr. John's school establishments. Mr. Rhenius has diligently employed himself in forming schools in MADRAS and other places. By the last return, there were more than 1,000 children in twenty-four schools connected with TRANQUEBAR, and 456 in thirteen schools connected with Madras.

Besides these, there are other schools in TRAVANCORE and other places, under the direction of chaplains associated with the Madras committee, including more than two thousand children.

The establishment at BURDWAN, under the care of Lieut. Stewart, flourishes greatly. About 1,000 children are instructed; many more schools will probably be extended from Burdwan as a centre.

The Wesleyan missionaries are conducting schools on an extensive scale in CEYLON in various parts of the island. The last return stated the number of children to be nearly 4,000.

From this sketch of the progress of schools in India, it will appear that more than *twenty thousand* of the poor ignorant children of idolatrous Hindoos are now learning to read; and it is

highly probable that in a few years the number will be doubled, yea, become tenfold what it now is.

When we consider the midnight darkness in which a hundred millions of Hindoos are involved, we must rejoice in the adoption of this plan for the instruction of their children. 'Not that,' say the Baptist missionaries, 'they are expected, nor specifically intended to convert the natives; their direct and immediate object is that of capacitating them, by instruction in their childhood, to see things as they are when their understandings are matured. By degrees the children in many places will be induced to read the scriptures; if not in the schools yet at home. Their parents will be also induced to read them. The temporal advantages which the children receive in the schools will operate favourably on the minds of the parents; they will esteem Europeans who so disinterestedly labour for the good of their children, and they will be more disposed to attend the public ministry of the missionaries. By the blessing of God, therefore, on these, as subordinate to the preaching of the Gospel, the greatest ultimate benefit may be anticipated—the everlasting salvation of multitudes of the Hindoos.

NEW COLLEGE AT SERAMPORE.

A prospectus of a new college at Serampore for the education of christian, native, and other youth, has been lately published. The plan is of considerable magnitude. His excellency the Marquis of Hastings has consented to be the first patron of this new college; and its government is placed in the hand of the Serampore missionaries, who have given their premises for the use of the institution until suitable buildings can be erected. The main object is to instruct native youth in the Sanscrit language, that they may be enabled, by a thorough knowledge of the sacred books of Hindus, to compare the tenets of Brahma and of Bouhism with the doctrines of christianity, and thus become qualified for spreading a knowledge of the truth over Asia.

DOMESTIC.

American Board of Commissioners for Foreign Missions.

MISSION TO THE SANDWICH ISLANDS.

The Isles shall wait for his law.

FRIENDS OF MAN AND OF THE REDEEMER OF MAN,

In the good providence of HIM, who "hath made of one blood all nations of men—and determined the times before appointed

and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him and find him;"—several youths, natives of the Sandwich Islands, have been brought to our shores, and favoured with a temporary residence in these regions of light. Seven of them have been placed under instruction in the Foreign Mission School, at Cornwall, (Con.) and their improvement in knowledge, human and divine, has fully answered the most raised expectations of their patrons, benefactors, and friends.

"O what a wonderful thing it is," said one of them, "that the hand of the Divine Providence has brought me here from that heathenish darkness, where the light of divine truth never had been. And here I have found the name of the Lord Jesus in the Holy Scriptures; and have read that his blood was shed for many.—O what a happy time I have now, while my poor friends and relations at home are perishing with hunger, and thirsty, wanting of Divine Mercy and water out of the well of salvation: My poor countrymen, who are yet living in the region and shadow of death—without knowledge of the true God, and ignorant of the future world—have no Bible to read—no Sabbath—and all these things are unknown to them. I often feel for them in the night season, concerning the loss of their souls.—May the Lord Jesus dwell in my heart, and prepare me to go and spend the remaining part of my life with them. *But not my will, O Lord, but thy will be done.*—O do not cease to pray for me, and for Tennooe, and for the poor ignorant people at Owhyhee."

The will of the Lord Jesus is done. The dear lamented Obookiah was not to return to Owhyhee. But his prayers and supplications, with many tears for his "poor friends, and relations, and countrymen"—which he ceased not to offer, until his soul rested in the bosom of his Saviour—will not be forgotten in heaven; nor must they be forgotten on earth.

Four of his surviving companions appear to have been made partakers of the same grace, to be filled with the same spirit, and to be burning with the same desire.

Shall the holy flame be quenched?—Shall these dear young disciples not be allowed and encouraged to return, and publish in their native isles the good tidings of great joy which in this land they have heard, and which shall be to all people.—But how shall they return?—and how shall the great design, so dear to their hearts, so important to those whom they love, and to many thousands of human beings—be carried into effect?—Shall they be sent back alone—without means—without aid—for the arduous, glorious enterprise?

Ye favoured dwellers in this land of blessing, is not the voice as distinct—as clearly an expression of the Saviour's good pleasure—as was that which was heard at Troas? Not only does it sound from the grave, or from the celestial mansion, of Obookiah,

but even now "*there stand*" men of Owhyhee, Woahoo, and and Atooi,* *praying and saying, "Come over,"* and send over, to the Sandwich Islands, *and help us.*

The call has touched the hearts of many. Some have offered themselves to go; and the resolution to send is fixed. By or before the middle of October next, Providence permitting, a mission to the Sandwich Islands will be embarked at Boston, under the direction of the American Board of Commissioners for Foreign Missions; comprising, besides four of the natives now at the Foreign Mission School, eight or nine of our own countrymen—most of them married, and one having a family of five children; in all more than twenty-five persons: two, Messrs. Hiram Bingham and Asa Thurston, ordained Missionaries: two, Samuel Ruggles, and Thomas Hopoo, (a native of Owhyhee, and *the friend of Obookiah*) advanced in preparations for the ministry, and well qualified for Catechists and Teachers; a physician, a printer, and a prime farmer, with qualifications also for teaching. Individuals of the company are, besides, skilled in various mechanical trades.

To the interesting young Islanders all is hope and joy. To the devoted and beloved servants of the Lord Jesus, who go with them the sacrifices are great. Yet the love of Christ constrains them: and for the benefit of those who are ready to perish for lack of knowledge of him, they cheerfully relinquish their friends, their country, their earthly prospects and give up themselves and their all. Will not then this Christian community as cheerfully supply the requisite means for the various exigencies and purposes of the Mission?

The expense, especially in the outset, evidently cannot be light.

Fitting the vessel for so many passengers and ship-room for them, and for all that they should carry with them, will cost—according to a contract, made as is thought on quite reasonable terms—about *two thousand dollars*; the owner furnishing wood and water, but no provisions or stores. The provisions and sea-stores, requisite for so large a company, during a voyage of five or six months, must be of no inconsiderable amount. And those who embark in this enterprise must be furnished besides with many articles for their sustenance and comfort after they shall have landed,—A frame, with materials for covering and finishing a small house for the immediate use of the mission family must be provided. Medicines for themselves, and for the benefit of the natives, in suitable variety, and liberal quantity; and a good supply of the common implements of husbandry,—axes, ploughs, hoes, shovels, &c. &c. as also of the most important tools of various mechanical arts—smithery, carpentry, &c. must be furnish-

* The names of the three most important Sandwich Islands.

ed. These tools and implements, in almost any given quantity, may be turned to good account for the purposes of the mission; as they will answer instead of money, and even better than money, for purchases to be made of the natives, and at the same time serve to promote their civilization.

The plan of this mission requires a great variety of books, embracing the first rudiments of learning and extending to the higher branches of literature and science. The missionaries and their assistants will need ample means of pursuing study themselves in various branches and all the stages of education; and ample means are needed to furnish a Seminary on heathen ground, where native teachers and preachers may be trained for usefulness among their countrymen. English Bibles and Testaments will also be needed not only for the mission itself, but for distribution among British and American sailors, many of whom touch at the islands. A fount of types and a printing-press will be procured. An abundant supply of stationery will also be required.

But what is all this expense, in its utmost estimate,—compared with the object? It is a sentiment worthy of the respected preacher by whom it was uttered:—"If the churches of New-England, knowing the purpose of God concerning Obookiah, had chartered a ship and sent it to Owhyhee, on purpose to bring him to Christ and fit him for heaven; it would have been a cheap purchase of blessedness to men and glory to God:—and were there no other expedients now to rescue his poor countrymen for whom he prayed, the end would justify the constant employment of such means to bring the sons and daughters of Owhyhee to glory."* —Is there a person in New-England, is there a believer in the Gospel on earth, who would not subscribe to this sentiment?—Otaheite, Eimeo—the Society Islands; purged of their idols,—cleansed from the blood of human sacrifices,—illuminated with heavenly light, resounding with grateful praises to Him who made, and has redeemed the world!—of what comparative account are all the expenses and all the labours of the twenty years' Mission? The Sandwich Islands are a larger and richer field for Christian charity and Christian hope; containing a population equal to one third of New-England, kindly disposed, desirous of civilization, and of excellent mental endowments; the climate salubrious, and the soil exuberantly fertile.

The fullest confidence is entertained, that this Mission will commend itself to the hearts of American Christians, and obtain an extensive and liberal patronage. *But the bounty which shall be received in the outset will be doubly precious.* The expense of setting the mission out must be heavy in proportion to what probably will be necessary for supporting it afterwards: and besides large drafts upon the funds of the Board are urgently demanded for other objects; particularly for a large reinforcement now going to Brainerd; for the Mission to the Cherokees, of the Arkan-

* Sermon on the death of Obookiah, by Rev. Dr. Beecher.

saw; and for the Mission to Jerusalem. A special call, therefore, for immediate and liberal help has become necessary; a call which may be answered, and will, it is not doubted, be promptly and cheerfully answered by contributions and donations either in money or in such articles of various kinds, as are wanted for the voyage and the mission.

Friends of man and of the Redeemer of man, is it not a rare opportunity—presenting itself at a moment when your store-houses, and barns, and fields, are demanding from you a grateful offering to the bountiful Parent of all?—the object is before you—the bringing of many thousands of fellow beings to light and to glory—**GOD LOVETH A CHEERFUL GIVER.**

In the name of the Prudential Committee of the American Board of Commissioners for Foreign Missions,

Boston, Aug. 23. 1719.

S. WORCESTER. Cor. Sec.

N. B. Any donations of sea-stores, books, medicines, implements of husbandry, &c. designed for this mission, may be left at Mr. Armstrong's, No. 50. Cornhill, on or before the first of October. Such necessary articles as are not received in donations must be purchased. It is desirable, therefore, that all persons, who wish to aid the mission by specific donations, should leave them, as soon as convenient, at the place above mentioned. Any of the above described articles, which can be conveniently transported, may be left with the Rev. Mr. Harvey, Goshen, or Henry Hudson Esq. Hartford, (Con.) or at the Office of the Christian Herald, No. 8. Murray Street, New York.

BAPTIST BOARD OF FOREIGN MISSIONS FOR THE U. S.

[The American Baptist Magazine, for September, contains an interesting address of the Board of Missions, and we regret that our room will admit but a very few extracts.]

The Board have reason for gratitude for the mercies that have been extended to the mission at Rangoon. The gospel by Matthew has been translated by Mr. Judson, and printed by Mr. Hough in Burman, and a few tracts, designed to explain the principles of the gospel, have been published in the same language. Messrs. Colman and Wheelock, with their wives, have safely arrived at their destination. The circumstance that their pious conversation and example were rendered instrumental to the conversion of several of the ship's company, offers encouragement to future missionaries, and furnishes, we trust, a token of the success that shall crown their future labours. Experience has proved that the climate of Burmah is not unfriendly to health, while its population, and its proximity to China, Siam, and other mission fields, display the importance of the station. Difficulties, nevertheless, must be expected. The manners of the Burmans are fierce and untractable, and their attachment to their idolatries blindly ardent. The recent military measures in the hither India, have created a spirit of jealousy among them, and induced the

suspicion that white men are emissaries. The Board would be ready to conclude that the stay of the brethren in Burmah depended on the caprice of the emperor, were they not satisfied that the hearts of kings are in the hands of the Lord. The design of the late expedition of Mr. Judson, undertaken with a view of obtaining a convert from among the *Mugs* to assist in the mission, is fully approved by the Board, and will, they have no doubt, meet the approbation of all the friends of Zion. The disappointments attendant on the voyage were such as no human prudence could foresee. They affectionately sympathize with their brother under the trial he has experienced, and pray that, as the means of surmounting every obstruction, himself and his associates may be favoured with an abundant "supply of the Spirit of Jesus Christ."

The Board has viewed with satisfaction the labours of their missionary brethren Peck and Welch, at St. Louis. A Baptist church has been formed there, which is gradually increasing. A new place of worship, in a pleasant conspicuous part of the town, has been erected. It is already in part paid for. The church at Salem, Massachusetts, has generously aided the attempt by presenting the sum of one hundred and seventy-three dollars. It is hoped the benevolence of other churches and brethren will assist in extinguishing the remaining incumbrance. The brethren there have done much in opening and encouraging schools, in seeking acquaintance with Indian chiefs, and ascertaining the circumstances of the tribes scattered through the territories.

The high expense of living at St. Louis has produced regret and difficulty. The brethren have proposed that one of them remove to St. Charles, a neighbouring situation, where subsistence can be procured on easier terms, and the prospect of establishing a permanent school is fair and inviting. The Board have approved the measure, and recommended its adoption.

The assiduous and self-denying labours of their missionary, the Rev. Isaac McCoy, in the Illinois state, have imparted the liveliest pleasure. He has shown himself willing to forego the conveniences of a settled country, and to share, with the hope of diminishing, the afflictions of an uncivilized state of society. He is ready to live and die among the aborigines, if he may but be the means of teaching them the way to heaven through the knowledge of the Lord Jesus. He had put up a plain building for his family, and as a place where the Indians might receive religious instruction. Since which he has found encouragement to settle on lands belonging to the United States, under circumstances which promise a greater sphere of usefulness.

The labours of the Rev. Humphrey Posey among the Cherokees, have been zealous, and marked with holy prudence. His schools have been well attended. A temporary suspension of them has arisen, chiefly owing to the unsettled state of the na-

tion; the question being as yet undecided whether they will continue to occupy the soil of their fathers, or retire further westward.

The Sandusky Indians, during the year past, have been repeatedly visited by Rev. Henry George, of Owl Creek, Ohio, who has expressed much satisfaction at observing their solemn attention.

The Rev. Mr. Eastman has begun his labours in the vicinity of Natches and St. Francisville. He feels himself greatly encouraged. May the blessing of the Lord accompany his endeavours.

Among the occurrences which have recently taken place west of the mountains, the Board has witnessed with no ordinary satisfaction, the removal of a misapprehension on the part of their brethren of the Kentucky Baptist Mission Society. It has been the general opinion of the Board, that the reformation and spiritual welfare of the Indians, would be best promoted by missionaries opening schools and preaching the gospel in the vicinity of the tent and the wigwam. The Kentucky brethren were in favour of sending for Indian youth from the wilderness, and educating them in Kentucky. The Board sincerely wished them success. They were far from supposing that because the settling of missionaries in the bosom of the tribes seemed most promising, that this consideration ought to preclude attempts at instructing, in any way, the children of the aborigines; but to assist that Society in its endeavours, by appropriating any of the funds intrusted to their management, it was believed their responsibilities would not warrant. At a period when it became, for several reasons, peculiarly desirable that the sentiments both of the Board and of the Society should be understood in the clearest manner, the Rev. Mr. Rice, agent of the Board, was at the Great Crossings. The exposition of mutual views which then took place, terminated in a manner most pleasing and satisfactory. The Society voted itself an auxiliary to the Board, and the Board engaged to appropriate its funds to such objects, only, as the Society shall designate, and in every way to facilitate, to the utmost of their power, a common design. Such mutual and affectionate harmony among fellow-labourers in the service of the Son of God, is sweet as the ointment of Aaron, and refreshing as the dews of Hermon.

A communication has been received from the Rev. O. B. Brown, of Washington city, stating that there are two coloured brethren of the church at Richmond, of good moral character of ardent piety, and possessing talents for the ministry, that have been tried for several years, and are much approved. They are willing to leave America, and attempt, on the soil of their forefathers, to preach the unsearchable riches of Christ. In the fall, it is expected, they will have an opportunity of going out in a vessel which will sail under the sanction of the President of the United States. They wish to place themselves under the direc-

tion of the Baptist Board of Missions, not so much for the sake of funds,—for these they in a good degree possess,—as for the purpose of receiving such counsel and information as the Convention or its Board may be able, time after time, to communicate, and to enjoy the assurances of their affection and co-operation. The Board have taken these brethren under their patronage, and encouraged them to spend the interval between the present time and their sailing, in improving their minds to the utmost practicable extent. The recommendation of the Convention to the people of colour to form and encourage mission societies, has been the means of exciting the zeal of these brethren to seek a home on Afric's coast.

Brethren, it is our happiness to live in an age when the *cause* of Christ is pressed on the attention of his people by the most reviving considerations. To each of us He is saying, "It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand." In the days of Nehemiah, when the wall about Jerusalem was building, it is mentioned, to the reproach of the nobles of Tekoa, that "they put not their necks to the work of the Lord." Work is placed before us, and requires to be executed with all the *MIGHT* that can be commanded;—while the eye of faith is directed for a blessing to the arm and promise of the Lord.

Domestic Department of the Board.

Indian School.—Among the numerous plans which the inventive benevolence of the present times has put into operation for advancing human happiness, the *INDIAN SCHOOL*, established near the Great Crossings, Kentucky, it is believed, will not be one of the least efficient. The idea of educating the Indian youth in the English language, in the midst of civilization and the blessings of an improved social condition, offers itself to view, not as the visionary dream of the imagination, but as the sober project of the understanding, calculated to produce the most substantial benefits to the aborigines of our country. The experiment is now making on a plan, it is conceived, somewhat different from any that has yet been tried—that of not merely educating the young natives in our own language, and in those general rudiments and elementary parts of learning, which are a sort of common possession in our improved state of society, but at the same time, as an essential part of the system, in the arts, and the industry, and the economy of civilized life.—This design relies for success on the same active and exalted benevolence which has given it existence. For its enlargement and prosperity much will depend on the wisdom with which it shall be conducted, and the bounteousness of the charitable. Although objects which solicit the liberality of the public are greatly multiplied already, the Board cannot hesitate in making a distinct and solemn appeal to that liberality on behalf of this school in Kentucky for educating young

Indians. Nor can they, for a moment, sustain the burden of a doubt, that an enlightened community will extend an ample patronage to this interesting object. *The liberal deviseth liberal things, and by liberal things shall he stand!*

The opening of the School offers a prospect in no common degree gratifying to the wishes of those, who long for the arrival of the period when *the wilderness and solitary place shall be glad, and when the desert shall rejoice, and blossom as the rose.*

Extract of a Letter from the Rev. David Tenny, who is in the employ of the New-York Evangelical Missionary Society of Young Men to the Publisher, dated—

Kaskaskias, Illinois, Aug. 7, 1819.

DEAR SIR,

"I have resided in this State but a few weeks, and am the only Presbyterian minister in Illinois. Thus I stand alone, in a state containing not less than seventy thousand inhabitants; and the influx from other parts of the country is perhaps, without a parallel. This state has most imperious claims on New-York for assistance, as the latter is transplanting some of her most valued sons to this wilderness. Having travelled over much of this state, I am satisfied there are more emigrants from the state of New-York than any other. Another missionary from the N. Y. Society is every day expected here; I long for his arrival. The Missouri Territory is the principal field of my labours, and there I have spent the most of my time since I have been in the employ of the Society, which is now nearly a year. As it respects the interests of Zion, in this Territory, I can only say, a dark cloud is suspended; a few rays only break through—these revive the soul and keep it from sinking. Do, dear Sir, through the medium of your paper, engage the prayers of the friends of Immanuel in the east, to afford relief to the people in the west who are perishing for lack of wisdom."

AUXILIARY BIBLE SOCIETY OF ASHVILLE, (N. C.)

The second Annual Report of this Society, published in the "WESTERN MONITOR," was read before the society on the 29th July 1819. It urges upon the public attention the importance of Bible institutions, in a highly interesting manner, and evinces, that the people, in that section of our country, are earnestly engaged in "provoking one another" to emulation in the glorious work of "circulating the Oracles of truth among the human family." We have not room for any extracts from this Report, (which is signed by the Rev. Francis H. Porter *Cor. Sec.*) and shall only add, that during the two years of its operations, 317 dollars have been received and 358 Bibles purchased; 160 of which have been sold, or distributed gratuitously, and 198 are at the disposal of the Society.

COMMUNICATED.

Lines written by a Lady on her recovery from a long and painful malady.

Great and mysterious are thy ways O God ;
 How oft behind thy frowns awaits some good,
 But did not think so much was meant for me,
 Till **one* whom Thou wouldst send, was sent by Thee.
 So troubles gather in a frightful crowd,
 While blessings are conceal'd behind the cloud ;
 Thus gracious Father hast thou dealt with me,
 When toss'd about on life's tempestuous sea ;
 The storm then threaten'd, and it seem'd severe,
 But yet my kind, my gracious God was near ;
 O ! for the eloquence of grateful Paul,
 To speak the language of my raptur'd soul.
 Great God do thou direct and guide me still ;
 My mouth with praise and holy language fill ;
 That I thy goodness may with joy record,
 And speak the tender mercies of the Lord.
 In deep distress, through long revolving years
 I sighed and languished on a bed of tears,
 But He who saw my tears, and heard me pray,
 Sent down relief in his appointed way.
 Thus, "at the last distressing hour
 The Lord displays deliv'ring power."
 When I review the state in which I've been,
 Look at the hopeful case I now am in,
 Compare the present with my former state,
 What mix'd emotions doth the change create !
 These mercies, Lord, "my rising soul surveys,"
 And fill my heart "with wonder love and praise."
 Thy mercy and thy favour still bestow,
 That I in faith and love may daily grow ;
 Daily bestow on me thy heavenly grace,
 And guide me in the path that leads to peace.
 Now let my soul in grateful anthems raise
 Her songs of love to my Redeemers praise.
 Assist the off'rings of my stamm'ring tongue ;
 Great is the work O Lord which thou hast done ;
 While I have breath thy goodness I'll record,
 And sing the loving kindness of the Lord.

E. H.

William W. Woolsey Esq. has been elected Treasurer of the American Bible Society, in place of Richard Varick Esq. resigned.

Through inadvertence our Correspondent "C" was not credited with the "Epigram" inserted in our last.

"Dr. J. S. of New-York.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, October 2, 1819.

[No. XII.]

MISCELLANY.

ON THE RELIGIOUS EDUCATION OF CHILDREN.

Though a pious education is not universally successful, in bringing children into a truly religious state, yet it is undoubtedly appointed by God for this end, and is perhaps more frequently attended with success than any other means of grace.

Education may be comprised under these three heads, *discipline, instruction, and example*. These must all concur, and be agreeable to the word of God, in order to form what is comprehended under the idea of *Christian Education*.

Children are the proper subjects of *DISCIPLINE*, before they are capable of receiving much instruction; and a system of discipline ought to commence as soon as ever they are able to discern between good and evil. This branch of education is of more consequence than parents in general are aware of. We shall see its importance if we consider the nature of true religion, and the ideas which a child forms in infancy of the authority of his parents.

True religion consists in choosing the will of God in preference to our own. His authority is absolute. It should silence all our perverse reasonings; and obtain from us an implicit obedience. And as a parent is to his child in God's stead, he ought to require from the child an entire submission to his authority.

A child naturally conceives the authority of his parent to be absolute: and if a proper discipline is maintained, this branch of education will be a handmaid to religion. Let the object be changed, and filial obedience becomes piety.

All the commands of a parent should be *reasonable*; and as the understanding of the child advances their reasonableness should be unfolded: but implicit submission must be enforced long before the reason of the command can be understood.

We may easily discover, that children are perpetually endeavouring to break through the absolute authority of their parents. This is attempted with amazing sagacity even in early infancy. Children will sometimes disobey in the most trifling circumstances, in hope that the parent will not think it worth the trouble to persevere in requiring obedience. They will endeavour by some humorous trick to disarm the displeasure of a parent, when they see him serious in requiring obedience. They will seize the op-

portunity when the parent is engaged with company, or with some close employment, to evade obedience to a command, which they know would be enforced if the parent was more at leisure to pay attention to their conduct. In these, and in similar instances, parents should be upon their guard, and never suffer their children to break a known command by any device or artifice whatever.

That discipline may be effectual, it must be *steady*. A child will soon discover, whether the commands of the parent depend upon his humour, or his principle. Commands urged merely because the parent is angry, will harden the heart of a child, instead of producing a spirit of obedience. We too often see the authority of a parent directed by caprice. Alternate fits of indulgence and severity occupy, in too many instances, the greatest share of family government. Such conduct is completely destructive of christian discipline.

Discipline must not only be steady, but *gentle*. Commands that appear to flow from love naturally dispose the child to obey. A child sees no hope of escaping from a system of discipline, that seems to arise from the tenderness of a parent. The harshness of a command is generally more grievous to a child than the thing commanded. Displeasure in the parent should only be excited by wilful disobedience; and should rise in proportion to the contempt of authority.

When the understanding of a child is sufficiently matured, the christian parent should show, that in the commands which he gives, he himself is subject to a higher authority. If the conduct of a parent is formed upon this principle, he will be ready to grant indulgence where that is not inconsistent with the commands of God. And when a child is convinced, by the uniform conduct of the parent, that restraints are not the effect of caprice, or want of affection; discipline loses all its galling effects, and becomes truly subservient to holiness and happiness.

As soon as a child is capable of understanding the nature of God's law, religious INSTRUCTION should keep pace with discipline. It must not, however, be confined to stated times, as in the ordinary branches of learning, but it must also occupy a considerable share in the common conversation of the parent. This is the method which divine wisdom has appointed for parental instruction. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* Deut. vi. 7.

It is scarcely necessary to observe, that children should first be taught the plainest truths of religion; which indeed, they are capable of understanding at a very early period. They can comprehend, as well as the most acute philosopher, that God created all things; that he is in every place, though we cannot see him;

that he sees all our actions, and knows all our thoughts ; and that he will bring every work into judgment.

But the scheme of religious instruction must not rest here. The whole system of evangelical truth is not above the comprehension of children, if it be laid before them in plain language, and a familiar manner. The vehicle which conveys instruction to their minds in the most pleasing and impressive form, is the history of the Bible. The facts recorded in the books of the Old and New Testament are so striking, that we often see children extremely desirous of hearing them repeated, when a repetition of mere moral precepts would prove wearisome.

From this history the principal doctrines of christianity may be collected, as they are therein exemplified. We see in the conduct of the Almighty towards his creatures, the most affecting instances of his power, his justice, and his mercy. In this history appears the original purity of man, and his apostacy from God. The degenerate state of the human heart is marked throughout the Bible in the strongest characters : and the necessity of holiness, in order to the enjoyment of God, is clearly displayed. The method whereby alone we can obtain pardon of sin, and be restored to the divine favour, is illustrated by the whole series of the Jewish œconomy, and the repeated details of our Saviour's sufferings. A parent, who is able to make a plain and judicious comment on these recorded facts, enjoys the surest means (through divine grace) of impressing evangelical truths upon the minds of his children.

A spiritual exposition of the moral law should always accompany the history of redemption, as an enlightened conscience must lead us to sincere self condemnation, before the offers of mercy made in the gospel can be truly valued and accepted.

The doctrines of christianity, being all of a practical nature, requiring of us corresponding affections and conduct, the *practical application* should always attend the *system* of religion.

It is a prudent measure in parents to keep out of sight the various controversies, which have unhappily taken place amongst the sincere disciples of Christ. The conduct of the great Creator and Governor of the world towards his creatures, though founded on *perfect* righteousness, is in many respects to us inscrutable. Yet through this cloud the goodness and grace of the Almighty shine forth with such bright beams, as are sufficient to enlighten the understanding, and warm the heart, of every true believer.

Children should be taught to hear and read the word of God with the most profound reverence ; and to be content with such knowledge as removes all doubt with respect to their own duty.

As God has been pleased to manifest himself to us in the person of Jesus Christ, the history of the Redeemer should be inculcated upon the minds of children in the most forcible manner.

The discourses, the actions, and sufferings of Christ, should be impress'd by a frequent and minute detail; nor should his present intercession for us ever be forgotten.

I have already observed, that religious instruction ought to make a part of the familiar conversation of a christian parent; yet the appropriation of certain seasons for this important work remains indispensably necessary. Amongst other invaluable benefits which the institution of the Sabbath offers, that of affording the most suitable opportunity for private instruction is not the least. When we are detached in this sacred season, from worldly considerations and employments, the minds of parents and children are then in the best state of preparation for giving and receiving the knowledge of those things that appertain to our salvation.

But at whatever time, and in whatever manner, religious instruction is given, the greatest care should be taken to impress such sentiments on the minds of children as are in exact conformity to the word of God. We are more apt to form such ideas of the Supreme Being as are dictated by self-love, than implicitly to receive the declarations of the Bible respecting the character of God. In this sacred book we have a history of the conduct of the Almighty towards his creatures, under a variety of circumstances, and from these historical facts, as well as from express declarations, our notions of the divine character should originate. It is of the utmost consequence, that children should be taught to draw their ideas of God from the declarations and historical facts of the Bible, for without this foundation laid in the mind their whole system of religion must be erroneous.

With the scriptural character of God are intimately connected the purity of the divine law the method of salvation by a mediator, and the necessity of personal holiness. The instructions which are given to children should always keep those fundamental truths in view: for without a deep sense of these things, our knowledge must be superficial, and our service formal.

Children should be taught, as soon as they become capable of reflection, to attend to the workings of their own minds; that they may discover the deceitfulness of their hearts, and become thoroughly acquainted with their inbred corruption. Christ is precious to those only who know their own vileness; and the influences of the Holy Spirit will be earnestly sought by those alone, who are deeply conscious of their own depravity, and moral inability.

Christian education will still be imperfect, unless to pious instruction there be added the pious EXAMPLE of the parent. Children are acute in discovering any deviation from those precepts which are enforced upon them. They keep a watchful eye upon the conduct of their parents; and are glad to discover any thing that can prove an argument in favour of relaxation in their own

obedience. On the contrary, a constant visible regard in the parent to the commands of God, which he is daily enforcing, tends to make the most powerful impression on the minds of his children, and to remove all doubt of the rectitude of the instructions which they receive.

I have already observed that one great benefit, which we derive from the institution of the Sabbath, is that of affording time for more ample instruction than can, in many situations, be obtained on the days of labour. I would here remark, that a conscientious regard in the parent to the sacredness of this holy season, is of great importance in a system of religious education. Let all worldly and trifling conversation be avoided on this day, that the impressions made by the public or family exercises of religion may not be obliterated by a carelessness to improve the intervals of religious service.

Children are not ignorant of the truth of that divine aphorism, *Out of the abundance of the heart the mouth speaketh*: nor will they be easily persuaded that religious truths make deep impressions on the minds of their parents, when nothing is heard that can direct the mind to eternal objects, except at the stated hours of instruction. And as God has expressly forbidden us to *speak our own words* on the Sabbath, an example of conformity to this gracious command should be shown by every master of a family, whose peculiar office it is to direct the subjects of discourse to those who are in his presence, and under his care.

The influence of example should make parents extremely cautious in the choice of companions for their children. With this view those schools should be chosen where pious example may be added to religious instruction and useful learning. It gives me pleasure, while on this subject, to be able to congratulate the friends of religion, that instructors may be found in this country, in whom are combined the excellent qualities required in a christian teacher.

The company to which children are introduced in other places should be such as shall have no tendency to make them slight the religious instructions of their parents and masters.

This great object should also be kept in view in the choice of a situation for the trade or profession to which they are educated; as the highest interest of a child ought to have the first place in our regard. But my design is not to write a system of education, a subject too copious for an article in your miscellany, and too complex for my abilities. I wish merely to throw out a few hints, such as have been suggested by the experience of a parent.

I must not, however, conclude these hints without reminding the christian parent, that to all his endeavours (be they ever so judicious) must be added constant prayer for the influences of the Holy Spirit, without which true religion will never be implanted in the minds of his children. Though Paul should plant, and

Apollos water, without the influence of divine grace no fruits of righteousness will appear; for it is God that giveth the increase. But we have the strongest reason to hope for this blessing, whilst diligently, and with an humble dependence on his grace, we use the means which God hath appointed.

WHAT IT IS TO BE SAVED BY THE NAME OF CHRIST.

[The following is extracted from a sermon preached on the last Anniversary of the "SOCIETY FOR THE PROPAGATION OF THE GOSPEL" (London) by the Bishop of Gloucester. The text was part of the 12th verse of the 4th chapter of Acts:—"There is none other name, under Heaven, given among men, whereby we must be saved."]

What is it to be saved by the name of Christ? It is not merely an external privilege—incorporation into a visible church—participation of ordinances—profession of faith, and worship of the lips. Thousands thus *surname themselves by the name of Christ*, who show by their lives, and will discover by their doom, that they are not known by Him, that their names are not written in His book of life.

It is not merely an assent of the understanding to a barren system of doctrines: such knowledge may *puff up*, but cannot save. *Though we should understand all mysteries and all knowledge, and have not charity, (i. e. the love of God and man,) we are nothing.*

It is not a temporary impulse of assurance, nor a series of feelings, independent of any effect upon the conduct. They may generally be the product of a weak head and a warm heart; and are, of themselves, neither the means nor the evidence of an interest in the Redeemer, of union and communication with Jesus Christ. No, truly: were salvation, by the name of Jesus, to be thus obtained, or were its possession to be evidenced by any such tests, the propagation of the gospel and the conversion of the world would be a work of no mighty difficulty. Nations, under circumstances favourable to the diffusion of such knowledge, might almost be *born in one day*.

The Jesuits in Paraguay, in China, and in the Peninsula of India, adopted, in great measure, the former of these views. The converts thronged their houses of prayer: water scarce sufficed for their baptisms; and the name of Christ soon passed from mouth to mouth, amid myriads of native disciples*. But the glory of man, not of God, was the chief object—was chiefly promoted; and we have too much reason to fear, that † few who

* Vide *Lettres Edifiantes et Curieuses*; and the English Extracts from that work, in 2 vols, entitled, "The Travels of the Jesuits."

† The Jesuit Joseph Acosta asserted, that, among thousands of Indians, who are said to be converted, there is scarcely one to be met with who knows any thing about Christ. Vide Note to the Bishop of Salisbury's Sermon for 1792.

were thus taught to name the name of Christ, departed from their iniquities ; and that few gained any thing by their nominal change from their idols to Jesus Christ, besides a somewhat higher degree of religious talent to be abused, and a greater depth of condemnation.

The late account of the whole mass of Roman-Catholic converts in India, by one * whom the interests of his church would have tempted to conceal the truth, but whose knowledge and integrity compelled him to confess it, affords an awful proof of the effect of ignorance or wilful mistake in the nature of that salvation, which the diffusion of the name of Christ is intended to confer.

Far different, then, from all these contracted and debasing views is the real nature of that salvation. It is an inward work, wrought indeed, as far as man is concerned, by outward means, by the preaching of the word and the administration of the sacraments ; and producing outward visible fruits in the conduct : but, still, it is an internal operation of the Holy Spirit upon *the hidden man of the heart*.

It is a change from darkness to light, from self-ignorance and self-satisfaction to self-knowledge and self-condemnation, from self-dependence to conviction of utter weakness. It is a change from low, or gross conceptions of the Deity, his attributes, and his laws, to a full comprehension, as far as he has thought fit to reveal himself, of the omnipotent, omnipresent, omniscient, all holy, all wise, and all gracious Jehovah, and of his laws, *† holy, just, and good*. It is a change from total despair or reckless indifference as to pardon, obedience, and happiness in a future state, or from dependence upon the most absurd and painful methods of obtaining these objects, to a believing and cordial acceptance of all those unspeakable gifts so exactly suitable, so completely sufficient, which Christ has wrought out for us, and freely offers to us—atonement through his blood, ever ready for past sin—grace by his spirit, ever ready for present infirmity—and perfect righteousness to supply the place of conscious demerit at the great decisive day. It is a change, lastly, to newness of life in thought, word, and deed, springing from these new principles, *as good fruit from a good tree ‡*. It is a change from earthly and carnal to high and heavenly views—from impure to pure—from malice, envy, and revenge, to forgiveness, contentment, and

* The Abbe Dubois, in his letter to Archdeacon Barnes, dated Mysore country, 15th December, 1815. Amidst a variety of particulars respecting the miserable degradation and depravity of the Hindoo Christians of the Roman Catholic persuasion, he makes this appalling and decisive statement : “ In fact, for a period of nearly 20 years, during which I have conversed familiarly with them, and lived among them as their spiritual guide, I should not dare to affirm that I have found any where a sincere and undisguised christian among the Indians.”

† Epistle to the Romans, vii. 12. *The Law is holy : and the commandment is holy, just, and good.*

‡ Vide Twelfth Article.

brotherly kindness—from the love of self and of the world, to the love of God, and of man for God's sake—even to the love of Christ, that prime constraining motive to all that is *honest, just, lovely, and of good report*. It is such a change, begun here through the word and ministers of Christ, under the preventing and co-operating influence of the Holy Spirit, continued and advanced by the same means through life, and secured and perfected after death to all eternity. This it is to be saved by the name of Christ—by Him, whose name is the mighty God—by Him, whose name is Love.

FOREIGN INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

Extracts from the Speeches delivered at the last Annual Meeting.

(Continued from page 336.)

REV. MR. BROADFOOT.—It is no flight of words, no play of figure—we know, that while we are assembled, while we deliberate, the awful pit is shutting on thousands. The question is not, Shall we come forward? but let us hasten to occupy this field of labour. There are many things to encourage us. The world must be converted. The Father promised to his Son the heathen for his inheritance, &c. We all know that, except by a Society of this kind, the conversion of the world cannot take place. I am ready to do justice to the cause of Bible Associations: but it is well known by this assembly that it is not the circulation of Bibles that will *alone* convert the world, nor *chiefly* convert the world. In all ages 'it has pleased God by the foolishness of preaching, to save them that believe.' The motion in my hand relates in part to Female Associations. On this subject I hardly need to say a single word. We are sensible of the great advantages the cause has already derived from Female Associations; and I know that the knock of charity was never made at the heart of British female piety in vain.

REV. MATTHEW WILKS.—It is one evidence of wisdom in men, when their work is finished, to lay down their tools. I think this is strictly applicable to the present meeting. You have had enough to enlighten your minds, if they needed illumination, which I am persuaded they did not: you have had enough to sublimate your feelings, if they needed sublimation, which I think they did not: you have had enough to raise your passions of love and gratitude to God to the highest ascent; and for me to attempt, by a long address, any thing more, would be to put an extinguisher on the light, and throw a flood of water on the fire. Go home. Set all your good matrons to work, and set all your pretty little children to work. Remember, Sirs, you are the great wheel in the machine: if you do but move in it with all

your heart, regularly, you will put a thousand other wheels in motion; and the whole nation shall be one grand machine.

REV. GEORGE CLAYTON.—*On moving a vote of thanks to the Officers and Managers of the Society.*—I must congratulate you, Ladies and Gentlemen, that the scene before us lies within so small a compass: it is brought within the reach of every man's discernment and every man's feelings. We are not met upon a complicated question: the work of missions is a work of clear, defined, and incontestable duty; founded on a debt of obedience to him who said, 'And I, if I be lifted up, will draw all men unto me.' Who said, 'Go ye into all the world and preach the Gospel to every creature.' And who, that considers the debt of love he owes to the Saviour,—who bears in mind the agony of the garden and of the cross, can for a moment oppose himself to that authority which says, 'Go, disciple all nations: and lo! I am with you always, even to the end of the world.'

It occurred to me the other day to be thrown into the society of a respectable clergyman, who had passed a few months at Benares; he stated that during his continuance at that place, two per month of those poor deluded creatures suffered death by burial or by burning; so that in the course of twelve months, according to this calculation, twenty-four widows would be annually consumed! And, moreover, he stated to me that he saw with his eyes the ceremony of burying a widow alive; in which her own son, a youth about nineteen, was the principal agent! The grave was filled up by small parcels of earth, and when the last shovel was deposited on the head of his mother, and she was completely lost to view, the son himself uttered the most horrid and piercing yells, as if he had performed the most meritorious act. This gentleman also stated, that, during his stay no less than six were drowned, because they were the subjects of infectious disease; and that no less than a hundred persons drowned themselves, allured by the hope of a more favourable transmigration; imagining their souls would pass into better bodies. One poor wretch, under the influence of a vow, walked himself to death: he passed the window of my friend daily, who witnessed with compassion his increasing languour, and total decay of health and spirits, till at last he saw him a corpse not far from his own door. Now who, that contemplates scenes of horror like these can but feel his spirit stirred within him?

REV. MR. JAMES.—At this late hour I shall simply confine myself to the object of the motion which I have the honour to hold in my hand, and which has been already so ably moved by my respected friend and brother.

We have this morning been conducted by the Report amidst the sepulchres of the dead, and we have read the monumental inscription, as we have indulged our meditations among the tombs,

which the finger of justice, no less than of piety, has written upon the grave of a Hardcastle, and a Donaldson, and a May, and a Williams, and others that have followed them down to the chambers of death. But let us be grateful, my friends, that two names yet remain of great importance to our Institution. Long may the sheltering arm of Omnipotence be stretched over their heads. Far distant be the day when the melancholy task shall be assigned to those who survive them, to pass the well-earned eulogium on their sepulchres. Let us rejoice that our indefatigable Secretary, and our active and able Treasurer, are still spared to us.

In every society there must be some on whom the *onus* of activity must rest; and we know how much lies upon the two pillars of our Institution, whose names I have just mentioned.* It should be recollected that gratitude is practical, and not a feeling of the heart which is to be suffered to evaporate in mere words. What do we thank the Secretary, the Treasurer, and the Directors for? Literally and truly for spending our money; and, if they had not spent it this year, instead of thanking them we should have united in a vote of censure. Hence, then, if we really are sincere in thanking them for spending this money, we shall give full proof of our gratitude during the year to come, by pouring in the streams of our liberality, to replenish their partially exhausted funds. You have heard that they have contracted a sort of debt, that debt is their glory; if you suffer it to remain it will be your disgrace, &c. &c.

To leave off where I began, let us recollect my friends, that we are dying creatures. The opportunity of helping this cause may not long be granted to any of us. Since I last had the honour of addressing you, I have been at the mouth of the tomb, and, I trust, came back from it with a deeper impression of the necessity of working while it is called To-day: for soon the tongue that speaks to you, may cleave to the roof of my mouth; and the right hand which God has given to you also may soon lose her cunning. Let us recollect that the King of Terrors does not stand leaning upon an inverted spear, hearkening to our speeches, and suspending all his operations in the world. No; the work of death goes on; the shafts fly rapidly both at home and abroad: the heathen are dying around us, and we are dying with them, and God grant that when the moment of dissolution shall arrive, we may hear that plaudit from the lips of our great judge, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

THE CHAIRMAN.—To stand as the Treasurer of this important Society at any time is an object that might well appal the feelings and excite the fears of any individual; but to stand before you as the successor of one whose service had been so long rendered,

* The Treasurer and Secretary.

and the value of which has been so justly and deeply felt, is a situation from which any individual might well retire. I felt it, when, three years ago, you did me the honour to invite me to fill up that place which his infirmities obliged him to relinquish; and I feel it more and more to this day. And, my friends, I beg leave to mention one circumstance which peculiarly marks the dispensation of Divine Providence in the election which, when you established this Society, you were directed to make of him. His cool, his candid, his patient, his calm disposition, was well suited to promote the advantage of your cause.

ADDRESS TO THE RELIGIOUS PUBLIC.

[The remarks in the following address from an English Magazine, are so just, and, at the same time, so applicable to the situation of our own country, that we, with pleasure, give it a place in the Herald.]

THE Missionary Societies have been the honoured parents of many noble institutions to subserve the designs of philanthropy and religion. They have begotten a generous spirit, which, notwithstanding the pressure of the times, has only increased in vigour as it has been surrounded with difficulties. Since their existence among us, how many similar institutions have blessed the world. They have aroused the dormant energies of our own land, and the influence of their example has been felt in the dreary deserts of Africa, and on the banks of the idolized Ganges. To look at our numerous institutions of benevolence, it would seem as if every barren spot of Britain were occupied; but 'there remaineth yet much land to be possessed!' Some of our market-towns, and a considerable number of our villages, are yet destitute of that Gospel, which is received with joy by the brutal Hottentot, and the bigoted Hindoo; and Otaheite is a well watered garden, compared with some of the districts at home; and shall we not care for our own household, and promote piety at home, as well as send the gospel to distant lands? The propagation of the gospel in our villages, is an object of greater importance than many imagine. It would, under the Divine blessing, increase our churches; the increase of our churches would increase our means of usefulness in agents and funds; and the increase of our means would enable us still further to send the light of salvation to the remote parts of the world.

The need of such a society is too plainly evinced. No where is religion so awfully neglected as in our own villages. In many of them, the means of even moral instruction are very scanty; and in the generality of them, the most daring profanity prevails. A few plain facts, that have already transpired, will perhaps

plead more powerfully on this subject than a host of lengthened arguments. In the vicinity of Banbury, on the borders of Buckinghamshire, there are sixty-five villages destitute of religious culture, and instruction cannot be afforded for want of means. In North Devon, there are 40,000 souls in one district, perishing for lack of knowledge. In Worcestershire, there are 168,000 inhabitants, and only 10,000 hear the gospel. Herefordshire is a "land of darkness;" and the extreme northern counties "know not God." Sussex is not half enlightened; and even in Surry, where efforts have long been made for the inhabitants, near 100 villages are destitute of the means of grace. Minor Societies are totally insufficient to send the gospel through the kingdom. County Associations can do but little against an evil of so much magnitude; and those counties that are in the most dreary state, have the least means of assistance. Something must be done on a large scale to storm the strong holds of Satan, and to aid the minor institutions. What Missionary Societies are doing abroad, must be done at home, and the efforts of the Hibernian, Irish, Evangelical, and Baptist Irish Societies, must be concentrated in a similar grand combination for our own land. There is indeed "a Baptist Itinerant, and British Missionary Society," as well as the local societies to which we have alluded; but it must be evident, that all these united must occupy but a small space of the vast field of labour which the spiritual deserts of Britain present for cultivation. A Society has, therefore, been formed for the establishment of HOME MISSIONS, under the title of THE ALBION UNION for promoting the Spread of the Gospel at Home. Its design is to send out labourers to preach the gospel in the dark parts of the kingdom; to encourage efforts made for the same object; to establish schools; and to employ other means likely to forward the great work; and it calls upon all the friends of religion to co-operate in its exertions, and to come to the help of the Lord against the mighty.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from Speeches delivered at the fifteenth Anniversary.

(Continued from page 340.)

The Rev. WILLIAM ROBY.—"My Lord, I found my anticipations of the happy results of the Society, not merely on the nature of its constitution, but likewise on matters of fact, which have come within my own observation. As an official Member of one of our Auxiliary Societies, I have had an opportunity of noticing its operations on a considerably enlarged scale; and also of witnessing its harmonizing influence, in producing a union of diffe-

rent classes and denominations of Christians; a union of heart, and a union of operation.

"And why, my Lord, should we not all cherish this kind of union? Because we cannot agree in all points, shall we, therefore, be determined to be hostile on every point? Shall we continue to treat one another as the Jews and Samaritans of old? Have we learnt so little from religion, as not to be convinced, that it is our duty to strive together for the propagation of the Scriptures? Are we afraid of contracting too much of the character of primitive Christianity, when the multitude of them that believed were, amidst their lesser differences, of one heart, and one soul? Are we afraid of approximating too near to the glory of the latter days, when Ephraim shall not vex Judah, nor Judah vex Ephraim? Are we afraid of imbibing too much of the atmosphere of heaven? But, my Lord, I am wandering from the subject: my feelings have carried me away. I was attempting to describe particularly the effects of our Auxiliary Society. I have witnessed the great necessity of such Institutions, and the great advantages arising from them; and therefore trust I shall be excused for having expatiated so much at length on a topic so dear to my heart."

The Right Hon. CHARLES GRANT, M. P. Secretary of State for Ireland.—"My Lord, who is there that does not delight to join in Associations, the object of which is to promote ordinary consolations, and to suggest ordinary hopes: and can there be indifference in any mind to the interests of a Society like this—a Society whose character is pre-eminently that of hope and consolation? And what words are those, my Lord, in the midst of a suffering and sorrowful world? A Society of hope—of what hope? Not the hope that belongs to earth, not the hope that inspires the enterprises of the mere politician—not the hope that harnesses the chariot of conquest, or spreads the canopy of empire;—but the hope that dwells in the sanctuary,—the hope that watches by the sick bed, and kneels beside the tomb.—A Society of consolation also,—and what is that consolation, and for what misery? Not the misery of feverish hopes, and wicked passions;—not the misery of blasted ambition, and designs of iniquity withered in the bud;—but the misery of the loss of those whom we have loved,—the misery of those pangs of separation, which blot from our eyes all the charm and fascination of life:—and the consolation which this Institution presents, is commensurate (and I can say no more of it) to the agony of that distress.

"My Lord, a few years ago, when I had the honour of presenting my sentiments to this audience; at least to the audience then present at our Anniversary Meeting;—and, perhaps, I might still almost use the expression, "this audience;" for surely it is not impossible that many who then partook in our pleasure, and swelled our acclamations, are even now, though invisible to mortal

eyes, watching over the proceedings in which we are engaged :—but when I last had the honour of standing here to express my sentiments, I ventured to anticipate a period, when, from the borders of remote rivers, and unknown lands, the delegates of kindred societies should crowd around us, to offer their homage to the Parent Institution ; and, in proof of that universal charity which we attempt to diffuse, to join in our common adoration of the God and Father of all mankind : little, however, did I then imagine that we should so soon see the day when that anticipation should begin to be accomplished, and accomplished, not (as I then imagined) from the borders of unknown rivers and distant regions, but accomplished in the instance of that very nation with whom we were then in a state of hostility, and a hostility which appeared almost irreconcilable. Yes, my Lord, we have been compared to conquerors, and our conquests have indeed outstripped those of any which history records ; but, in this instance, we appear to act the part, not merely of adventurous, but of *wise* conquerors. Having widely extended our triumphs, we now proceed to consolidate the empire we have won. Having carried our bloodless victories to the extremities of the globe, we now return to confirm and unite our power nearer home. We strengthen its foundations, we secure its safety, by establishing a cordial and intimate sympathy with our neighbour kingdom,—our sister kingdom, I will rather call it,—of France. It was a saying of Louis the Fourteenth, when he formed a confederacy with Spain, “The Pyrenees are no more.” My Lord, the British Channel and the Straits of Dover are no more !—The Alps and the Appennines are no more !—The mighty ocean between this country and India is no more !—Who has not followed the steps of those who, warmed with the spirit of this Institution, have gone forth to plant, in distant regions, the Christian Religion ? Who has not followed the steps of Martin ? Who has not sympathised with his feelings ? Who has not traced his sorrows and his sufferings, and felt almost at home while weeping over his tomb in a strange land ?

“ My Lord, I may congratulate your Lordship on the pleasing and triumphant prospects which yet await us. We are confident, because we have found that our former anticipations have not been falsified. We are confident, because we trust in the same resources which have supplied us with strength and with success. And what a ground of glorious anticipation is open for us, when we recollect the progress of opinion and of the human mind, during the last thirty or forty years ! We have seen every species of enlightened charity established ; we have seen the noblest plans of benevolence realised ; we have seen crimes, which for centuries had been the disgrace of this country and the scandal of our holy faith, abandoned as by a common impulse of the whole people.

“ Amidst all those institutions however that have been rising

up during the last century, it is curious to remark in what period at last the Bible Society has appeared. We had distinguished ourselves by charities of various kinds ; by improvements in political institutions, diffusing happiness over distant quarters of the globe ; and it was natural to ask what was the principle that guided this great nation in those mighty endeavours. Then, to tell future ages what was the master principle which was at the root of all this conduct, comes the Bible Society. Yes, it was the principle which formed the Society, that has given birth to our greatness and our glory : and we may depend upon it, my Lord, that as long as we adhere to this principle, we are safe, and we are glorious.

“ Let us not then shrink from our pursuit ; let us be convinced that, in diffusing the Scriptures, we consult not merely the passing gratification of a moment, but the deepest, the most permanent, and the most comprehensive interests of human nature.”

The Hon. CHARLES SHORE, Son of the President.—“ What intervenes to damp those feelings of joy with which we are inspired—to stifle those ardent hopes which have pervaded this Assembly ? Must we listen to the prophetic bodings of those who proclaim, that, at some future period, this Institution must decline and fall ? My Lord, if these events take place, they must be produced by the operation, either of external, or of internal causes. The external cause resolves itself wholly, as far as I can perceive, into the opposition which the Society is likely to encounter. Of this we hear, it is true, in particular districts ; but upon an occasion like the present, our views must extend much further than to partial and temporary effects ; we must adopt a scale of measurement corresponding with your Institution in magnitude and grandeur : according to this criterion, the only opposition which appears to me at all worthy of being thrown into the opposite scale to that which contains the amount of your successes, is that which nature has provided in the pathless desert,—the impervious forest,—the icy mountain, and the frozen sea ;—opposition with which industry and civilization have in vain contended, and by which the march of discovery itself has been arrested ; and I express with confidence the hope, that wherever discovery shall transgress those vast primeval limits with which nature seems to have circumscribed the sphere of civilized society, this Institution will be foremost in its train to dispense the light of revelation to the new regions which may thus, in a manner, be summoned into existence. But, perhaps, artificial, unaided by physical causes, may produce the predicted catastrophe : it may be brought about by the instrumentality of the powers and principalities of the earth :—I admit that it may. But so widely has the Society spread, and so deeply have its roots struck, that I must at least expect a counter-admission, that the event cannot occur, till a sort of universal crusade (forgive the perversion of the

term) is proclaimed against it; a crusade in which the cross of Christ, the crescent of Mahomet, and all the various symbols of diversified idolatry, shall have met in barbarous and unnatural conjunction;—an event scarcely less to be expected, than that light should become associated with darkness.

“But is the Bible Society destined to decline, from the operation of internal causes,—from the action of some internal principle of decay, which these prophets (false may they prove!) pretend to have detected? Present appearances, assuredly, portend not any such event. The Institution, it is true, may have remained stationary in countries which have attained to, or fallen from, the climax of empire and prosperity; but in others which are rising in the scale, its progress has been rapid, and irresistible. If it has felt something of the paralyzing influence of that deadly calm, and fatal slumber, in which the states of Spain and Italy, once lordly and triumphant, now repose; I see it sailing down that stream of power and population which imparts life and fertility, under the auspices of the Russian monarch, to the deserts of Siberia, or the perambulations of the Tartar; and, under the fostering sway of other dynasties, to the unmeasured regions of the western world. If even Great Britain should decline, (and no event appears more distant or improbable) this Society would not share its fallen fortunes: its independence on local support is now established; religion is now so generally diffused, that other states will arise to prolong the bright succession, and to occupy that central station from whence, at present, this kingdom dispenses light and glory to the social system. The ruling planet must eventually wane, because its light is only borrowed, and must return to the source from whence it emanated: it will wane, but it will be before the dawn of that brighter day on which the Sun of promise shall pour the full stream of his essential splendour.”

(To be continued.)

MISSIONARY INTELLIGENCE.

INDIA.

Mr. Knill, in a letter to a gentleman in India, dated 4th Jan. 1819, says,—‘Since my return from Quilon I have been much with the people, halting for two or three days at a place: the great numbers of people who attended, and the seriousness with which they listened to the gospel, with the simple unadorned conversation of many, have proved highly gratifying to my mind.

‘With the full concurrence of Mr. Mead, I have established five new schools, in places where new christians dwell. The people will meet in these schools every evening, when the mas-

ter is to read a chapter, the Lord's Prayer, the Creed, &c. the Catechist to attend once a-week, and give them a sermon; thus we hope the light of the gospel will gradually enter into every village, and make the darkness flee before it. Some of the old schools have made a pleasing progress. At Tamaracoolum the boys repeated to me more than 1100 verses of the Bible; the Pittalum boys, 878. They received small rewards.

'On New Year's day I had the felicity to lay the foundation stone of the new church. May the building rise under the auspices of heaven! On the same day I agreed with a man to superintend a weaving concern—the profits to be appropriated to the erection and repairs of churches—also bargained with a person for a flock of sheep, the profits to assist in the support of schools. I have laid down a plan by which, if it succeed, we shall have more than thirty schools or nurseries, belonging to this mission by the end of the year.

'I forgot to mention to you just now what I think will be very gratifying to you:—When I was conversing with the people at Tamaracoolum, on the importance of being prepared to die, one man said, 'My father was prepared.' By what means? 'Through the merits of my Saviour' Did he live a good life? 'Yes, after he knew the good way.' Wh made him good? 'It was God.' Did your father say much when he was dying? 'One sentence I remember.' What? 'He said, O Jesus receive my spirit!' I cannot describe what I felt when the poor creature told me this—and if we compare the dying expression of this man with the last verse of the Epistle of James, we shall see that the mission was not established in vain.

'One night when I was catechising, I asked who was your former master? 'The Devil.' Is he a good master? 'Far from it.' Do you like his service? 'No, we like Christ's service.' Is it good to be engaged in the service of God? One of them very promptly answered, 'Yes, it is good—a day in thy courts is better than a thousand,' alluding to Psalm lxxxiv. 10. It was a lad from Mailady, about fifteen years old. Thus the sacred Scriptures are treasured up in his memory, and may prove a way-mark in the road to life.

'Another evening, when conversing with the people at Nagracoil, a man said, 'I frequently beat my Sawmee when matters did not go well with me, but it was very foolish; the idol could not do me good or hurt.' No, said I, it is true; what have you done with your idol now? 'O, said he, I have beaten it in pieces, and God shall bruise Satan under our feet shortly;' adopting the exact language of the Saviour.

'I know that some people would laugh at these sayings; but I confess they did me more good than thousands of gold or silver; and it is only from things similar to this, that missionaries must

look for comfort and delight. It is in this way that Christ shall 'see the travail of his soul and be satisfied.' Isaiah, liii. 11.'

MISSION COLLEGE AT CALCUTTA.

The Bishop of Calcutta has lately addressed the Society for propagating the gospel in foreign parts, informing them that the sum of 5,000*l.* voted by that society for the promotion of christianity in India, would be applied by his lordship towards the erection of a mission college in Calcutta. On the receipt of this letter, the society for promoting christian knowledge, in Bartlett's buildings, immediately voted 5,000*l.* more towards the intended college, and the Church Missionary Society has just made a grant of 5,000*l.* in addition for the same object. Thus no less a sum than 15,000*l.* has been voted by three societies, in connexion with the established church, for the great object of promoting christianity throughout British India.

MADRAS.

Mr. Loveless, in a letter dated Jan. 21, 1819, says, 'I have now to record with peculiar joy and thankfulness, the safe arrival of Mr. and Mrs. Traveller, on the 19th instant, in perfect health. They came at a time when they were much needed, and afforded a most seasonable relief to my mind, as I began to contemplate the expected return of Mr. Pritchett to Vizagapatam, with a heavy heart.

'The female English free-school, in our chapel-garden increases, and promises great usefulness, but requires much more attention than Mrs. Loveless is able to give it. We trust Mrs. Traveller will find it a field of much usefulness; for females in this country are in a most wretched state of moral degradation.

'We received a letter from our dear brother Knill yesterday, and rejoice to hear that he has completely recovered his health, and with brother Mead is labouring with the most pleasing prospects of usefulness.

'You will also rejoice to hear that a religious tract society has at length been established at Madras.

'The native schools promise to be highly beneficial. The natives discover an increasing disposition to send their children to schools in which christian principles are professedly taught. We have had an application lately for two new schools, near a village, in which we have had a school for several months. The use of the ground has been obtained *gratis*, and we opened them a few days ago. We have likewise had an application from some natives to establish a *Female Native School*—a rare thing in India!

'Our Bible Association has furnished a great number of the

children with Bibles; and many of the boys have attained a very considerable knowledge of its sacred contents.'

CANTON.

Dr. Morrison, in a letter dated Jan. 24, 1819, expresses the high degree of satisfaction and delight which he felt on receiving from Malacca, a specimen of a Commentary on the New-Testament by Mr. Milne, elegantly printed, and a sermon in the Chinese language, by Mr. Medhurst. 'Gospel light,' says Dr. M. 'is rising in the east, glorious and exhilarating as the sun shedding his beams in the morning to illumine the earth.'—'The Chinese are a reading people, and God is providing for them books full of Christian truth.—O, that he may hasten the work still more! O that this nation may in a short time be turned from idols, and rescued from the slavery of Satan.'

SURAT.

Mr. Fyvie writes (20th Nov. 1818) that within the last twelve months he has distributed, principally among the soldiers, above 2,500 religious tracts, in English, which were, in all instances, thankfully received, and in several, he hopes, very useful. He mentions also some little books, such as Baxter's Call, Alleine's Alarm, Doddridge's Rise, Watt's Hymns, &c. &c. which had been sent him from London, which he has dispersed; and he says, 'missionaries stationed where Europeans reside ought never to be without such books; and I flatter myself that were the call which exists for such books in India made generally known among good people in England, they would soon put it into our power to be extremely useful in this way.'

'The Mahomedans in this place appear to be mostly infidels. We are distributing Mr. Martyn's Persian New-Testament among them, which is greatly admired for its important contents. They exclaim—'It is all true! it is all true!—every word is most excellent!' I trust it will do much good among the people. Many, since reading it, appear desirous of instruction.'

AFRICA.

Extract of a Letter received from the Rev. Mr. Philip, dated Cape Town, 10th March, 1819.

'The Caffre war still continues to rage. The following is an extract of a letter from Rev. Mr. Ulbricht.'—'It is impossible for me to describe the condition we are in. I can only state a few particulars. Nearly 800 head of cattle are taken from Theope-

lis, which we were obliged to see driven away, without being able to prevent it. We are surrounded with Caffres, who are only waiting an opportunity to rush in upon us. The whole country between this and Uitenage is deserted by its inhabitants. The dwellings of the farmers are burnt, the military stations are forsaken, and some officers and others *murdered*. Our remaining cattle we keep in the village, the women and children sleep in the place of worship; and the church and village are defended by 100 of our people in possession of *fire arms*. We have hardly any rest night or day. All is confusion and distress.' 'I am ready to die with fatigue. Our friends at Graham's Town have invited us to come to them, *but I cannot prevail upon myself to quit my station*. Were we to leave the place, the houses would all be burnt—our corn would all be destroyed; and the Hottentots would be discouraged. I am, therefore, resolved to abide where I am, trusting in the Lord. Pray for us—our eyes are up unto the Lord. He only can help.'

'We are sorry to learn that on the 9th of February last, the Moravian New-Settlement, at the Witte (or White) River, was attacked by the Caffres, who drove away 235 head of their cattle. The people were in the most imminent danger. By another letter, dated March 2, it appears that the Caffres went on plundering and murdering those who opposed their thefts.'

We hope the state of public affairs, in respect of the Caffre war, is much better than when this letter was written.

LONDON JEWS' SOCIETY.

Extract of a letter from Rev. B. N. Solomon.

The following is an extract of a letter recently received from the Rev. Mr. Solomon, on his return from a Missionary Journey which he has been making in Poland.

Kremenchug, May 24, O. S. 1819.

—I shall now give you a short account of my journey in the governments of Ecatherinaslay and Cherson. In the former town, which contains the number of about 500 Jewish inhabitants, I had the gratification to find out several who were not unwilling to examine the claims of christianity. Some of the Israelites heard me patiently and with seeming attention in their synagogues, and three or four came separately to my lodgings begging for Testaments, which, on finding they understood the Hebrew tolerably well, I did not refuse them. But what was truly gratifying to my feelings was the very kind reception which the rabbi of that place gave me. I found this good natured old gentleman over his Zohar, which he laid aside on my entering the room, but soon after took it up again to show me some passages, and said,

he need not be ashamed of that book *for me*, for he has never met such a Christian before—he repeated the common place objections against the Christian religion, but in a very proper spirit, and listened to what I had to say in return—when I showed him the Hebrew Tract, he read a few pages in my presence, and said he would not return it, he hoped I would leave it with him—he observed at the same time, that it appeared to him an inexplicable enigma how I could take the trouble of travelling such a distance, and moving about from one place to another, only for the sake of informing the Jews that Jesus of Nazareth is the promised Messiah—this, he said, was a new thing on the face of the earth! but Jews began to gather about us and it was thought advisable to break up. I left this good man, not without hopes that He, who commanded the light to shine out of darkness, may shine into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ.

From Ecatherinaslay, I directed my steps towards the Jewish colonies in the government of Cherson, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history. I think it must be pleasing to the friends of Israel to hear that there is a respectable body of Jews, consisting of no less than 4000 souls, who have newly left their trades in Poland, and have returned to their pristine patriarchal simplicity of life—who cultivate the ground the noble Alexander has granted them, with their own hands, who follow their flocks and their herds into fields, and, separate from the world, they subsist on the steps entirely on their mutual labour, and eat their bread with the sweat of their face—whether this might be the beginning of a preparation for their return to their own land, I am not authorized to judge, but I could not help being struck with the idea that they might even on those steps be infinitely happier than their forefathers in Jerusalem itself, if they would but know him whom their fathers saw only through types and figures. I hesitated not to declare this my opinion to them, and when they said they would rather be in Jerusalem than on the steps, I told them that they might have here more than at Jerusalem, a paradise itself, if they would with one heart and one mind return to him, whom their fathers have so unjustly pierced, but who was, notwithstanding, the bright glory that adorned the second temple at Jerusalem. There is one advantage which I had here above other places, viz. that I found among them much less difficulty of introducing the subject, and obtaining their ear, than among the busy Jews in the town, where you may generally hear excuses similar to those in the Gospel, “I have no time to attend, I must first provide for my family;” here I heard no such thing—on the contrary, whichever colony I entered, I had no sooner alighted from my Britchky than I saw all the inhabitants around me, and the rabbi himself on

my side; Bibles, Testaments and Tracts, were brought in, we read them together, we pointed out passages to one another, and the conversation was every where carried on with mutual candour and amity, and sometimes for several hours together—in some places the rabbi himself proposed we should meet in the evening or on the next day again, and in the mean time they read the Testament in their houses. But not to enter into particulars, I will only say, that from all that occurred, I have reason to bless God that I have been led among them, and if the prayers of the righteous attend my poor endeavours, I shall never despair of seeing that seed which I have been enabled to sow among them, spring up unto everlasting life.

B. N. SOLOMON.

CONTINENTAL SOCIETY FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

We have received the First Report of this Society. It is very interesting; and we doubt not will be the means of calling the public attention to an institution which is of great importance, and promises to be extensively useful in the cause of religion. It embraces the following particulars, viz. *State of Religion on the Continent—Continental Bible Societies—Religious Books—Activity of Foreign Clergy impeded by want of means—Pious Clergy confined to their own neighbourhood—Origin of the Independent Church at Geneva—Operations of the Society.* There is a long Appendix, containing copies and extracts of various letters; but motives of prudence and delicacy have prevented the Committee from giving the names of persons, or of places. We give a few extracts from the Report itself.

Continental Bible Society.

“Until very recently, no Bible Societies had been formed in any of the principal Catholic kingdoms of Europe, and some of those in the Protestant districts scarcely existed but in name. It has indeed been alleged, as an apology for the inefficacy that has hitherto characterized these institutions, that there was little or no demand for the Sacred Volume in those countries; but the experience of a few months has proved that opinion to be altogether unfounded. The native correspondents of the Continental Society uniformly testify, that they have everywhere found, among the common people, an avidity to possess the Word of Life; and that their efforts to call the attention of their fellow-sinners to it, have had the happiest tendency in giving an additional stimulus to this thirst after the treasures of divine wisdom. Deeply impressed, therefore, as your Committee are, with the importance of

the objects which engage the attention of Bible Societies, it is no small source of gratification to them to know, that the labours of the Continental Society have already done something towards carrying those objects into more full effect, and they confidently look forward to increased usefulness in that respect.

Religious Books.

“Excepting some copies of the Scriptures printed at Basle, a place which happily contains many pious and zealous Christians, and the solitary exertions of Mr. Leo, at Paris, no edition of the Sacred Writings has been published in France, as far as the inquiries of your Committee has extended, for many years, besides the corrupt translation of the Socinians at Geneva. This last mentioned edition is commonly advertised in the bookseller’s catalogues, throughout the Catholic part of Germany, in Italy, and in France, as *the French Protestant Version*; whereas it was rejected by the Reformed Churches in France and Switzerland, and is entirely confined to the churches that are subject to the controul of the consistory of Geneva. Your Committee, however, have the pleasure to announce, that several faithful editions are now in the French press, some of which are under the patronage of the British and Foreign Bible Society. At the commencement of the Revolution, when all the private libraries were seized and sent to the National Library at Paris, the devotional books found among them were carefully selected and committed to the flames. At present, the scarcity of religious books is such in that country, that students in theology, candidates for ordination, and private individuals, who wish to instruct themselves are unable to procure publications necessary for that purpose.

“On the other hand, cheap editions of the most irreligious of Voltaire’s writings have been repeatedly printed, and are bought up with great avidity. It is hardly possible to find any of the best works of the Reformers. Very few Tracts have been published, and these chiefly reprinted from English ones, ill translated, and ill adapted to the mode of thinking among Frenchmen; containing also much confused statement on matters of doctrine. Tract Societies are, however, now established at Montpellier, under the direction of Mr. Lessignol; at Geneva, under that of Mr. Malan; at Paris, and several other places. Application has also been made to your Committee to assist in reprinting the works of some of the French Reformers, with which they have accordingly complied.”

Activity of Foreign Clergy impeded by want of means.

“Some of the most evangelical of the French and German Clergy have long wished to make journies in their own respective neighbourhoods, in order to preach and distribute the Scrip-

tures and other religious books, but the necessary expense of such journies are greater than their means can afford. In the year 1817, a plan was in agitation among some zealous christians at Berlin, Petersburgh, Basle, Berne, and Geneva. for forming a Society in aid of Missions over the continent of Europe. It was the intention of these persons to establish a branch also at Paris, and another in London. The difficulty of carrying their design into effect, without much personal communication, retarded its execution until the spring of 1818, when a few religious persons being at Paris, determined no longer to delay the commencement of this important work, and accordingly subscribed a sum nearly sufficient to defray the expense of sending one missionary immediately from thence, which was done. Several persons offered to undertake the office; and in order to obtain sufficient funds to carry on what was already begun, the present Continental Society was formed in London.

“Many difficulties presented themselves in this country which did not exist elsewhere. The diversity of opinion among professing christians in this otherwise favoured land, always operate more or less in the formation of every new Society. The Continental Society has, therefore, wisely determined to guard against the possibility of collision arising from the usual causes of dissension, by employing none but *natives* in the respective countries: a measure which possesses, on other grounds also, very eminent advantages.”

Pious Clergy confined to their own neighbourhoods.

“Although the encouragement of pious Ministers to travel in their own immediate neighbourhood be a very good measure, so far as it goes, yet, as their labours must be local and circumscribed, it is obviously by no means sufficient; and in no country in the world has the publishing of the Scriptures been deemed sufficient for the conversion of its inhabitants, without their being accompanied by preaching. In almost all, missions were established long before the printing of the Scriptures was attempted: and justly so, since oral preaching, rather than the distribution of books, is the divine appointment for the conversion of sinners unto God. These preachers must be natives; *first*, because Englishmen would neither be listened to nor tolerated; and, *secondly*, because the sending of any persons from this country, would involve the discussion of questions on which unanimity in every member of the Society could not be looked for. No Englishman, therefore, has been, or can be, employed by this Society.

“The Committee desires gratefully to acknowledge the goodness of the Lord, in raising up for them, as labourers, men of extraordinary prudence, great zeal, and exemplary piety. Four Itinerants are now in France, where abundant success has crown-

ed their exertions. In one district, which has been visited, fifteen newly formed churches were found in a little cluster, having only one pastor for them all; in another spot, sixteen other churches were found similarly circumstanced. In Switzerland, similar modes of operation cannot be carried on, owing to the great variety of dialects which are spoken in the different valleys; but a sum of money has been placed in the hands of some Swiss Christians in whom the Committee have the greatest confidence, to be employed in sending upon short excursions competent persons into every one of those districts.

Operations of the Society.

“ Besides preaching, the Itinerants distribute Bibles, Testaments, and Tracts. The books printed abroad, towards the payment of which the Committee have contributed, are selected by competent persons on the spot, and the Society exercises no controul over their choice.

“ Auxiliary Societies to this have been formed, and subscriptions obtained.

“ It has been an invariable rule with the Committee, in no instance to prescribe the mode of usefulness, as the persons on the spot must be the only proper judges of what is required to be done. The Itinerants are not considered as labouring brethren: they have been exhorted to be as economical as possible, in order to spare the funds of the Society, that more may be sent into the same vineyard. On every side this cry has been reiterated to us, “ Send more labourers.” Those that have been sent, have been importuned to remain wherever they were; and there is not the least doubt, that an immense field is open, which promises an abundant harvest.

“ An English gentleman, who has resided some years in France and Switzerland, has obtained, after much inquiry from all persons, and especially from the Moravian Missionaries in Germany and France, the following scale of allowance for those employed by this Society, which has accordingly been adopted by your Committee :

					<i>Francs per ann.</i>	
“ For a married Missionary travelling in a large district,					£80 or	2000
For do. do. do. small do.					£60	1600
For an unmarried do. do. large do.					£75	1800
For do do. do. small do.					£50	1200

“ Christians are the meek and quiet in the land; but they will ever be accused of being the troublers of Israel, the enemies of Cæsar, and the turners of the world upside down. While endeavouring to excite the religious sympathy of the British public for their Continental neighbours, the Committee must not be led into giving details in their Report which might tend to impede the future operations of the society. Spain and Italy might otherwise

furnish matter of encouragement to all the well-wishers to Zion. But enough has already been said, and more will be found in the Appendix to this report, to justify your Committee in calling, in the most earnest manner, upon all to whom the name of Jesus is precious, to join in sending forth the saviour of that name over the Continent of Europe."

NEW-JERSEY BIBLE SOCIETY.

Extracts from the Ninth Annual Report, presented August 25th, 1817.

Colonel JOHN NELSON, Treasurer.

With gratifying recollections of the past, and with cheering prospects of continued usefulness, the Managers of the New-Jersey Bible Society, on this welcome anniversary, are happy in once more meeting the members and friends of this institution.

Your Managers are happy in being able to state that another County Bible Society has become auxiliary to that of this state—namely the Bible Society for the county of Monmouth.

This event is gratifying to your Managers, as it is in accordance with that system of union which in their judgment is most eligible, and should exist between associated Bible Societies.—This Board are rejoiced in seeing all the large and respectable institutions formed for circulating the Scriptures within *extensive districts, or large commercial cities*, becoming *immediately* auxiliary to the American Bible Society. But wherever there are State Societies in existence, that are auxiliary to the national institution, expediency, as well as advantage, seem equally to unite in such instances, in recommending an immediate union between the *county* and the *state* societies.

In favour of such an arrangement many substantial reasons could be assigned.

1. A regular gradation, a beautiful order, will thus be maintained between the minor associations and the branch, or more extended societies, and between these again and the National Society—the great centre of general union.

2. A second reason in favour of this plan is, in this way the combined efforts to circulate the scriptures, and the united contributions of the whole state, will annually and impressively be exhibited to public view; where a contrary plan is pursued, the funds which should give respectability, and furnish the means of usefulness to the State Society, are transmitted to the Treasury of the National Society in such a manner as to present no just view of the collected efforts of the whole state.

3. A third reason in favour of the plan proposed is, that (with the exception of a few societies established in the immediate vicinity of New-York) the county and local societies could be sup-

plied with copies of the scriptures, more conveniently, and at a less expense, from the depository of the state, than from that of the National Society.

4. A fourth reason—and the last that will be offered in favour of the arrangement above suggested, is, that by diminishing the number of *immediate* auxiliaries to the American Bible Society, the labour and expense of its correspondence will be diminished—its means of obtaining interesting information will be increased—and the loss sustained by remittances to its Treasury in money, not current in New-York, will be considerably lessened.

Viewing the subject in this light, while your Managers cherish the highest respect for the National Society, and feel a deep interest in its prosperity, they believe that, (with the exception of a few societies formed in the *immediate* neighbourhood of New-York) the county societies will find their own interest and the credit of the state promoted by their becoming *directly* auxiliary to the state society.

It will appear that the sum of \$390: 19, have been received by the Treasurer since August last—the disbursements amount to \$584: 75—leaving in the Treasurer's hands at this time, including the balance of his last year's account, the sum of \$455: 88.

It will also appear that 354 Bibles and 223 Testaments have been delivered out for distribution, within the past year—and that there remain on hand 498 Bibles and 381 Testaments.

With these documents another is furnished by your Treasurer, showing the whole amount of money that has been received by him on behalf of this society—and the whole number of copies of the scripture that have been delivered out for circulation.

It will appear that the whole sum collected and received, amounts to \$6,817: 76 1-2, and that the

Number of Bibles distributed is	5,898
— of Testaments	536

Making a total of 6,434

What amount of actual good this society has accomplished by these efforts to supply the poor and destitute with the sacred scriptures, can be known only to HIM whose instruments we have been—whose will we have endeavoured to obey, and whose glory it has been our aim to promote. We have scattered the precious seed. We have followed it with our prayers; but what fruit it shall have produced will not be fully ascertained until that great harvest day—when Angel-reapers shall separate the tares from the wheat, and shall cast the chaff into unquenchable fire.

In the blessed volume they have circulated, this encouraging promise is made by its Divine Author—"that his word shall not return to him void," but that "it shall accomplish that which he pleases and that it shall prosper in the thing whereto he sends it."

Nor is it unreasonable to expect the happiest consequences to follow the wide diffusion of a book bearing the impress of cele-

tial truth, and exhibiting, throughout, conclusive evidence of a divine origin—of a book which breathes the language of Heaven and is itself the “sword of the Spirit”—which is adapted to every age and nation—to every class and condition of man—which guides in prosperity and consoles in sorrow—which beyond this state where we see all things as “in a glass darkly” discloses “a better country,” even a “heavenly,” and which prepares us for both worlds—for “that which now is, and that which is to come.” From the increasing circulation of this book, ought we not reasonably to calculate on an abundant increase of true knowledge and substantial happiness?

And that such have been its fruits from the era of the Reformation—and more especially since the first establishment of Bible Societies, in other countries as well as in our own, we have the most satisfactory evidence—who can survey the astonishing increase of charitable and benevolent institutions within the last few years—the zeal displayed through all ranks of society, from the emperor to the peasant—in cherishing and supporting useful establishments—who can witness the decline of bigotry and superstition—the cordiality with which christians of widely different sentiments in matters of religion, unite to diffuse the sacred scriptures—Who can listen to the recorded prayers and benedictions of the poor in different quarters of the globe, or witness their joy on receiving the word of life in their own native tongues—without admitting that a great moral change has commenced and is going forward in the world?

Numerous instances have occurred within the United States, of a striking change in the habits and manners of whole classes of the community, that can be traced to the free circulation of the Bible.

Indeed wherever the sacred scriptures have been freely circulated in our cities, and populous villages, the improvement in society is evident—crowds of dissolute children are no longer seen engaged in sport, or standing idle—they are now occupied in learning to read the sacred volume—they are not only preserved from vice, but are preparing for usefulness here, and for happiness hereafter.

Professing christians also have felt the benefits arising from an increased attention to the word of life. The slothful have been roused to exertion—the hesitating have been confirmed, and the feeble strengthened.

Nor should we overlook the happy influence which the diffusion of the scriptures has had on the people of colour in the United States. They too, adults as well as children, have been taught to read the oracles of truth which have been conveyed to them gratuitously. Hence, when in slavery they have learnt to be contented with their lot—to be patient under suffering—submissive to the will of Heaven, and more faithful in the discharge of their

respective duties. Where they have been in the enjoyment of freedom, the influence of the Bible has kept them from degrading vices and profligate companions, and has made them more estimable in domestic life—and more useful as members of Society.

Let us never suppose, Brethren, that our work is accomplished, and our labours ended, not merely till our own country is abundantly supplied; but until every region of the globe is visited by beams of the gospel—till through every land we see “*judgment run down as water, and righteousness as a mighty stream.*”—Amos v. 24.

Society for Promoting the Gospel among the Indians and others in North America.

[In the following extracts of a Letter addressed to the *Boston Recorder* by the REV. THADDEUS OSGOOD, dated, *Stanstead (L. C.) August 10, 1819*, will be found some useful information respecting the state of religion in Canada. Mr. Osgood was ordained in June, 1807, by the Southern Association of Hampshire, Ms. and the September following commenced his labours under the patronage of the above named society, and has continued them, with how much success, will be seen by his interesting narrative.]

Through the provinces of Canada, and the north and western frontier of the United States, under the patronage of different societies, and private individuals, I travelled and performed missionary labour in Canada and the United States, until November, 1812, when I embarked for England. I arrived in London, the 2d of Jan. 1813, where I procured a committee to be organized for promoting education and moral improvement in Canada. I travelled through England, Scotland, and Ireland. I collected and paid over to the committee, upwards of £1700 sterling, towards supporting schools in Canada. Having procured a school-master to be appointed by said committee, we embarked for Quebec, where we arrived in September, 1814. A large free-school on the British system, was opened in Quebec, taught by the instructor who came with me. This excited the zeal of the Roman Catholic Bishop, who sent to Ireland and procured one of his own faith, who likewise opened a free-school in that city. Two other free-schools were soon after opened in Quebec, supported partly by government, and partly by private donations. I then went to Kingston, Upper Canada, and procured a school-house to be erected, and after the school had been taught two years at Quebec, the master who came with me from London, was removed to Kingston, where there is a good school made accessible to children of all denominations, and the poor may have access gratis. After I had done what I thought necessary for the establishment of the school in Kingston, I came to this place, which I have made my stated residence for upwards of two years,

attempting to promote the moral and religious improvement of the people of Stanstead and its vicinity. And I am happy to state, that some good is doing in Stanstead. Within three years an elegant meeting house, and six decent school-houses, have been erected in this township. Ten schools are now taught in Stanstead, and one of them is continued through the year, under the patronage and support of government. The children and youth of this place have paid some attention to sabbath school lessons. Upwards of one hundred and thirty thousand verses from the Scriptures, and hymn books, have been committed to memory and recited since I came here. But this is nothing to what might have been done, had all parents and children exerted themselves.

I have lately returned from a journey of between two and three thousand miles, partly in Canada and partly in the United States, and I have had great opportunity to witness the valuable effects of sabbath school instructions. And it is a happy circumstance, that all pious people of every denomination are adopting the plan, both in Europe and America. And I am highly gratified to find the governor of the upper province of Canada, and a number of Episcopal clergymen of this country, are patronizing these most excellent-establishments. I have frequently been requested to give some account of the number of clergymen, and state of society in Canada. According to the best information I could obtain at the commencement of the present year, the number of different orders of clergymen stood as follows, viz.: 1 bishop, and 163 clergymen of the Roman Catholic church, besides the officers of their colleges and ecclesiastics; of the church of England, 1 bishop, and 21 clergymen; of the Presbyterian church, 12 ministers who have charges, and 4 not located; of the Methodist church, 20 ministers located and riding on circuits. The state of society has been much improved within a few years in this country; especially with regard to the means of instruction afforded to the youth. What a happy circumstance would it be, if all the different orders of religious teachers would lay aside their animosities, and treat each other as brethren, and fellow-labourers in one common cause. And I am happy to say, that on my late journey I have experienced the hospitality and kindness of ministers and private christians of almost every order in Canada and the United States. And it shall ever be my prayer and sincere desire, that I may conduct in such a manner as to merit their approbation in future.

In the course of twelve years past, I have received and bestowed many presents in money, books, and tracts, towards promoting schools and useful information. A more particular account of my humble attempts to do good, I expect hereafter to give to the public. And I hope, dear sir, that you and all editors of public papers, will exert yourselves to promote that religion whose design is peace on earth and good will to men.

AMERICAN EDUCATION SOCIETY.

The Fourth Anniversary of this important Institution was celebrated in Boston on Wednesday the 29th Sept. 1819.

HIS HONOUR WILLIAM PHILLIPS, President.

REV. ASA EATON, Clerk.

AARON P. CLEVELAND, Esq. Treasurer.

The Report of the Treasurer was exhibited, by which it appeared that the receipts during the last year amounted to nineteen thousand three hundred and thirty one dollars—those of the preceding year amounted to \$5,971. The amount of the permanent fund is now \$10,500—to this fund, *John Whitehead*, Esq. of Georgia, with a liberality that does him the highest honour, contributed the sum of \$3,500. This example of christian benevolence needs no comment.

The public meeting of the society was held in the old south church, at 3 o'clock, P. M.—The meeting was opened with prayer by the Rev. Dr. Holmes. The Annual Report of the Board of Directors was then read by Rev. Dr. Woods. After which, the motion that the report be accepted and published, was made by Hon. Mr. Reed, of Marblehead, and seconded by Rev. Mr. Tappan of Augusta. The motion of thanks to Auxiliary Societies, was made by Rev. Mr. Codman of Dorchester, and seconded by Rev. Mr. Emerson of Salem. That of thanks to the Board of Directors, was made by Professor Murdock, and seconded by Rev. Mr. Meade of Virginia;—to which an appropriate answer was made by Rev. Dr. Holmes, on the part of the Board of Directors. The addresses of those gentlemen, which accompanied their respective motions, were in a high degree interesting to the audience. The contributions amounted to \$174.

The Church in South Carolina.

The following is as nearly as we can ascertain, the number of the ordained ministers, in South Carolina :—

German Lutheran 6, Congregational 7, Episcopal 22, Presbyterian 49, Methodist 100, Baptist 109.

The number of Churches of each denomination, may be estimated with tolerable correctness, as follows :—

Congregational 9, German Lutheran 18, Episcopalian 18, Presbyterian 98, Baptist 170, Methodist 300.

Of communicants in the above churches, the following is the best estimate that can be made out, and probably is not very remote from the actual fact :

German Lutherans 600, Episcopal 1200, Congregational 1500, Presbyterian 10,500, Baptist 14,000, Methodist 16,000. A considerable proportion in most of these denominations, are coloured persons.

Southern Evan. Intell.

MISSIONARY ESTABLISHMENT.

It is well known, that the Indians of the United States, particularly in the north, are broken into numerous small tribes, which are scattered over an immense extent of country. This circumstance has been the great obstacle to all efforts for their civilization and religious improvement. It is believed, however, that this obstacle may be removed. If a *Missionary Establishment* were made on some suitable spot, the Indians of various tribes in these scattered settlements might be gradually collected, formed to habits of civilization, and taught the christian religion. Such a plan, it is believed, is practicable, and affords, more than any other, a rational prospect of benefit to the Indians. With a view to ascertain the practicability and expediency of such an establishment, the disposition of the Indians in regard to it, and, in general, to obtain all information which may have a bearing on this important object, "*the Society in Scotland for propagating christian knowledge*" have appointed an agent to visit these Indian tribes, and to make, of them and others, the necessary inquiries. This society for many years have had funds in their treasury employed for the support of missions among the Indians of North-America. We understand that the Rev. Dr. Morse of Charlestown has been appointed the agent of the society for the above mentioned purposes, and that he has accepted his appointment.

FOR THE HERALD.

LIFE.

Ah, what is Life? 'tis years of pain and care,
 Whose mournful scenes are seldom blest with smiles &
 Where brightest hopes are withered by despair,
 And pleasures Syren voice too oft beguiles—
 Is friendship sweet? too oft alas! betrayed,
 How seldom do we find that bliss sincere;
 It is the Dial's light uncertain shade,
 That's only true while Fortune's sky is clear!
 Our hours of happiness were but a dream,
 The tints were glowing, but too soon are fled;
 It is a brilliant but a fleeting beam,
 That shows the thorny path we're doom'd to tread.
 Our cares like rock on rock in mountains lie,
 And still we journey on thro' scenes unblest,
 O'er ruin of our dearest hopes we sigh,
 But wander on, and vainly seek for rest.
 And is there then no hope to guide our way,
 When darkness and despair around us close?
 Yes, the bright Cross can shed eternal day,
 And make the desert blossom as the rose.

Jr.

Oct. 1st, 1819.

THE CHRISTIAN HERALD.

Vol. VI.]

Saturday, October 16, 1819.

[No. XIII.]

MISCELLANY.

ON THE PROMISES OF SCRIPTURE.

A serious reflection on the numerous wants, the fallen state, the awful guilt, and the utter helplessness of man, must impress us with the inconceivable importance of the divine promises. They are most happily adapted to relieve the wants, and to alleviate the sorrows, and remedy the disorders of the moral world. In beholding this vast treasure, let us pause and admire—let us adore and believe, and we may venture to call this inexhaustible fund our own !

But what is meant by the promises ? What is the design of them ? What is their extent ? How are they enjoyed ? And what is the right use of them ? These questions, as natural as they are interesting ; it will be the object of this paper, with studious brevity, to answer and explain.

A promise is a *declaration of God's goodness or mercy to mankind*. And the world is largely partaking either of the blessings of his goodness, or of the riches of his mercy : nor should it ever escape our recollection, that every benefit which the world enjoys is in exact agreement with the promises of God's word. Conceive of their nature : they are rich and abundant ; general and special ; absolute and conditional ; of universal and of particular adaptation. They are founded in infinite wisdom, rectitude and love. They are recorded in lines of rich mercy, and speak to us in the most alluring terms of divine compassion. We are taught from them to look for every supply ; and for the prevention of evil, and the enjoyment of good ; for peace and happiness, temporal and eternal. Man, on receiving a promise from his fellow-man, naturally expects the favour according to the ability and fidelity of him who has thereby pledged his character. Now let faith adore, and unbelief be confounded, in tracing up the promises to the perfections of God—of Him who 'has sworn in his holiness,' and whose immutability makes it 'impossible that he should lie :' for 'God is not a man that he should lie, nor the son of man that he should repent.'

The obvious *design* of the promises is, *to reveal the true character of God*, and by that means to secure the confidence, and promote the happiness of fallen creatures. When every promise has an immediate reference to the wisdom, the goodness, the power, the mercy, and the faithfulness of Jehovah ; what is this but to make himself known ? and when known, that he may excite

the soul to frequent exercises of faith and love, of obedience and delight. In the last and most glorious ages of the church we are assured this knowledge shall be universal. 'For they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.' This design of God in his promises is most eminently displayed in such a declaration as this: 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the heart of the contrite ones.' No language can be better adapted to promote faith, and hope, and love, than this; and such is the general tenor of all the promises.

Consider *how extensive* are the promises of God. They beam upon us with the refulgence and glory of their divine Author. His mercy to the world, and his love and faithfulness to his people have, through this medium, the brightest manifestations. They extend to all characters; to all conditions; through all ages; and to crown all, they assure the believer of everlasting life. Here an old author shall be quoted: 'The promises are propounded promiscuously to all, with the commandment of believing; but they are not performed to all, because many fail in performing the condition. Whatsoever is good for the soul, the body, the estate, the name, the posterity of man is promised to them that fear God, and obey his commandments. The promises extend to all estates, to all conditions, and to all kinds of distresses: they are a christian's catholicon, being a help to all duties, a quickener of all graces, and a comfort to all troubles.' In a word, it would be difficult to find a case—except that of those who for impenitence are justly 'given up to a reprobate mind'—that is not met and cheered, as with a sun-beam, by the promises. And let the sinner who reads this take notice of the freedom of gospel promises; of the wisdom, the love, the ability of Christ; of his own unbelief in rejecting such a Saviour; and of his final condemnation if he persist in this rejection: yes, let him read and believe, or read and tremble, at these memorable promises and declarations of the Son of God:—'Whosoever believeth in him shall not perish, but have eternal life. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

Let us be anxious then to know how the promises on which so much depends may be enjoyed. Neither the mere sight of them, the knowledge of their extent, nor the persuasion that they will conduct the possessor of them to the mansions of heaven will be sufficient, unless I have such an interest in them that I can call them *my own*. How then may the anxious enquirer, and the humble believer, come to some conclusion on the subject? How may he begin to taste, or to resume the enjoyment of the promises?

The following hints may possibly afford him assistance ; and the hints are more worthy of his attention, because in the desire to know, or in the actual enjoyment of the promises, do we discover the broad distinction between the righteous and the wicked.

In general then, the promises are enjoyed by the true christian when he is found in the path of duty ; when called to pass through scenes of difficulty—and especially in the season of tribulation. The frame of mind too is observable : they are enjoyed in the exercises of prayer and praise, of faith and trust, of hope and zeal, of patience and resignation. Dr. Watts admirably observes on this topic : ‘ They are the most powerful motives to duty ; they are the constant food of a living christian, as well as his highest cordials in a fainting hour. And in such a world as this, where duties perpetually demand our practice, and difficulties and trials are ever surrounding us, what can we do better than to treasure up the promises in our hearts, which are the most effectual persuasives to fulfil the one, and sustain the other. Here are laid up the true riches of a christian, and his highest hopes on this side heaven.’

The *right use* of the promises in all their extent and variety, in their abundance and preciousness, demands care and consideration. Our first care should be to guard against the *abuse* of them : we should study to avoid the misapplication of them. ‘ Be ye not unwise, but understand what the will of the Lord is.’ They are used aright, when we make them incentives to exertion : and who does not often require the most powerful stimulus ? Hear the Psalmist : ‘ Thy testimonies are my delight, and my counsellors.’ They are used profitably also, when they serve to invigorate and mature the graces of the christian character. When these promises unfold the mysteries of Providence, when they give us fresh and impressive views of the grace and faithfulness of Jehovah, when they seem to discover more of the preciousness and glory of Christ, and when they assure us of the personality and operation of the Spirit, it is then they are used lawfully ; it is then that the Saviour’s prayer is answered in the christian’s experience :—‘ Sanctify them by thy truth ; thy word is truth.’ And again, they are rightly used in a time of repentance and godly sorrow ; in a time of darkness and despondency, in worldly difficulty and disappointment, in the season of personal, relative, and social affliction ; and, finally, in the immediate, or even remote, contemplation of death.

But in reference to the promises, let believers be found waiting upon God for their light and influence, for their support and consolation. Let the great promises of the gospel be treasured up in your memories, that you may be prepared for reflection and meditation, in the hour when you most need their direction and support. And if they are thus remembered, thus digested, the soul will be the better guarded against the vain wish for strong

impressions, for audible voices, or special revelations, as though God must favour you above others, before you can or will believe his written word. Consider, likewise, that the promises are not made to gratify self-love, are not recorded that they may feed the pride of a sectarian spirit; are not given to cherish error and self-righteousness, but for growth in grace, for the edification of others, and for the promotion of the divine glory.

Such then, though briefly considered, are the promises which are 'yea and amen in Christ Jesus.' And if in their nature, application and influence, they are 'exceeding great and precious,' may we ever make a sanctified use of them! What says St Paul? *'Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.'*

A GOOD WISH ABOUT HEARING THE GOSPEL.

The Holy Scriptures being of such authority as the hand-writing of God himself, and so singular a mercy to me, that by the guidance of this star I am directed (as the wise men) to Jesus Christ; I wish in general that I may set an high price upon every part thereof (that every piece may be current with me,) for His sake, whose image and superscription it beareth. O that my carriage before, at, and after hearing, may witness to God and my conscience, that I esteem the law of his lips above thousands of gold and silver! In particular I wish, that as the Jews, when they went to hear the law, sanctified themselves, and washed their clothes; so, before I go to read or hear the gospel, I may sanctify my soul, and wash my heart from all superfluity of naughtiness, and with meekness receive that ingrafted word which is able to save my soul. I wish, that, like *Jehoshaphat*, I may prefer one *Micaiah* before four hundred false prophets; yet that I may ever make a difference betwixt an evil minister's preaching and practice, and even when the minister is full of grace, may so distinguish between the treasure and the vessel, as not to value the message for the messenger's sake, but to bid the workman welcome for the work's sake. I wish that I may be so sensible of my own inability to profit by this holy ordinance, and of the speaker's impotency to preach home to my conscience, that I may cry mightily to my God, that he would open my heart to receive the word with all affection, and so direct the arrows which the preacher taketh out of the quiver of Scripture, that they may hit and pierce my dearest corruptions. I desire that the consideration of the word's excellency may cause me to prize it highly: of its necessity may cause me to improve it diligently; and of its efficacy may move me to go (as a prisoner going to a bar,) to be tried for my everlasting life or death. I wish that the weight of the word may sink so deep into my heart, that I may never hear sermons to pick flowers of oratory, or to please my

fancy, but to receive virtue from Christ, for the drying up my issue of sin, and that I might cleanse my ways by taking heed thereto according to God's word; that worldly thoughts may never hinder me from hearing the voice of my God. I wish that when I come into the place of worship I may set myself solemnly as before the Judge of quick and dead, and as in the presence of the Lord, with fear and awe, give audience to his word. If I were hearkening to an earthly prince I would be serious: O, with what reverence should I hear from the blessed and only Potentate! because without application the word will be unprofitable. I wish that I may never draw a curtain before my own picture, but overlooking others, may see my own face in the glass of the law. O that by faith I may so take down the hook of the word, as to be caught and taken by it.—My prayer is, that the gospel may come to me, not in word only, but in power also, that I may go to it as clean paper for any inscription, as soft wax for any impression which my God shall be pleased to make upon me. O that I might behold the Lord so effectually in that glass, as to be changed into his image from glory to glory! I wish that my sins may be placed by me in the front of this spiritual battle (as Uriah) purposely to be slain; and that those smooth stones which are taken out of the silver streams of the sanctuary, may be thrown by so skilful and powerful a hand, that they may sink deep into the foreheads of those uncircumcised ones, to their death and destruction. I wish that after the seed is sown, I may beg that the showers of heaven's blessing may accompany it, that it may spring up in the fruits of righteousness, to the glory of my God, and good of my precious soul. And because the gospel is a dish that is not set on every table, though free grace bestoweth it on me, I wish that I may not rise from this spiritual food, before I have given thanks to the Master of the feast. I desire, finally, that, as I looked like a saint in hearing, I may live like a saint after I have heard; that those blossoms of good purposes, which sprouted forth while the minister was preaching, may ripen into practice; that whatsoever characters others are known by, to be christians, I may be known by this mark, to be one of Christ's sheep, even by hearing his voice so as to follow him wheresoever he goeth. Though others, like petty chapmen, deal only in some particular commodities, and those such as will serve their own turns, I desire that I may deal with the word by wholesale, and esteem all God's precepts concerning all things to be right. O that I might order my whole conversation aright, and at last see the salvation of my God! Amen.

On the Spirit and Temper which becomes the genuine disciples of Christ.

“Once more, let me recommend it to you, as you wish to live honourably and to die in comfort, to cultivate those tempers and

principles that are likely to have your approbation on a death-bed. I am either greatly mistaken in respect to the nature of christianity, or some people of eminent rank in the church of Christ must undergo a very great revolution in the temper and disposition of their minds, before they are likely to have a comfortable death. An angry, a revengeful, an implacable temper, very ill agrees with the genius of the gospel dispensation, and with our character as followers of the meek and lowly Jesus, who with his dying breath cried out, *Father forgive them, for they know not what they do.*

“Let this ever be remembered, that it is not a well-informed head and clear knowledge of gospel truth, which can diffuse either peace through the heart, or imprint the image of Jesus on the soul, if a sanctified heart, if heavenly tempers and dispositions of mind, be wanting. The one may, indeed, give you the name, but it is the other that gives you the nature of a christian. It has been a melancholy observation, in which I am afraid there is but too much justice, *that some professors, most eminent for gospel knowledge, are most remarkably deficient in regard to the spirit of christianity*; and think, indeed, that they ought to behave ill to those who are less clear in their doctrinal sentiments, or have the unhappiness to differ from them in some favourite article.

“But what an unfavourable idea is this likely to give infidels, of even the gospel itself, as they are glad to lay hold of every blemish in the christian character, and to charge the blessed gospel with the defects of its abettors. I freely confess, that if I had not been favoured with some acquaintance with the nature, power, and spirit of the gospel myself, what I have seen of the spirit and conduct of professors must unavoidably have fixed on my heart an indelible disgust against revealed religion in general; therefore it is easy to account for the unhappy increase of deists and freethinkers, so observable in Britain at this period. There is such a thing as saying without doing, as defending the truths of the gospel in a word, and denying them in the spirit of our whole conduct; ought not then every lover of gospel truth to look well to his spirit and conversation, lest he should effectually injure that blessed gospel which he desires to promote, and which alone can yield him peace and composure in his dying moments?”

The Bible only is the Religion of Protestants.

‘Know then, Sir, that when I say the religion of protestants is in prudence to be preferred before yours; as, on the one side, I do not understand by your religion, the doctrine of Bellarmin, or Baronius, or any other private man among you; nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you; but that wherein you

all agree, or profess to agree, the doctrine of the Council of Trent so, accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augsburg, or Geneva; nor the Catechism of Heidelberg; nor the articles of the church of England; no, nor the harmony of Protestant Confessions; but that wherein they all agree; and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is, *the Bible*. **THE BIBLE, I SAY, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS!** Whatsoever else they believe besides it, and the plain, irrefragable, indubitable, consequences of it, well may they hold it as matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long (and as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are popes against popes; councils against councils; some fathers against others; the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; the church of one age against the church of another age. Traditional interpretations of Scripture are pretended, but there are few or none to be found: no tradition, but only of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe; this I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that christians should take it from me. Propose me any thing out of this book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse christian: I will love no man less for differing in opinion from me. And what measure I mete to others I expect from them again. I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this,—to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it.'

Chillingworth.

FOREIGN INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from Speeches delivered at the fifteenth Anniversary.

(Continued from page 368.)

The Rev. S. WOOD.—“ May I be permitted for one moment, to consider the great object of this Institution, and the means by which that object is to be obtained? The object to be accomplished, is, to enlighten the world. And by what means? Is it by following the *ignis fatuus* of infidelity? or is it by lighting the taper of reason, at the expiring embers of paganish philosophy? No, nor is it by stealing fire from heaven; for what the sun is in the system of nature, the Bible is in the system of grace. The rays of that sun have shone gloriously upon the world, and the people that sat in darkness have seen a great light, and to them that dwelt in the region of the shadow of death light is sprung up: and I will add, that that light shall go forth as the morning, and righteousness as the sun in his strength, till the earth shall be filled with the knowledge of the Lord. I am glad that the Pagan nations have been enlightened; I am happy that the children of Africa have heard the voice of salvation; and I rejoice that the day is approaching, when the moral chain shall be broken from the neck of every victim of oppression. I trust that *he* will live to see that day, who has been the instrument of breaking the chain of tyranny from the neck of the sons of Africa, till he beholds a nation born to God, and the generations of Africa hailing the redemption that is in Christ Jesus. My lord, I am happy that the gospel is gone into other countries: yet I must deplore, that a considerable portion of moral ignorance, and moral darkness now overspreads my own. I would not make an unpleasant reflection, or such as might, for a moment, bear on the feelings of modern politics; but, my lord, I must not hesitate to say, that there is a considerable portion of the vast population of Ireland, to whom the word of this gospel has never come. Why is it that this gospel has not come to them? O, my lord, I will not now make the painful inquiry. It is indeed a painful inquiry, and whoever casts his eye over that country, must close it while he weeps over it.”

Mr. Wood then described, in very animated terms, the character of his country, as ardent, generous, and capable of unfolding itself to great advantage, under the means of moral cultivation: he adverted to the benefits already conferred upon Ireland, by the establishment of schools and Bible Societies; and, remarking that his country had done something for the Institution, alluding to a legacy of *three thousand pounds* from an Irish lady; and concluded by stating, that he had been called upon to second a motion of thanks to the worthy treasurer, and that he should beg leave to do so by presenting to his lordship 1500*l.*; as a moiety of that legacy, and hoped, by the next Anniversary, to be able to transmit to the society 1500*l.* more.

The Rev. B. W. MATHIAS, one of the Secretaries of the Hibernian Bible Society.—“My lord, the lateness of the hour, and the recollection of the gentlemen who will follow in the discussions of the day, admonish me to be very brief indeed. I shall therefore limit myself to a very few observations on the progress of the Bible Society in my own country. It has pleased God, in his providence, of later years, to visit us, in Ireland, with much distress. We have suffered from famine, and been on the verge of pestilence. A contagious disease has ravaged our country, and want, in its most affecting forms, has stalked abroad among us. This, I trust, will be deemed a sufficient apology by those who think that the Hibernian Bible Society has lately been slumbering at its post. It has not, my lord. It has been weeping over an almost exhausted country, and has been contending with difficulties of which our friends in England are not aware. Our society had arrived at—I will not say a *proud* situation, for I think that an unchristian word: but I will say that it had raised itself to a high situation in the country, and promised much usefulness. But a temporary blast came from the desert, and laid its green head partially low. Numbers, that formerly assisted us, became unable to do it, and left us dependent upon the bounty of others. We could only then do our utmost to maintain our standing, and lie by till better days: to watch the commencement of a more flourishing period, and to rise, I trust, again from our ashes.

“I beg leave to mention, my lord, that, while we meet with opposition to the dissemination of the Scriptures, it is not to be supposed that the opposition is universal in the quarter from which it comes. There are noble and splendid exceptions, and I shall take the liberty of stating a very striking one. There are, in a part of my country, in two contiguous parishes, ministers of the Roman Catholic faith, of a very different complexion indeed. The one set his face against his flock receiving the Scriptures, which a valued friend of mine was endeavouring to put into their hands. The clergyman in the next parish went and talked to him; and I recollect meeting that clergyman, and speaking to him on the subject, and I shall never forget his reply. ‘Sir,’ said he, ‘I wish my flock to read the Bible; for, if they do not mind God Almighty’s word, how can I expect they will mind mine!’

“There is another circumstance, which I trust augurs well for our country: it is a subject of such importance, and so intimately connected with the extension of the Scriptures in Ireland, that I trust I shall be borne with in alluding to it; that is, the distribution of the Sacred Scriptures, in the Irish language, and in the Irish character. You have heard that the Irish men have hearts; and their hearts are very much fixed upon their language. They love it particularly: and any thing that comes through that medium, they find coming through the medium of a friend. They are, therefore, my lord, peculiarly attached to the Sacred Scrip-

tures, when presented to them in that language : and the British and Foreign Bible Society have completely met us, by ordering a large impression of the New Testament to be struck off in that character. They do not regard it as an heretical translation. They consider it as appropriately their own ; and one of them remarked, some time ago, when he opened it, and saw it to be Irish ; ' Sir,' said he, ' this is our own Testament root and branch.' My lord, we wish to get more roots and branches of that kind ; and we know that the roots will flourish, and the branches propagate right well by cutting. We are at present occupied in our country, by endeavouring to disseminate education among the lower classes. There are different societies engaged for this purpose. One of these, you have heard already, has had, during the last year, eighty-four thousand children under its care. Another, and a valuable society, I mean the London Hibernian Society, has at this moment not less than forty-seven thousand children under education. The book of God is put in their hands, and we trust, by his blessing, the most important effects will follow. We can follow the Bible to the infirmary, and find it imparting the consolations of the gospel. We can follow it to the jail, and see the felon converted into a humble follower of Jesus Christ. These, my lord, are some of the things which are doing among us : and we trust by the blessing of God upon them, moral verdure will be produced, and our Island become what it was once celebrated for being, the Isle of Saints."

The Rev. JOHN OWEN, in behalf of the Secretaries, on receiving a vote of thanks.—" My lord and gentlemen, having been deputed by the committee of your society to visit a portion of the continent, I consider it my duty to bear my public testimony to the friendship, the zeal, and the affection, with which your cause is espoused, and your agents are generally received. The society may have enemies in France, (she is not without them in England,) but certain it is, they are not to be found among the liberal and enlightened part of her population ; and the work which has this day been laid upon your table, and the hands by which it has been deposited, sufficiently prove, that, from the government of that country, it has nothing like discountenance or hostility to fear. How warmly its object is cherished by the protestant communities, I need not say : but I cannot forbear adducing, as an instance of its approbation by certain Catholics, at least, the memorable language of the Catholic Pro-Vicar General of Constance ; when, on taking my leave of this venerable ecclesiastic, I desired to be informed what message I should bear to the members of the British and Foreign Bible Society, " Tell them," he replied, "*we are one.*"

" It was, my lord, in the moment of an extended and rancorous warfare, that the Bible Society first offered herself to the countenance and friendship of the nations of christendom. Now, had

she appeared before them, with the profession of designing to promote the views and the principles of any particular church, (however deserving of respect and admiration that church might have been,) is it credible, that, in such a state of things at least, she would have met with a welcome reception? Nor is there reason to suppose that her reception would have been more flattering, in the crisis which followed, when that warfare had reached its termination. No, it was necessary, that, when the belligerent nations were coming out of this conflict, with all the remainder of those passions which had been kindled by protracted contention;—when they were in the state and the temper of combatants, rather separated by weakness than reconciled by peace, it was, surely, necessary, that an Institution, which professed to unite them in one scheme of comprehensive benevolence, should assume a liberal character, and wear the aspect, and breathe the spirit of benignity, conciliation, and love.

“How far this remark is justified by fact, has appeared, among other things, in the novel and affecting transaction which has fixed your attention this day. The Interpreting Secretary of the King of France, in depositing on the altar of your society, the first copies of the Turkish New Testament, printed at the royal press, and under the avowed protection of the government of that country, has given an honourable and unequivocal proof of its friendship for the object of your Institution. If, starting from this point, you pursue the inquiry along the track which is marked out by the confederate societies, you will see the Hollander and the Belgian, the Swede and the Dane, exchanging their national jealousy for a spirit of liberal co-operation; and the Russian, after spreading the triumphs of the Bible to the shores of the Black Sea, preparing, through the means which you have this day provided, to carry to his natural enemy, the Turk, the gospel of peace. In such a progress towards uniting the nations of the earth in these offices of mutual good will, we may anticipate the period, (if we do not already witness it,) when the consecrated hostilities between nation and nation, shall cease to exist, and even French, and English, shall convey no other meaning than that of christians, and brethren.

“Well then, my lord, may your secretaries, though weary with the toil of fifteen years service, renew their engagements on this Anniversary, and request to be permitted to keep their posts, till a message from on high shall summon them (may they humbly presume on such a destination?) to stations of larger occupation, and greater enjoyment. It is a small thing with them, that the honour they receive, and the pleasure they enjoy, at these Anniversaries, are earned by some sacrifices of temporal interest, and not a little consumption of bodily strength. Already they reap the satisfaction of knowing that their labour is not in vain in the Lord: and they will die in hope, that those who come after them, will enjoy

a consummation which it may not be permitted to them to witness—the plenary, the universal diffusion of that light which came from heaven, and which will conduct all who walk in it, to peace, to virtue, to happiness, and to glory.”

The Honourable and Reverend GERARD T. NOEL.—“It strikes me, my lord, that these are not the occasions on which we are able particularly to estimate the worth of this Institution. These are days on which so much talent is concentrated, and benevolence evinced, and such triumphant feelings flow through our hearts, that we might almost forget that the world was miserable, and death arresting so many in their march to eternity. If we would know and remember the real worth of this society, we must go forth from these splendid walls, and take our stand in the common, alas! too common, scenes of sorrow, which this chequered world produces: yes, my lord, there are witnesses for this society in other places than within these walls. Our respected president, who was, as it were, almost torn from his chamber on this occasion, and compelled to address us in language which went indeed to the inmost recesses of our hearts, adverted to the Divine Being looking down with approbation. But I will tell you of other witnesses, who have never been within these walls, and never heard one accent of English kindness falling upon their ear; there are those in the heavenly land now, who are witnesses for you, because they learned their lessons of penitence, and have now learned their song of high gratulation and adoring praise to that wondrous Being who left the splendours of heaven to tabernacle in this world; they owe all they have to those single copies of the Bible, which came forth unadorned and unknown from the shores of England; they are in the presence of that God who looks upon the heart, and who receives its homage in every country, and in every scale of society. And, if it be true, (as has been calculated,) that one immortal being quits its earthly tenement every moment of time, there are now, perhaps, I need not say *perhaps*, I might say confidently, there are many gone to swell the number of those witnesses, since we first assembled within these walls. They are gone to eternity; and I do not hesitate to say, that, whatever peace such souls now enjoy, they owe it to those blessed records that point out the way, the truth, and the life.



Summary of the Fifteenth Annual Report of the British and Foreign Bible Society.

“Commencing their narrative of facts, as usual, with that part of the continent which approaches most nearly the seat of the Parent Society, your committee advert, with heart-felt satisfaction, to the establishment and definitive organization of the Bible Society at Paris (with the authority of the government,) for the

protestant part of the population in France, under the presidency of the Marquis de Jaucourt, Peer of France, and Minister of State. This event took place on the 30th of last November; and since that period its active committee have been diligently occupied in concerting and executing the proper measures for making known its object, and promoting subscriptions in its behalf, not only in the capital, but also throughout the departments."

"The Bible Society of Strasburg, under the presidency of Baron de Turckheim, has, from small beginnings, proceeded to establish itself as a regular and efficient institution. In its second year it distributed 689 Bibles and 1119 Testaments. 'Comparing this,' observes the treasurer, 'with the sale of the preceding year, the result is a striking proof that a sense of religion, and a desire to read the Bible, has materially increased among us.'"

"Your committee cannot take leave of this branch of their subject, without again adverting to the auspicious event which has brought the protestants of France into amicable co-operation with your institution, through the protestant Bible Society of Paris: They feel persuaded that the following sentiment of its noble president will be echoed by the feelings of every member of both societies: 'The end which we pursue, and the sentiments we profess, are the same. It is delightful to us to think, that, at the moment when peace is come to unite our two nations, the love of God, and the happiness of mankind, are forming between us a closer alliance than that which is guaranteed to us by the authority of treaties.'"

"The United Netherlands Bible Society, on the completion of its fourth year, was enabled to announce a distribution of the Scriptures, which more than doubled the number issued in the preceding year. The Anniversary was celebrated at Amsterdam, in a meeting of deputies from the several provincial Bible Societies."

"The societies of which this national institution consists, appear to sustain their respective parts with zeal and activity. This is particularly the case in the larger establishments of Rotterdam and the Hague, the exertions in which are commensurate with the rank which those cities hold in the kingdom."

"In Switzerland the Bible Societies have in the course of the past year acquired a fresh stimulus: and their operations, already augmented, hold forth the promise of still greater extension and efficiency. For this impulse they have acknowledged themselves greatly indebted to the visit (before mentioned) of the Rev. Mr. Owen, and to the encouraging communication which he was authorized to make to them, of your continued interest in the progress of their labours, and your desire to afford them the most liberal and effectual co-operation."

"The Bible Societies of Germany and Prussia are now become so numerous, and their operations are performed on a scale

of such magnitude and activity, that your committee would find it impracticable to enter into the details of each, without greatly exceeding the limits of their report."

"The Hambro-Altona Bible Society having completed, and put into circulation, their edition of 10,000 copies of the German Bible, are now occupied in making preparations for an edition of Luther's Bible of 1546."

"The Hanoverian Bible Society, under the patronage of his royal highness the Duke of Cambridge, is in full activity. Through its means more than 12,000 copies of the Scriptures have been distributed in various parts of the country: and it has recently been determined, by its committee, to furnish Bibles to all the prisons and houses of correction throughout the kingdom."

"The Bible Society at Osnaburg, finds ample employment for all the funds it can raise, and the Bibles it can procure. A monthly sheet, on the plan of that issued from your depository, has justified the expectations formed of its result. 'Contributions,' it is stated, 'and applications for Bibles increase.'"

"So eager are the Catholics, particularly the peasants, to possess the Scriptures, that, in the language of a member of the Hildesheim Society, 'a fire is kindled among them:' and letters from the clergy are said to announce, that 'the Testaments are read with good effect, and copies are continually in requisition.'"

"The Brunswick Bible Society, for the Duchy of that name, has made a considerable distribution of the Scriptures; and from the respectability of those who direct its concerns, there is a prospect of its operations becoming more extensive and effectual."

"The Hesse Darmstadt Bible Society has been greatly strengthened by the formation of an Auxiliary Society at Giessen, for the Upper Principality of that Duchy."

"The Bible Society of Frankfort on the Maine finds increasing occasion to express its gratitude to God for the success with which its exertions have been crowned. Within a period of two years and nine months, this society distributed 1,4916 Bibles, and 2161 Protestant and 1260 Catholic Testaments."

"The Saxon Bible Society is now actively employed in distributing the edition of 10,000 copies of an octavo Bible, which has but lately been completed. It deserves to be recorded as a memorable circumstance, and reflecting great honour on the illustrious individual, that his excellency Count Hohenenthal, the president, devoted the hours of relaxation from his official duties as a minister of state, to the correction of the sheets as they passed through the press."

"Prussia continues to maintain the high rank which it has long enjoyed among the continental powers which have patronized the establishment and operations of Bible Societies."

"The Central Prussian Bible Society at Berlin, with the aid of

its twenty-three associated societies in different parts of the states, has put into circulation not fewer than 19,000 copies of the Scriptures."

"The Bible Society of the Grand Duchy of Berg meets with great and increasing success. The dissemination of the word of God, through this active institution, 'continues to be favoured by means which spontaneously present themselves, particularly in Catholic districts.'"

"The Silesian Bible Society at Breslau has circulated, in the past year, 2739 copies of the Scriptures, of which number 965 were Catholic New Testaments. The institution has been actively supported by eighty-six parishes in the circle of Breslau."

"The Danish Bible Society has made a rapid progress in extending its influence, and augmenting the number of its fellow-labourers and contributors, throughout the Danish dominions."

"The Swedish National Society, with its numerous associates in the different provinces of the kingdom, displays a bright example of concord, stability and perseverance in disseminating the word of the living God among its attentive and grateful population."

"The number of copies of the Sacred Scriptures distributed in the course of the year has been equal to that of the two preceding years united; and, although the number of presses has been increased, and the printing establishment has been put upon the most liberal scale, yet the provision is found inadequate to meet 'the call for Bibles, now awakened in every corner of the kingdom.'"

"The Gothenburg Bible Society continues to pursue its usual career of active exertion, under its new president, who appears to have inherited, not only the episcopacy, but also the virtues of his venerable father. In the following tribute paid to the memory of the latter by the Swedish committee, every member of the British and Foreign Bible Society will most heartily concur. This illustrious and respected patriarch, so eminent in the course of a long life, whether viewed as a minister in the service of his God, as a useful member of society, or a steady friend to literature, had the evening of his days illumined with brighter beams than any which had shone upon him before,—in being the founder and the guide of the Gothenburg Bible Society, the first institution of the kind in the kingdom."

"Russia opens so vast a field, possesses so many co-operating societies and associations, and combines such a mass of biblical labours, going forward perpetually, and perpetually increasing, both in the capital of the empire, and the chief cities of the several governments and provinces, that your committee acknowledge their utter inability to exhibit any thing like an adequate representation of the share which she is taking in the great work of disseminating the Holy Scriptures."

"Among the new Auxiliary Societies formed in the course of the past year, are those of Pernau-Fellin, Poltawa, Georgievsk, and Krasnojarsk. By the two first, the East Sea Provinces became completely occupied with Bible Societies. That of Georgievsk has supplied the only link that was wanting, to connect the chain between Astrachan and Tiflis; at the last of which places, the Georgian Society, so long projected and delayed, has at length been established: while the society at Krasnojarsk brings into communication with the parent society at Petersburg, an extensive district in Siberia, whose inhabitants have shown so favourable a disposition, that the operations of a newly formed auxiliary have already commenced with the most promising activity."

"Finland has made a very considerable progress in the formation of Auxiliary Societies: six have been fully established."

"The exertions which are making, both in the Central Society at Petersburg, and in the several auxiliaries and associations, throughout the empire, correspond with the magnitude of the common undertaking, and the importance of the end to which it is directed."

"So rapidly is the work carried forward, upon every opening that offers for the entrance of the Scriptures into a territory, in which they are either unknown, or exist but in name, that translations are commenced with a promptitude and liberality truly astonishing. Of this assertion, a proof may be given by referring to what has been undertaken for the population of Siberia alone. Not fewer than seven versions are preparing in different dialects of that country, one of which has been completed, and is printing at Astrachan, and others are in a state of considerable forwardness."

"The distribution of the Scriptures, last year, was double that of the preceding: the number of copies printed was 72,000, in eight different languages; and the total, either printed or printing, by the Russian Bible Society, amounts to fifty-nine editions, comprising 270,600 copies, in twenty-one languages."

"The dissemination of the book of God's word among all nations of the earth' (says the Emperor Alexander, in his address to the Frankfort Bible Society,) 'is a new and extraordinary blessing, from God our Saviour, to the children of men; and it is calculated to promote the work of their salvation. Blessed are they who take a part in it: for such gather fruit unto eternal life, when those who sow, and those who reap, shall rejoice together. I find this undertaking, not merely worthy of my attention: no, I am penetrated by it to the inmost recesses of my soul: and I reckon the promotion of it my most sacred duty, because on it depends the temporal and eternal happiness of those whom Providence has committed to my care.'"

"The Malta Bible Society, formed on the 26th of May 1817, constitutes the principal centre of all the operations which are

going forward in this quarter. Aided with a grant, from the British and Foreign Bible Society, of 500*l.* together with more than 6000 copies of the Scriptures, in nineteen languages, this society has opened an intercourse with the Bible Societies at Petersburg, Calcutta, and Bombay; and its proceedings, which appear to be conducted with great judgment, have been attended with good success, not only within the Island, but also on the Ionian Islands, on the shores of Egypt and of the Archipelago. The two latter objects have been greatly promoted by the travels of the Rev. Messrs. Burckhardt, Jowett, and Connor."

"A Bible Society has also been formed at Smyrna, from the operations of which, much good is anticipated."

(To be continued.)

LONDON MISSIONARY SOCIETY.

Summary of the twenty-fifth Annual Report.

Delivered May 13, 1819—William A. Hankey, Esq. Treasurer.

After an affectionate tribute to the memory of the late Treasurer of the Society, Joseph Hardcastle, Esq. the directors proceed to the detail of the foreign proceedings.

SOUTH SEAS.

The outline of the statements respecting this mission was given at page 268. Idolatry had been renounced, and the profession of christianity become general, in the Islands of Otaheite, Eimeo, Tapuamanua, and Tetaroa; and in those of Huaheine, Raiatea, Taia, Borabora, and Marua—the first four denominated Georgian Islands, after George III. of England, and the others called Society Islands, after the Royal Society, at whose instance the expedition under captain Cook was fitted out in 1768.

Tefaaora, one of the chiefs of Borabora, passed over to Marua, a small island about fifteen miles to the westward of Borabora; and there related to its chiefs the surprising events which had recently come to pass in the Society and Georgian Isles. The chiefs of Marua openly renounced paganism, and the inhabitants united with their chiefs in professedly embracing christianity. A number of the inhabitants of the Paumotu Islands also renounced heathenism, and made profession of christianity. These islands are situated from 25 to 50 leagues eastward of Otaheite; and are inhabited by a race of people proverbial for their abject superstitions, abominable vices, and unrelenting cruelty.

Of the religious state of the natives it is said:

Private prayer is supposed to be almost universal, and the instances of real piety numerous.

However, amidst these promising appearances, there were circumstances in the political situations of the Islands, as well as in the affairs of the mission, which occasioned no small trouble and anxiety to the Brethren. Not only the social habits and customs

of the Islanders, but their civil regulations, had been intimately blended with their superstitious rites : when, therefore, idolatry was renounced, and christianity established in its room, their political and social systems suffered a total derangement.

This change affected, more or less, every custom and usage ; and extended to almost every affair of life. The Missionaries had thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from interfering in the political and civil concerns of the Islands ; but now they are applied to, from all quarters, for counsel and direction, not only in moral and religious, but in civil and political affairs. Desirous of pursuing their former line of conduct, they had informed the king and the chiefs, that, as their object in residing among them was only to convey to them the knowledge of *the true God, and Jesus Christ whom he hath sent*, they must still decline all direct interposition in their political affairs ; but they would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly been entered into between the Brethren and Pomare, in which they had recommended him to call a general meeting of the principal chiefs ; and with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare.

On presenting this recommendation, they engaged to furnish such counsel on the several points which should call for their attention, as their acquaintance with the scriptures, and the laws of Britain and other civilized nations, might enable them to impart. This proposal was by no means agreeable to Pomare ; who, having been accustomed to the exercise of arbitrary power, and to be himself at the head of every thing, was unwilling to hazard his authority by a convention of the chiefs. In his answer to the Missionaries, he had, however, signified his wish to receive from them whatever information they might be able to give him on the subject of new laws and regulations ; and it appears that his subsequent conduct towards the brethren had been, in no degree, less friendly, since they had ventured to make this unwelcome proposition.

The Baptism of the natives, the proper situations of the new Missionaries, and the profitable employment of the people, were all difficult questions. On this last point it is said :

Since the termination of the war in 1815, which fully restored Pomare to the sovereignty, the attention of the people has been forcibly attracted and variously occupied, by the interesting changes and new avocations, which have been consequent on the fall of their idolatry, and the subsequent introduction of christianity ; but, when the novelty of these changes has passed away, when the natives shall be generally instructed, when their new

customs are become familiar, and their political and civil regulations adapted to the new order of things, a system of regular industry will be absolutely indispensable to the preservation of their religious and moral habits.

A vessel, which had occasionally occupied the Missionaries for several years, was launched on the 10th of December, 1817, and named the "*Haweis*." She sailed in July, 1818, for the Society Islands, with the Missionaries to be stationed there.

The Directors observe, that they cannot—

Avoid regarding with sentiments of adoring wonder, the gracious sovereignty of God, who in his providence, had ordained that the enterprizes of navigation should discover to Europe the existence of these Islands, under circumstances which threaten the total extinction of the inhabitants. Infant murders, human sacrifices, frequent wars, and the prevalence of diseases which destroy the very principle of life, threatened to depopulate Otaheite. King Pomare, in one of his letters, speaking of the mercy of God, in sending his Word to the Islands, observes, that "it came to the *small remainder of the people*." Tati, a Chief of Otaheite, said that, "it was an instance of the goodness of God, that he had sent forth his word to the people of that island, and had not punished them as they deserved;" adding, that, "if God had not sent his word *at the time he did*, wars, human sacrifices, infant murder, &c. would have *made an end*."

The population of the Island, which was rapidly decreasing, will now probably be continually on the increase; there being already an observable difference in the number of little children and infants.

This part of the report is concluded with the following particulars of the important change which has taken place in these Islands.

1. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it, among the inhabitants of Otaheite, and eight other Islands, into each of which christianity has been introduced.

2. The abolition of infanticide, and of the Arreoy Society,* which contributed so much to support the horrid custom.

3. The extinction of the practice of murdering prisoners taken in battle, and it is hoped, the prevention, in future, of the evil of war itself, the pregnant source of so many other evils.

4. The suppression of vain and pernicious amusements.

5. The establishment of a species of domestic intercourse among the members of the same family, formerly unknown in the Islands.†

* The Arreoy Society was distinguished for its barbarity and licentious manners, and restricted to people of the highest rank.

† Mr. Hayward says, "the men, women, and children now all eat together; and although this may not appear to be of much consequence, yet the former custom led to many and great evils."

6. An universal reformation in their moral sentiments, as well as social habits.

7. The *professed* reception of the Christian Religion by the inhabitants of the Island generally; and the apparent *cordial* reception thereof by considerable numbers among them.

8. The erection of numerous places of Christian worship, and the establishment of schools, especially in Otaheite and Eimeo.

9. An almost universal observance of the Sabbath day, and a regular attendance on public worship.

10. The institution of prayer-meetings and family worship, and the observance of private devotion.

To this catalogue, at no distant period, we trust, the Directors will be able to add—the formation among the people, of Christian Churches, and the due administration of the Christian ordinances—the institution of marriage—the employment of natives as public teachers of Christianity, and as schoolmasters—the introduction, generally, of many of the useful arts and comforts of civilized life; and the establishment, throughout the Islands, of a regular system of productive industry.

(To be continued.)

BAPTIST MISSIONARY SOCIETY.

CAWNPORE.

Letter from Nriputa-Singha, dated May 7, 1818.

We still continue to have worship twice a week at brother Tresham's, once at sister Dick's, once at Mrs. Hopkins's, and twice at my own place, and I often visit the 24th; but have had no prayer meeting there as yet; but I have read the word of life amongst the sisters; and I go as often as I am able to the river side, city Bazaar, and other places. Some time in the last month, as I was reading the word amongst some natives near a bungalow, a gentleman came out, and asked me to his house. So I went: when he asked if I had ever seen the cross of Christ? I answered no; then he desired me to look on a large picture that he had, and told me that it represented the cross, and that I was dishonouring it by entering the place with my shoes on. I could not refrain from smiling; but he seemed to be angry with me, and said that I was making sport with the cross. I told him I did not, but said that he himself did so, and made others to do so, particularly the poor heathen; assuring him that when they see us adoring images, they suppose we worship idols as well as themselves. He made no reply, and so parted in a friendly manner. I have seen him several times since, but he will have no discourse about the cross.

The inquirer is going on well, only now and then he is a little

troubled, when he thinks he must labour for his bread ; and contrasts his former situation when (as a mendicant) he had many to attend him, with his present prospects. But, thanks be to God, when I reason with him, he is soon relieved from such darkness.

The following extract from an Address delivered by Mr. Ward, one of the Baptist Missionaries at Serampore, who lately arrived in England, gives an encouraging summary of the state of Religion in the East.

I am very much distressed on account of the lowness of your funds. Persons are waiting to go to India, who cannot go on that account. I have, however, favourable things to report, by way of ENCOURAGEMENT.

1. *Translations of the Scriptures* are now distributing in the Sanscrit, which all the learned understand, and from which translations may be made into every dialect ; in the Bengalee, spoken by thirteen millions ; in the Mahratta, spoken by several millions ; in the Orissa, spoken by two millions ; in the Hindostanee, spoken by several millions ; in the Afghan, the language of a nation which many suppose to be descended from the ten tribes ; in the Telinga, the Cashmirian, and many others. Also a considerable portion in Chinese : the whole of the Old and New Testament is now printing in that language at Serampore.

2. *Converts.* These consist of six or seven hundred of pure Hindoos and Mussulmen. It has been in contemplation to build three villages for them in Orissa, Jessore, and Dinagepore. Proof is here given, that the same divine power can change the heart in India as in England.

3. *Progress of religious feeling* during the last two or three years. The native teachers in their own language are highly respectable and interesting.

4. *Schools.*—Eight thousand school children are immediately connected with Serampore, besides many others.

5. *Conversion of soldiers, &c.*

6. *Efforts of other societies in India.*—Auxiliary Bible Society ; School-book Society ; Missionary Societies, Baptist and Independent ; College for giving a superior education to the Indian and Mahometan youth, &c.

There is no occasion, therefore to fear. God has raised up many instruments, and has overcome many obstacles.

I beseech you, my dear friends, to hearken to the cries of India ; to the widows on their funeral piles ; to the children murdered by their mothers ; to 50 or 60 millions of your fellow subjects, besides many millions more not connected with Britian : and to remember that they are perishing for want of knowledge, since "idolaters shall have their part in the lake which burneth with fire and brimstone."

DOMESTIC.
AMERICAN BIBLE SOCIETY.

QUARTERLY EXTRACTS, (OCTOBER, 1819.)

Extract from the Ninth Report of the BIBLE SOCIETY OF CHARLESTON, South-Carolina, presented June, 1819.

We remark with pleasure, that there appears no abatement of zeal among the benevolent and pious throughout the city and state, in distributing Bibles among the poor of their vicinity, and in contributing funds for the purchase of other copies of the Scriptures for future distribution. During the last year this Society distributed, of common Bibles 589—pocket do. 20—octavo 11—quarto 2—and of Testaments 684—making an aggregate of 1326. These, added to former distributions, make the whole number distributed by this society upwards of 5326.

The board perceive, with much satisfaction, that the concerns of the Female Bible Society of this city are conducted with the same industry and zeal which heretofore distinguished them—that they are actively engaged in searching out objects, who would gladly receive the Bible, and in bearing to the hovels of the poor and destitute the Word of Life.

The Marine Bible Society, whose attention is exclusively directed to the spiritual wants of seafaring men, celebrated their first anniversary a few months ago. In the short period of a year they found opportunities for distributing, with care and judgment, 1200 Bibles. Committees from that Society visited the different vessels in the harbour, by which means, the melancholy facts were brought to light, that among these men, whose enterprize and activity enable us to extend our commerce to every different region—men, whose lives are in hourly jeopardy—men, who in a manner have no Sabbath, no Churches, no stated days of prayer, the Bible, whose instructions and consolations are so invaluable, was almost unknown. As soon as it was intimated that they could be furnished with the Holy Scriptures, they gladly came forward to receive the gift; and it was encouraging to add, that, under the blessing of God, some striking instances have already come to their observation, of the beneficial effects of their benevolent exertions. To encourage this infant institution, the Board has thought proper to present them with 150 Bibles.

It is with gratitude and praise to Almighty God, that your Managers report the diligence, zeal, and success of the "American Bible Society," to which they have become auxiliary, and in aid of whose funds they have since the last anniversary transmitted \$500.

Extracts from the Fourth Annual Report of the Board of Managers of the BIBLE SOCIETY OF RENSSELAER COUNTY, presented May 26, 1819.

During the last year, the Board of Managers have purchased

200 Bibles and 750 Testaments, and distributed 220 Bibles and 438 Testaments among the departments.

The whole number of Bibles and Testaments purchased since the Society was established, is as follows, viz. Bibles 1,302, Testaments 950; of which 1,023 Bibles and 588 Testaments have been distributed, and 279 Bibles and 362 Testaments remain on hand.

The total amount of receipts since the Society was organized, is \$1,573 64 cents, and the total expenditures \$1,431 20 1-2 cents.

The distribution of Testaments has been mostly made among the scholars in the different Sunday Schools. Above a year since, the Board resolved to supply the Sunday Schools in the different departments with Testaments. In no other way, it is believed, can the Scriptures be more beneficially circulated. Testaments placed in the hands of the managers of the Sunday Schools, are given to poor children as testimonials of their good behaviour and improvement. While they thus become an incentive to industry and a reward of merit, we may indulge the hope, that the Testaments thus given to children, will sometimes find their way to the hands of parents, who might otherwise never have thought of procuring or reading the Word of God. Bible Societies and Sunday Schools are intimately related to each other. Indeed, Sunday Schools may truly be considered as the parent of Bible Societies. The great increase of readers, through the instruction given in these schools, produces an unusual demand for Bibles.

The Board state, with pleasure, that upwards of one hundred people of colour, who have learned to read in the Sunday School in the department of Troy, have been supplied with Testaments or Bibles by this Society.

THE BIBLE SOCIETY OF CAMDEN, (N. C.) in their First Report, presented 1st April, 1810, state, that,

"Since August last they have purchased of the American Bible Society, 165 Bibles and 223 Testaments.

"In distributing the Bibles and Testaments, the managers have found the greater part of those who could read, and wished one, able and willing to pay for them, and the reduced prices at which we have sold them, together with the convenience of supplying them, have induced many to purchase who would otherwise have remained destitute."

The Fifth Annual Report of the FAQUIER BIBLE SOCIETY,* presented June 14, 1819, mentions that 231 copies of the Sacred Volume have been distributed within their own immediate district.

The Report of the FEMALE AUXILIARY B. S. OF SCHENECTADY, (N. Y.) presented April, 1819, is thus concluded :

Your Board have distributed *two hundred and ninety-six Bibles,*

* Faquier County is in the N. E. part of Virginia, and contains 22,669 inhabitants, 10,361 of whom are slaves.

since it was first formed, within the bounds of this city; and having thus generally supplied the wants of the destitute, have sent their surplus revenue, amounting to *seventy-five dollars*, to the Treasury of the American Bible Society.

Your Board have received into the Treasury, \$250 00

And have paid out for Bibles,	\$167 55	}	246 00
Remitted to the Am. Bib. Soc.	75 00		
Incidental,	3 45		

Leaving a balance in the treasury of \$4 00
 And there yet remains on hand fifty-four Bibles.

On the whole there is great encouragement to persevere.— There have been several members added to the Society since last year; and we hope the time is not far distant when every mother and every daughter in Schenectady, will freely contribute to the destitute, of the abundance of the copies of our title deed of redemption, the Records of our emancipation from *slavery* and *dependance* and *exclusion* from the worship of God, the blessings of religion and joys of salvation! with which God's liberality has freely furnished us, and his condescension graciously asks for the holiest of purposes.

Extracts from the Eleventh Report of the PHILADELPHIA BIBLE SOCIETY, presented May 5, 1819.

It pleased Almighty God to bestow on the city of Philadelphia, the honour of originating the first Bible Society in this country. It was established in December, 1808.

During the first year the managers procured for distribution 1300 copies of the Bible, and 900 of the New Testament, in the English and German languages.

The money received the first year amounted to 2715 dollars.

In the *second year* measures were taken for the importation of a set of stereotype plates, for printing the whole of the Sacred Volume. An act of incorporation was obtained from the legislature of this commonwealth. 2198 copies of the Bible and New Testament, in the English, German, French, and Gaelic languages, were distributed in this state, in the western country, Virginia, South-Carolina, and in several of the West India Islands. The receipts were 2622 dollars 50 cents.

During the *third year* 1858 copies of the Bible and New Testament were distributed over a very large field. The receipts amounted to 2088 dollars 89 cents.

In the *fourth year* the distribution was reduced, in consequence of the provision necessary to be made for paying for the stereotype plates, which had been ordered. Only 377 copies of the Bible and New Testament were distributed. By the liberal aid of the public, granted particularly with a view to assist in discharg-

ing the debt contracted in the purchase of the stereotype plates, the income this year amounted to 3228 dollars 39 cents.

The *fifth year's* distribution was affected by the same cause which had reduced the distribution of the preceding year. Only 946 copies of the inspired word were given away.

The receipts amounted to 3256 dollars 8 cents; and the managers were enabled to extinguish the remainder of the debt on the stereotype plates.

The *sixth year* was distinguished by the printing of an edition of 6000 French New Testaments. They were distributed principally in Louisiana and the Missouri Territory. Besides this, 1275 English Bibles and New Testaments were gratuitously circulated in Massachusetts, Rhode Island, New York, New Jersey, Delaware, Maryland, Virginia, and also among the American soldiers and the American ships of war.

Forty-three Bible Societies were ascertained to be in existence within the United States. Our income amounted to 10,031 dolls. 16 cents.

In the *seventh year* 16,375 Bibles and 6,500 New Testaments were printed from the stereotype plates; and 2783 copies of the sacred word were distributed.

The number of Bible Societies, so far as could be ascertained, amounted to seventy-six; and our receipts to 10,792 dollars 43 cents.

The *eighth year* the distribution increased to 5851 copies of the Holy Scriptures.

This year 17,000 Bibles and 2,500 New Testaments were printed from the stereotype plates. 122 Bible Societies were ascertained to have been formed; and the receipts amounted to 14,954 dollars 41 cents.

During the *ninth year* 5865 copies of the Scriptures were distributed, as usual, over a wide field. 16,125 Bibles and 5000 New Testaments were issued from our stereotype plates. The receipts were 10,490 dollars 14 cents.

In the *tenth year* 5864 Bibles and New Testaments were circulated, besides 1000 Spanish New Testaments received from the British and Foreign Bible Society, and distributed, agreeably to their request, in South America; and 1000 Spanish New Testaments received from the same Society, and forwarded to the Louisiana Bible Society.

From the stereotype plates were issued 16,451 Bibles and New Testaments, besides 2500 Bibles in the press. The receipts of the year amounted to 6,910 dollars 88 cents.

From this brief review of the operations of your Society, it appears, that, during a period of nine years and five months, 35,717 copies of the Holy Scriptures have been gratuitously distributed; 79,951 Bibles and New Testaments printed with the stereotype

plates; 67,089 dollars 88 cents, received to meet the current expenses.

During the *last year* the diffusion of your charity has been more extensive than in any preceding year. A wide field has received the precious seed. Massachusetts, New York, New Jersey, Delaware, Virginia, Ohio, Tennessee, Illinois Territory, South Carolina, Alabama Territory, Louisiana, South America, and St. Croix, have all partaken of your bounty. Copies to the amount of 9912 have been distributed.

If to the summary statement of the operations of the preceding years be added the results of the last year, the amount will be as follows.

Printed	Bibles and New Testaments,	87,825
Distributed gratuitously,	ditto ditto	45,629
Received from the British and Foreign Bible Society,		
French Bibles,	- - -	100
Gaelic Bibles	- - -	200
Gaelic New Testaments,	- - -	200
Spanish and French New Testaments,	- - -	5000
Portuguese New Testaments,	- - -	200
Receipts in money,	- - -	\$ 74,083 56

There is now in the press an edition of 2500 copies of the Bible, in duodecimo.

AMERICAN COLONIZATION SOCIETY.

Second Report—Summary.

The Board of Managers commence their Report by expressing their satisfaction in receiving such a mass of information as will operate to the future advancement of the interest of the Society. They feel assured from the favourable report of their agents, that a territory suitable for the colonization of free people of colour in the United States, can be obtained for less expense than had originally been expected. In the answer of the Duke of Gloucester, President of the *African Institution* in England, to the letter of the President of this Society; the reception of its agents in that country: the attention of Lord Bathurst, secretary for the colonial department; the kind treatment they received from the officers of the colonial government at Sierra Leone; the respect evinced in the report of the *African Institution*, (for the views of the American Society) an institution directed by personages of a high character; the Board consider as a pledge of the further co-operation not only of England, but of all Europe, in the object of the American Society.

With such a pledge, the Board express their assurances of the future security of any colony the Society may plant in Africa, and the kind reception their agents met with among the native chiefs

and tribes, and the great desire that most of them manifested for the establishment of a colony of American free blacks among them, promises a like security against any external difficulties apprehended. These pleasing anticipations are strengthened by referring to the past and present condition of the colony at Sierra Leone; and the Board asserts, that with the exception of a disavowed attack by the French, in 1794, during the war between Great Britain and France, this colony has never been molested by any European power, and that then the neighbouring African tribes received the dispersed colonists, and treated them with kindness and hospitality, and since in only one instance in eighteen years, have they had actual hostilities with any of the natives, and those were such a disorderly rabble as to be easily driven away. More than nine thousand negroes have been liberated by a single armed brig, almost unaided, which has not only inspired with awe, the slave-traders who visit the neighbouring shores, but has excited extraordinary confidence in its inhabitants.

The Board state another important fact, that although the security of the colony depends upon the arms of the coloured population, being governed by a few white men only, yet they never have experienced a domestic insurrection.

The Board refer to the appendix to their report for a further account of the population, commerce, and improvement of this interesting colony.

Many of the most enlightened people of colour in the United States, of different occupations in life, have given repeated assurances to the managers of their readiness to fall in with the plans of the Society, whenever a suitable territory shall be procured, and many proprietors have frequently declared their willingness, (in the event of the establishment of a colony in Africa) to emancipate the whole or a part of their slaves. The Managers add, that they have purposely avoided all appeal to their motives, which will hereafter induce the free people of colour to exchange political slavery for independence, as the facility with which it can be effected is calculated to remove all doubts; and the Managers have forbore to excite hopes which might hereafter be disappointed; this forbearance has deprived them, in some instances, of correcting mistaken views of the origin and object of the Society. The appeal to the citizens of Baltimore last summer, when the Managers were compelled to raise additional funds to defray the expenses of their Missionaries in Africa, proves that objections to the Society need only to be openly resisted to be overcome. The aid received from Baltimore, and the Auxiliary Society of Frederick County, Va. precluded the necessity of an application, as was at first intended, to Philadelphia, New York, and Boston. The funds of the Society have never been increased beyond their immediate wants—these wants have arisen almost exclusively from the mission to Africa. In the outset, a sum that was deemed suf-

ficient for this purpose, was loaned to the Society, by an individual member of the Auxiliary Society at Baltimore, which has since been reimbursed; a recurrence to further subscriptions may be required, unless the immediate admission of new members should increase the income of the Society, so as to enable the Managers to fulfil their engagements to the Missionaries;* as it regards one of them, the debt is consecrated by his lamented death, which imposes on the board the melancholy office of recognizing its obligation in the person of his surviving father. The Board intimates to the Society, that the progress of any colony it may establish, will be precarious and unsteady, if it be not nourished by the resources, and countenanced by the authority of the Federal Government. They further say, that the President of the United States awaits it is believed, the sanction of Congress to fulfil the request of the Assembly of Virginia, to obtain a territory in Africa, to colonize her free people of colour, and such slaves as their masters may emancipate. The memorial from the Society to Congress, gave rise to a favourable report from the select committee to whom it was referred. The object of the memorial they say will facilitate the execution of the law prohibiting the importation of slaves. The Managers notice the law of 1807, which expressly empowers the President of the United States, *shall he deem it expedient*, to instruct and direct the commanders of the public armed vessels, to seize and bring into any port of the United States, all ships and vessels thereof, whenever contravening the provisions of the act; and subjects the vessels to condemnation as prizes taken from an enemy in open war, and their commanders to exemplary punishment. The Managers, however, express their conviction of the inefficacy of the present laws against this abominable traffic, and are firmly persuaded that its entire abolition is essential to the leading objects of the American Colonization Society, in which so many of the best interests of the United States are concerned, and those of mankind in general.

(To be Concluded.)

COMMUNICATED FOR THE HERALD.

A Narrative of the State of Religion within the bounds of the Synod of New York and New Jersey, during the last year.

Nothing of a very marked character, either for or against the general interests of the Redeemer's kingdom appears to have occurred during the past year, within the bounds of this Synod. There exists much occasion of praise to the Great Head of the Church, that the memorials of his mercy and faithfulness have not ceased, and the effusions of his Holy Spirit been entirely suspend-

* The Missionary Agents of the Board were Messrs. Samuel J. Mills and Ebenezer Burgess. Mr. Mills died on his passage home, after having accomplished, in connexion with Mr. Burgess, the object of his Mission.

ed. But the history of the year is interspersed with many signals of the divine displeasure, and with more examples of human delinquency. Chequered indeed are the annals of the church militant; and such they will remain, while indwelling sin and a hostile world, combined with the vigilance of our "adversary, the Devil," oppose the progress of truth and holiness—Such they will remain, till the entire commonwealth of God's redeemed Israel shall become in their nature, what they now "are" in their privileges, "complete in Him, who is the head of all principality and power."

The details which have been submitted to Synod, and of which this report is intended to comprise an abstract, do generally agree in their prominent representations. Among the most gloomy and deplorable of the narrations, the Synod would particularize the vices of profaneness, sabbath-breaking, intemperance, gambling and horse-racing, together with kindred and consequent evils, as maintaining a real if not an increased existence, especially in some districts within their bounds: "for which things' sake, the wrath of God cometh on the children of disobedience." Many live, as if it were ascertained that man is neither an accountable nor an immortal creature; as if "the terrors of the Lord," the truths of his revealed will, and the unspeakable consolations of his grace, were utterly to be contemned; as if, in a deliberate estimate of the worth of this world, in comparison with an inheritance in the next, they had fully adjudged the precedency to the former; as if they had desperately rejoined to the interrogatory of Christ, "what is a man profited, if he shall gain the whole world and lose his own soul," that the safety of the soul was an inconsiderable object, and the transitory possession of this world's riches was, beyond controversy, the supreme good—the glory and restoration of the nature of man.

Nor is this monstrous infatuation confined to "them that are without." Within the precincts of the church visible, enough and too much is conspicuous, from which the conclusion is authorized of the wide discrimination ever to be made between those who "name the name of Christ," and those who "depart from iniquity," between professors, and possessors of the blood-bought blessings of "the New Covenant," between the church visible and the church invisible. "For many walk, of whom we have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, and whose glory is in their shame, who mind earthly things." Some distressing instances of apostacy from the faith and order of the gospel, and of the salutary interposal of the discipline of Christ's house, have been reported; while many, still wearing the badge of christian discipleship, seem to manifest a graceless subjection to the maxims, the modes, and the tyranny of "this present evil world." "These are spots in your feasts of charity, when they

feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever."

But this mournful description, thanks be to God, does not include the whole that has been given, nor *characterize* the professing people of the Redeemer. The Great Captain of our salvation, who was made "perfect through sufferings," appears, in the sovereign dispensations of his throne, to be "bringing many sons into glory ;" and, in the execution of his thrice glorious purposes, to be gradually peopling the mansions of heaven with sinners redeemed by his blood, sanctified by his spirit, and triumphant in his salvation.

It is the designation of the people of God, that they are positively "zealous of good works : " and this character they have exhibited some effectual anxiety to redeem, from the calumnies of the "accuser of the brethren." God has opened the hearts of the christians practically "to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive." Many are beginning to apprehend the fact, that wealth communicated, from right motives, and to laudable ends, is twice possessed, and will be infinitely remunerated "at the resurrection of the just ;" and so have devoted much of their substance, together with their time, their talents, and their prayers, to plans of beneficence, in subserviency to the glory of Christ. These have experienced the luxury of doing good.

Benevolent institutions have been supported and multiplied. Missionary and Tract Societies, Societies for the education of poor and pious youth for the gospel ministry, Sabbath Schools, the recitations of Bible classes in most of our congregations, cataphetical instructions and prayer meetings, with other similar designs of communicative goodness, have been prosecuted with an avidity and success which promise much future and increasing usefulness to the souls of men. The monthly concert for prayer, has been generally hailed and crowded at its return ; while some lamentable exceptions do nevertheless exist, where the attractive, magnificent, and heaven-born design, of this intercessory union of the church in the four quarters of the globe, seems to have been little understood, and less appreciated by the vast plurality of persons. Brethren, "let us not be weary of well doing, for in due season we shall reap, if we faint not."

The word and ordinances of the gospel have been dispensed in most of our churches regularly, and we hope with purity and faithfulness. Public worship, and the means of grace, have been well attended in most places, and in some God hath clothed them with an energy not their own, in making them "the wisdom of God, and the power of God unto salvation." Sensations of joy have thrilled through the bosoms of the Angelic hosts at the

glorious intelligence of sinners exercising that "godly sorrow which worketh repentance unto" life. Some mercy drops have silently distilled upon several congregations, which have been "as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing even life for ever more : " and though these instances of conversion to the love, and "the acknowledging of the truth, have been *by no means* so numerous as in years past, yet many have been hopefully born of God, and constituted "heirs together of the grace of life." But it may scarcely be said that no revival of religion has occurred through the year. In the congregations of Pleasant Valley, in the bounds of the Presbytery of Hudson, in the Seventh Presbyterian Church in the city of New York, in the First Church, Newark, at Westfield and other places within the bounds of the Presbytery of Jersey, the Synod rejoice to learn that there have appeared some unusual and happy tokens of a special work of grace, and that the fruits of this influence have considerably enlarged our churches. In the county of Morris, three churches have been planted through the instrumentality of missionary exertions, and about one hundred members have been admitted to sealing ordinances from the world. Three churches have also been organized in the county of Sussex.

The Synod notice with pleasure that divine providence continues to smile on the Theological Seminary at Princeton. Sixty-seven students, destined to convey the glad tidings of the gospel to different sections of our country, have been at once under its care during the past year. They have however to regret, that their limited funds have precluded the reception of several applicants for admission.

The Synod would gratefully recount the fostering mercies of providence upon that institution of their own efforts and prayers, the African School. Since the last report, four additional pupils have been admitted, making seven in all, whose deportment and proficiency have been such in the main as to warrant the past expenditures of their patrons, and animate them to present hope and perseverance in this cause of christian philanthropy ; in the consummation of which, according to the tenor of prophecy, the destinies of Africa are to be elevated, and her sons introduced to the dignities and heirship of the children of God. May the voice of the providence and spirit of Jehovah soon issue an edict for their general enlargement ! Saying to that degraded and injured people, in view of their bondage, political and spiritual,

" Thy chains are broken, Africa ! be free " —

The Synod would, however, announce to the churches, and to the community, that the continued liberalities of the christian public are, under God, the sole source of revenue and existence to this offspring of prayer, and seminary of promise. May it be a perpetuated blessing to the world !

In the conclusion, the Synod deem it their duty to recognize the judicial visitations of Heaven. God hath dispensed, to his sinning creatures, suffering and death, in an extraordinary degree, in many impressive forms, and in various regions throughout our bounds. Pecuniary embarrassments have augmented their pressure upon all classes of society. Drought has disappointed the hopes and diminished the rewards of the husbandman, and pestilence hath prematurely numbered many with the dead. In the city of N. York more peculiarly, but not exclusively, this sore judgment of Almighty God has partially prevailed. A malignant disease, the herald of God's righteous indignation, has recently made its menacing and destructive appearance in that metropolis. And while all must acknowledge the fact of the sins which occasioned this rebuke and the desert that would have retained and widened its desolations, let us all render thanks to the "Lord of heaven and earth," that its ravages were so mercifully stayed; and let us pray, while his judgments continually impend, and are so frequently commissioned for our chastisement, that their procuring causes may be done away, and "the inhabitants learn righteousness" from the experience of their power.

On the whole, Brethren, let us be properly affected with the review of the past, and in prospect of the future. Let us consecrate anew all that we have and are to the "reasonable service" of him "who died for us and rose again." Let us cultivate an enlightened sense of our dependence and of our obligations to him "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Brethren, "the grace of our Lord Jesus Christ be with you all. Amen."

WM. A. M'DOWELL, *Stated Clerk.*

MARINERS' CHURCH.

On the 14th inst. the ceremonies connected with laying the foundation of the Mariners' Church in Roosevelt-street, were performed before a large concourse of people. The exercise consisted of an introductory prayer by the Rev. T. Mason—an address by the Rev. Dr. Romeyn, and a concluding prayer by the Rev. Mr. Strong.

It was pleasing to notice among those present, a large number of seamen and several of our most respectable commanders. It will be gratifying to those who have felt an interest in this establishment, to learn, that the foundation is already laid, and that arrangements are made for the immediate erection of the walls and the speedy completion of the building. The managers of the Society, yielding to the urgent necessity of providing larger accommodations for this interesting congregation, have resorted to the expedient of a loan to enable them to complete the building, and they have still to rely on large contributions from the friends of the Institution, to enable them to cancel the debt.

It is now ascertained that seamen value the privilege of a regular attendance on public worship, as highly as any class of men. Their crowded attendance—their sober deportment at church—their respectful and grateful mention of the subject—all prove that their religious and moral improvement will not be lost.

It is pleasant to reflect that at last the moral condition of these meritorious citizens has called forth the attention of those who have so long benefited by their services, and that when returning from their toils and hazards, they can make their offerings in their own Temple to the God of Heaven, whose mercies they so often experience, and whose wonders they so often witness in the mighty deep.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, November 6, 1819.

[No. XIV.]

MISCELLANY.

ON A CONTENTED DISPOSITION.

Having been educated in retirement from the world, and in the bosom of a happy family, I have consequently, been excluded from those opportunities of becoming acquainted with the character and disposition of my fellow-creatures, which schools afford. Blessed in my friends, and in a comfortable situation in life, I have always considered myself happy ; and supposed that all who, like myself, had many comforts and few sorrows, considered themselves so too. I have been taught to consider God as the all-wise disposer of events, and to trace the hand of his providence in the daily occurrences of life ; and have supposed that it was as general for people to receive blessings with gratitude, and afflictions with resignation, as to attend to any other religious duties. How, then, am I surprised and disappointed, upon entering into the world, to find that I have been mistaken ! It is a source of serious grief to me, to observe how great a spirit of discontent exists in minds which ought to be the abode of peace and gratitude. I have recently had peculiar opportunities of observing its baneful effects ; and being extremely desirous that all, and particularly young people, should be warned against encouraging so great an evil, I venture to offer a few remarks, tending to set forth the value of a grateful, contented disposition.

The praises of a contented disposition are sounded by people who are little aware of its highest value ; who little understand the source from whence it should flow, or the ends to which it should be made subservient ; and whose meaning would, perhaps, be better expressed by the term thoughtlessness, or apathy. I desire, therefore, to make myself clearly understood as to the kind of disposition I would so strongly recommend. I wish my readers to distinguish between that self-complacency with which the worldling would say to himself, "soul take thine ease ; eat, drink, and be merry ;" and that happy state of mind which Habakkuk enjoyed when he declared, that, however adverse worldly circumstances might prove, yet, "he would rejoice in the Lord ; he would joy in the God of his salvation." Among the numerous disorders to which the human mind is subject, there perhaps is not one so fatal to its happiness as a discontented temper. It poisons every source of rational enjoyment, and casts a gloom over the fairest prospects of life. Not contented with magnifying trifling incon-

veniences, into serious trials, it deprives blessings of their value, and "shades with sorrow, what with smiles should glow." But to speak of it as destructive to worldly happiness alone, is to bestow upon it a very small part of the censure it deserves: it is much to be feared, that whoever suffers his mind to be imbued with his temper, this is very little under the guidance of that religion which enjoins us "in every thing to give thanks."

Senex is surrounded by social comfort, and domestic blessings, and possesses a share of health and vigour more than common to persons of his age. 'Tis true the buoyant spirits and the activity of youth are fled, and he must now resign to more nervous limbs those employments and recreations in which he once delighted. These deprivations, trifling as they are, compared with those that other aged persons endure, are converted, by the discontented temper of Senex, into sources of continual disquietude. Regret for blessings that are past, makes him look with an eye of indifference on those which remain, and neglect the talents he has yet to improve. Though the hand of old age lies so lightly upon him, he seems to consider it an insupportable burden. In every transient pain, in every uncomfortable sensation, he sees the seeds of some distressing disease, that is to carry him through a long course of suffering to the tomb. This frame of mind accompanies him through the daily walk of life, and renders every circumstance a cause for dissatisfaction. Thus does he waste time which for him is so soon to be no more; thus does he trample under foot those blessings, of the use or abuse of which he is so soon to give an account. O Senex, be persuaded to lay aside these fruitless cares, these restless anxieties; submit with humility and gratitude to that Being who has led you through a long life of health and comfort, and who still "daily loadeth you with benefits." With all your care and anxiety, you will not mitigate the sufferings of old age, nor delay the approach of death. Be assured, God's holy will will be done in you; let it therefore be your care that it is done by you, by gratefully enjoying or patiently suffering the blessings or trials it is his wisdom to dispense.

Flavia is placed in a situation of life, as free from real evil, and abounding as much in valuable blessings, as any this imperfect state affords. The pleasure of social and the endearments of domestic life are continually before her, and she possesses the power and opportunity of being useful to her fellow-creatures in an eminent degree. These blessings, though of such high value, she seems scarcely to consider as such, whilst, in the petty cares which every mistress of a family must experience, and indeed in almost every occurrence, she finds subject for murmuring and discontent. Turning aside from the pleasant path marked out for her by providence, she entangles herself (if I may be allowed the metaphor) in the briars and brambles which were intended only

to keep her in the right way, and to remind her that she is not yet arrived at that country where the rose shall blossom without a thorn.

Alas, how widely does this differ from christian perfection! How might these characters glorify God, and increase their own happiness, would they but conform themselves to the precepts of that religion "whose ways are ways of pleasantness, and all whose paths are peace!" Strangers, as they must be, to that calm serenity, that heartfelt joy, which he alone enjoys who in the daily occurrences of life traces the hand of a wise and beneficent providence, where can they turn for comfort, to whom apply for consolation? From the restless anxiety and dissatisfaction they evince, we feel inclined to ask them, in the words of an eminent divine, "When do you begin to permit God to govern the world?" Had the Almighty delegated to them the office of ordering the events of their life, and conducting the course of nature as far as it relates to themselves, their embarrassment and discontent could hardly be greater; and then, indeed, it would be natural and unavoidable. But, as it is, acknowledging, as they do, an all-wise governor of the world, and professing to believe that book which assures us, not a sparrow falleth to the ground without his knowledge; how inconsistent, how blind to their duty and interest, do they show themselves! Perhaps they say that it would be presumptuous to suppose that a Being so high in majesty and glory as Jehovah, should condescend to attend to the petty concerns of such mean creatures as they are. But this they know to be an idle excuse, a vague assertion. Let them rather reflect with comfort, that, the Almighty is "the high and lofty One that inhabiteth eternity:" though "He rideth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;" though before Him "the nations are as a drop in the bucket, and the small dust of the balance;" yet "his eyes are over the righteous, and his ears are open to their prayers." Let them assure themselves, that the eye of Omniscience is "about their bed, and about their ways;" that he marks the gloomy countenance, the tone of impatience, the sigh of discontent; and will require an account of moments spent in fruitless regret or impious distrust, which might have borne to heaven some tribute of praise or token of meek submission.

The christian, who knows that to love God is his highest happiness, as well as duty, will be anxious fully to appreciate every blessing he possesses, in order that the gratitude he feels for them may continually increase his divine love. The peculiar advantages of his situation in life, the opportunities he may have of being useful to his fellow-creatures, and his mental endowments, will be the subjects of continual thankfulness. But it is not alone the signal instances of God's goodness that will raise his gratitude,

and inspire his love : in “ the narrow sphere of sweet domestic comfort,” he will look around, and see innumerable blessings which call for his acknowledgement and improvement. Trifling as they may be in themselves, they will be sweet to him ; for he will enjoy them for the sake of the giver, and he will feel how much greater they are than he deserves. The content and satisfaction which will then be diffused over the soul, will give cheerfulness to his demeanour, pleasantness to his temper, and activity to his kindness. He will be desirous that others should share the happiness he enjoys ; and thus will he show forth, in his life, the praise that ever hangs upon his lips. When it shall please providence to resume his gifts, he will not murmur or repine, but will patiently dismiss them, happy in the reflection, that they have in some measure answered their intended purpose ; and that, at the great day of account, they will appear as so many witnesses to bear testimony to the faithfulness of his stewardship. Even under severe afflictions his contentment will not forsake him, for he will know that they are only blessings in a rougher guise ; he will still possess the “ means of grace and hopes of glory ;” and these he will consider pearls of so great a price, that he will willingly relinquish any thing to secure them. Thus cheering, thus smooth, is the path of christian holiness. Thus peaceful is his mind whose constant aim it is both to do and suffer the will of his heavenly Father. Unharassed by doubt and distrust, he can take a calm survey of the objects of time and sense, and he finds them unworthy to disturb the tranquility or engross the powers of a soul formed for heaven and immortality.

Oh, you, whose tempers are yet unfixed, whose minds are yet susceptible of the emotions of gratitude, endeavour to maintain within yourselves this happy disposition. Then you will find comfort and satisfaction in whatever station you are placed. You will proceed on your journey through life, you will secure the flowers which a kind providence has strewed in your way, and, when your path is rugged and difficult, the steady arm of faith shall support and sustain you.

—Hope shall point to distant
Fair opening through this vale of tears
A vista to the sky.

Meditations on the Fall

“ I cannot be so uncharitable as to suppose that St. Peter’s faith and love which made him so valiant in his profession. So that in those words of eternal life, God, that he could not but that his society even unto death, death itself. But behold, in

tion, a mixture, I had almost said a predominancy, of faith and flesh! the desire and the purpose came from faith, the confidence and resolution came from flesh. Self-dependence, pride, or any other carnal affection which is more deeply rooted in the particular nature of any man, do often intermix themselves in his most holy actions. It was faith that made Peter go down upon the water, but it was flesh that made him begin to sink: faith made him zealous in Christ's cause, but flesh drew his sword at Malchus's ear: faith made him follow Christ, but flesh made him follow afar off: faith made him accompany Christ to the garden, but flesh made him sleep when he should have sorrowed: faith made him promise perseverance. but flesh made him peremptory in that promise: in a word, faith made him resolute to confess, but flesh to contradict his Master.

"Vows and promises unconditionally addressed cannot but prove dangerous to the strongest faith. God must first give us perseverance, before we can promise it; it is not in our power, though it be our duty to perform it. Though Peter may, in the virtue of Christ's promise, be sure not to fall into hell; he cannot, in the virtue of his own promise, be sure not to fall into temptation: though he can be secure that faith shall have the last victory, yet he cannot that it shall have every victory; though it cannot die and finally be dried up, yet it may ebb and languish: and though even now it can look undauntedly on the nails of a cross, yet presently it may be affrighted at the voice of a maid. He only that hath given faith unto us, can give life and action unto our faith. Christ is both the quickener, and the object of our faith; by whose power it worketh, and on whose merits it relieth. When he, therefore, is pleased to remove and withdraw himself, faith must needs be there unoperative, where both its object and its mover is absent. As we cannot see the sun but by the light of the sun, so neither can we believe in Christ but by the grace of Christ. Who can wonder that the outward parts of the body should be benumbed and stupid, when the spirits and animal virtues which should enliven them, have retired themselves? Lord! let me never barely promise, but let me withal pray unto thee: and let ever my purpose to die for thee, be seconded with a supplication that I may not deny thee. Whenever I have an arm of confidence to lift up in defence of thy truth, let me have a knee of humility to bow down before thy throne. Lord, give me what I may promise, and I will promise what thou requirest."

BISHOP REYNOLDS.

THE FASCINATIONS OF WAR.

The first great obstacle to the extinction of war is the way in which the heart of man is carried off from its barbarities and horrors by the splendour of its deceitful accompaniments. There is a

feeling of the sublime in contemplating the devouring energy of a tempest, and this so elevates and engrosses the whole man, that his eye is blind to the tears of bereaved parents, and his ear deaf to the piteous moan of the dying, and the shriek of their desolated families. There is a gracefulness in the picture of a youthful warrior burning for distinction on the field, and lured by this generous aspiration to the deepest of the animated throng, where, in the fell work of death, the opposing sons of valour struggle for a remembrance and a name: and this side of the picture is so much the exclusive object of our regard as to disguise from our view the mangled carcasses of the fallen and the writhing agonies of the hundreds more who have been laid on the cold ground, where they are left to languish and to die. There no eye pities them. No sister is there to weep over them. There no gentle hand is used to ease the dying posture, or bind up the wounds, which, in the maddening fury of the combat, have been given and received by the children of one common Father. There death spreads its pale ensigns over every countenance, and when night comes on, and darkness around them, how many a despairing wretch must take up with the bloody field as the intended bed of his last sufferings, without one friend to bear the message of tenderness to his distant home, without one companion to close his eyes. I avow it:—On every side of me I see causes at work which go to spread a most delusive colouring over war, and to remove its shocking barbarities to the back ground of our contemplations altogether.—I see it in the history which tells me of the superb appearance of the troops, and the brilliancy of their successive charges. I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers—as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter. I see it in the music which represents the progress of the battle; and where after being inspired by the trumpet notes of preparation, the whole beauty and tenderness of a drawing room are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death tones of the thickening contest, and the moans of wounded men as they fade upon the ear, and sink into lifeless silence. All, all goes to prove what strange and half sighted creatures we are. Were it not so, war could never have been seen in any other aspect than that of unmingled hatefulness: and I can look to nothing but to the progress of christian sentiment upon earth, to arrest the strong current of its popular and prevailing partiality for war. Then only will an imperious sense of duty lay the check of severe principles on all the subordinate tastes and faculties of our nature.—Then will glory be reduced to its right estimates—and the wakeful benevolence of the gospel, chasing away every spell, will be turned by no treachery or delusion whatever from its simple but sublime enterprises for

the good of the species. Then the reign of truth and quietness will be ushered into the world, and war, cruel, atrocious, unrelenting war, will be stript of many of its bewildering fascinations.

CHALMERS.

The Particulars of the Death of Howard, the Philanthropist.

The following particulars of the death and burial of the benevolent Howard, were received from his two friends, Admiral Mordvinof, and Admiral Priestman. He had been requested to visit a lady, who was extremely ill, at a considerable distance from Cherson. As he regarded himself as a physician to the poor only, he did not at first comply; but when her dangerous situation was communicated, he felt it to be his duty to fulfil the wishes that had been expressed to him. When he had seen the lady, and prescribed for her, he expressed a desire to be called in again, if his patient improved; but if she should get worse, he intimated that his attendance would be of no avail. Mr. Howard feared it was quite a hopeless case; however, not long after his return to Cherson, a letter came to hand informing him that the lady was better, and expressing a desire that he would visit her again without delay. This communication, it was perceived, had been eight days in reaching him, and he resolved to obey its request with the utmost expedition. The rain fell in torrents, and the weather was very cold. A conveyance that was suitable not being ready, and the case being urgent, he journeyed on horseback, exposed to the severity of the elements. He found his patient expiring, which, in addition to the fatigue of the journey, greatly affected him, and produced a fever; or the disease of his patient was communicated to him, which was his own opinion. "Howard returned to Cherson, and the lady died." Admiral Priestman not receiving from the philanthropist his usual daily visit, went to his house, and found him very ill; and, on inquiring respecting his health, Mr. Howard said, "his end was approaching very fast—that he had several things to say to his friend—and thanked him for having called." The dying christian continued: "Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware, that I have but a short time to live; my mode of life has rendered it impossible that I should recover from this fever. I have been accustomed, for years, to exist upon vegetables and water, a little bread, and a little tea. I have no method of lowering my nourishment, and consequently I must die." No doubt this must be understood as respecting the general course of such things: and not to intimate that his restoration was impossible with God. To his funeral he alluded with composure, and gave instructions

about the manner of his burial, even with cheerfulness. "There is a spot," said he, "near the village of Dauphigny; this would suit me nicely; you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." This spot he urged his friend to secure immediately; and when he was informed that it was effected, the intelligence afforded him the highest satisfaction.

About five versts from Cherson, by the road to Nicoleaf, the remains of this pious and benevolent man were committed to the earth, in the place he had chosen for his grave.

FOREIGN INTELLIGENCE.

Summary of the twenty-fifth Annual Report of the London Missionary Society.

(Continued from page 404.)

INDIA BEYOND THE GANGES.*

China.—The labours of Dr. Morrison are still confined by the rigour of the government.

Dr. Morrison expected to be able to finish the writing part of the alphabetic portion of his dictionary about the beginning of November last. He had drawn up and printed, at Macao, "A View of China, for Philological Purposes;" also, for private distribution, a Series of Lectures delivered at that place in the year 1817. In addition to these labours, he had translated and printed, for the use of the Chinese, the "Morning and Evening Prayers of the Church of England;" and the "Psalter," divided, as in the Prayer-Book, for each day in the month. At Malacca, the printing of Dr. Morrison's Translation of the Psalms had been completed; and that of other parts of the Sacred Volume was in progress, under the superintendence of Mr. Milne, who is also printing a small work of Dr. Morrison's, entitled, a "Retrospect of the first ten years of the Chinese mission."

It had been for some time the earnest desire of Dr. Morrison to visit England, in which the directors had intimated to him their entire concurrence; but, under a strong impression of the importance of the labours in which he is engaged, he had determined to sacrifice his personal feelings to his public duties, and had accordingly, for the present, abandoned his intention.

* See *Christian Herald*, Vol. vi. page 174.

Malacca.—Mr. Slater having entered, at the beginning of 1818, on the study of Chinese, at Malacca, he was obliged to give up the labour, and to repair to Canton, in the autumn of that year, for the recovery of his health. From Canton he wrote—

My Journal, for seven months, would only communicate the state of my mind—nothing of active exertion in the service of the Mission. I was called to a more trying part of a missionary's duty—TO SUFFER THE WILL OF GOD, AND TO ALLOW OTHERS TO PERFORM IT.

Much kindness was shown, on this occasion, by medical and naval friends. At Macao, Mr. Slater soon recovered; and gladly availed himself of Dr. Morrison's assistance in studying Chinese. He left, for Malacca, on the 24th of November.

Schools.—A Malay and English school is under the care of Mr. Thomsen; and a Malabar school also, in which there are about fifty scholars.

Mr. Medhurst has the charge of the Chinese schools, of which there are three day, and one evening.—Of these schools it is said;

The language with which the Chinese children resident in Malacca are best acquainted, is the Malay; but their parents prefer that they should be taught the language of China. This predilection accords with the object of the missionaries, who are desirous, from the Chinese schools, to raise up persons able to instruct their own countrymen in the knowledge of christianity, and thus eventually contribute to diffuse its blessings throughout the vast empire of China itself.

The Fokien Dialect is taught in the evening school, and is chiefly spoken by the Chinese at Malacca. A difficulty arises from the utter dissimilarity of the dialect used in conversation by the Fokien people from that taught in their schools; and a further difficulty attends it, from the singular method pursued by the Chinese schoolmasters in Malacca. Of these it is said—

No persuasives will induce them to read as they converse, or to converse as they read. They content themselves with giving their pupils the sound, without explaining their characters; so that a boy may be able to read with facility through the "Four Books" of Confucius, without understanding a single line of them, although he may be perfectly master of the pronunciation. Of course, any instructions which a lad may have received before he enters one of the mission schools, is a small step toward a real knowledge of the language.

Mr. Medhurst has, therefore, adopted a quite different method of instruction. His scholars learn, each day, the form, sound, and meaning of four characters. By a year's regular attendance, therefore, they will be taught to write, speak, and understand 1200 characters—"A treasure," he observes, "seldom gained by any scholar out of China. I observe with delight," he adds, "the interest which they seem to feel. It is now a pleasure to them to attend school, whereas it was before a toil and drudgery."

On Sundays, Mr. Medhurst instructs his scholars out of Mr. Milne's Youth's Catechism ; of which, by his method of teaching, they soon knew more, though read only on Sundays, than they did of Confucius though read every day.

Publications.—Mr. Milne proceeds with the translation of the Old Testament into Chinese, in conjunction, as agreed, with Dr. Morrison. He has in view, in Chinese, an "Exposition of the Epistle to the Ephesians." Some remarks on this subject merit the notice of missionaries :—

To the Holy Scriptures we must turn the attention of the heathen, if we would furnish them with ever new and saving truth. The Bible is the only book which can **LONG KEEP UP THEIR ATTENTION**. Did my short period of labour warrant my offering a suggestion to fellow-labourers in the same cause, or to the directors of our society, I should say to the former—"Strive to fix the attention of the heathen on some passage of Scripture, on every opportunity that offers of speaking or writing to them, in preference to inculcating the same truths without reference to Scripture;" and to the directors I would humbly suggest—"How important is it, that the education of your missionaries should be such, as to render them capable of explaining the Divine Word ; and that their "Instructions" from you should lead them to suppose that it is expected of them that they will do so! Various methods of instruction have their various advantages : but, to make solid, and, in a true sense, rational christians ; to lay the foundation of extensive and permanent usefulness ; to fix deeply the religion of our Redeemer in a Pagan country, so as, humanly speaking, to defy the possibility of extermination—no means are equal to those which lead the heathen most directly to the Holy Scriptures themselves.

Various tracts had been printed, and others were in progress, both in Malay and in Chinese. Mr. Milne continues a periodical work, entitled the "Chinese Magazine." Another, named the "Indo-Chinese Gleaner," by Dr. Morrison and Mr. Milne, is printed at the Mission Press, but is of a general character, and is not limited to the specific objects of the society.

In the printing office, sixteen men and two boys are regularly employed ; and, occasionally, several others. A printer will be sent out from England, in order to leave Mr. Medhurst at liberty to occupy those departments in the mission, for which his proficiency in Chinese and Malay qualify him.

In the distribution of the various publications, Mr. Milne's sedentary pursuits and infirm state of health disable him from taking that active part to which he had been accustomed ; but Mr. Medhurst was actively engaged therein. A number of Siamese and Cochin-China Junks, which were at Malacca in April of last year, were abundantly supplied ; the Cochin-Chinese, in particular, being eager for a quantity to convey to their relations and friends. In the interior of Malacca also, these publications are finding their way.

The Report adds—

The missionaries were preparing about 30,000 Chinese, together with a number of Malay tracts, which they propose to distribute in Sumatra, Java, and Penang; to which Islands some of the brethren were about to proceed, with a view to the execution of this and other missionary objects.

Preaching.—Mr. Milne preaches in Chinese every Sabbath morning and evening; and conducts a catechetical exercise at mid-day. He also continues his lectures in the Pagan temple on Thursday evenings, in which service Mr. Medhurst has begun to assist.

Missionaries.—Mr. Beighton has entered on the study of Malay, and Mr. Ince and Mr. Milton on the Chinese.

Further aid is wanted. On this subject the Report states—

Mr. Milne intimates the necessity of having two Chinese labourers at Malacca; and is desirous of sending, as soon as possible, missionaries to Japan, Cochin-China, Siam, Penang, &c. At Penang, Mr. Milne expected to be able to commence a mission in the spring of the present year. In contemplation of a further supply of labourers, he had sent to Cochin-China for a learned native to teach the language at Malacca; and thought it probable that he should be able to obtain a Siamese teacher, by way of Penang.

Anglo-Chinese College.*—Dr. Morrison and Mr. Milne have proposed to establish, at Malacca, a seminary, under this name; the chief purpose of which will be—

To impart to Chinese youth the knowledge of the English language, and the principles of the christian religion; and the instruction of missionaries and others in the language and literature of China.

In reference to the plan of the college Dr. Morrison writes—

The more we can bring Christendom and China into contact with each other, the more probable is the diffusion of christianity in this part of the world. It is in this view that I am encouraged to persevere in the very dry and irksome task of composing my dictionary. Let me beseech you, by the tender mercies of God our Saviour, to deal kindly with the infant seminary! Its ultimate end, and the ultimate end of all connected with it, is the REIGN OF CHRIST UPON EARTH. Literature is the means—not the end. God grant that this college may prosper—that it may be an honour to my country, and a blessing to China; and thus unite, in its name and its benefits, the west and the east; and finally blend, in peaceful intercourse, the extremities of the world—the islands of Britain and Japan!

The directors have communicated to Messrs. Morrison and Milne their cordial approbation of the general design of the institution; and their disposition to contribute, on the part of the

* See Christian Herald, Vol. VI. page 19, 20.

society, pecuniary assistance in aid of such parts thereof as shall be intimately and decidedly connected with missionary objects. At the same time they thought it incumbent upon them to suggest the importance of giving to the institution an absolutely paramount direction towards such objects ; and also of enlarging the original plan, so that it may embrace the study of all the languages which are requisite for the diffusion of the gospel throughout the continent and islands situate eastward of Malacca. They have also recommended to the special attention of Dr. Morrison and Mr. Milne, the necessity of guarding against the injurious consequences, which, without the most vigilant caution and circumspection, might result to the interest of the mission, from associating persons studying merely for secular purposes, with persons having religious objects exclusively in view ; and to require that no young men of the former class, whose piety is in the smallest degree questionable, be admitted into the college.

INSULAR INDIA.

[The following interesting account is from the journal of Mr. Kam's visit to the Moluccas, in 1817.]

Amboyna. *—I arrived at the Island of Chiau, or Ziau, on the 24th of September ; and was pleased to find the king of the Island a very pious man. After my painful journeyings, his company was as a refreshing spring to my weary soul. He was employed every day in studying his Bible. The love of God which passeth all understanding, had taken possession of his heart. This good man seemed exceedingly glad of my arrival, and obliged me to explain to him certain passages of the Holy Scriptures. Whatever I said that he was not previously acquainted with, he put down in a writing-book, with which he had provided himself for this express purpose.

He requested that I would baptize a considerable number of slaves, both men and women, who had been instructed in the doctrines of christianity. Having convinced myself, as far as possible, of the sincerity of their professions, I complied ; rejoicing in the work which God is carrying on in this part of the world.

The 29th of October was set apart for this great solemnity. The king and his queen were both present on the occasion : and assumed the office of sponsors, in behalf of their slaves ; promising to exercise a watchful care over their souls. When the administration of this solemn rite was finished, we sang the eighty-seventh Psalm. A great number of people attended on this occasion, and also at a service in the evening.

During the solemnity of baptizing his slaves, the king seemed much affected ; and, on his return to his house, out of the fulness of his heart he himself addressed these new members of the church, and in a manner I never shall forget. Thus he spoke : " Now

* See Christian Herald, Vol. VI. page 266.

you have placed yourselves under an obligation to love God your Creator, and Jesus Christ your Redeemer, and all men as brethren ; to abstain from all heathen pleasures, as well as from all their superstitions—because,” said he, “ this is the way to enter into the kingdom of God.”

Before I arrived at Chiau-w, I was acquainted with the excellent character of this good man ; but I little expected to be the instrument of introducing into the church of Christ so large a number of his slave-servants. As I perceived that Christ was living in his heart by faith, I encouraged him to address his people frequently ; and to read to them some sermons, of which I promised to send him copies on my return to Amboyna.

Mr. Kam states, under date of March 6, 1818, that he was proceeding with his new church ; and was about to erect a seminary, with the concurrence of the new Dutch governor, for the purpose of preparing, for the office of Malay schoolmasters, young men, whom he hopes to bring into the spirit of the missionary work.

The Report states, with reference to Mr. Kam’s visit to the Islands—

Everywhere he found the schools which had been formerly established by the Dutch in a very neglected state, and some of them entirely destitute of schoolmasters. Should Mr. Kam, by means of the seminary, to which we have already alluded, be eventually enabled to supply this deficiency with pious schoolmasters, imbued with a missionary spirit and possessing the requisite qualifications for their office, he may, in this way alone, become an instrument of conferring on the Molucca Islands lasting and inestimable benefits.

The Netherlands’ Missionary Society has sent out three missionaries into this extensive field.

Java.—The Mission to this Island has not been renewed, since the death of Mr. Supper. The Netherlands’ Society has now sent two missionaries.

(To be continued.)

CHURCH MISSIONARY SOCIETY.

[At the last Anniversary Meeting of the Hull, Beverly and East-Riding Association, the Rev. Mr. Scott moved the following resolution respecting the King’s Letter, requiring collections for the Society for the Propagation of the Gospel in Foreign Parts :—]

—That this meeting, rejoicing in every fresh proof of a growing disposition, on the part of the christian world, to obey the Saviour’s command, by *preaching the gospel to every creature*—hails, with peculiar satisfaction, the call now made, by royal authority, upon the Universal Church of England, to contribute to the work of evangelizing our fellow-subjects in India, through the medium

of the Society for the Propagation of the gospel in foreign parts ; and trusts, that whenever the collections shall be made, in obedience to that call, the friends of the Church Missionary Society will be found among the most ready and most liberal of the contributors.

Mr. Scott made the following striking remarks on the change which had taken place in the public sentiment and feeling, in the course of a few years.

On the renewal of the East-India company's charter in 1793, Mr. Wilberforce with some difficulty drew from the House of Commons a cold assent to a resolution, recognizing it as a duty of the legislature to promote, by proper measures, the moral and religious improvement of the British subjects in India. But this resolution though carried in the commons, was neglected in the Act of Incorporation ; and when Bishop Porteus endeavoured to procure its adoption by the lords, he met with little support, even from his Episcopal brethren. And, all this time, the British Nation looked on, in silent apathy, upon what so nearly affected the temporal and eternal interests of fifty millions of their fellow subjects ; and out of the doors of Parliament scarcely a tongue was heard to whisper in the cause of God and man !

But, after a lapse of twenty years, the time came round (in 1813) for that charter to be renewed again. And then—Oh blessed be God for the change which appeared to have been working its way in the sentiments and hearts of British christians ! Nine hundred petitions then loaded the tables of parliament, in which more than 500,000 individuals asserted the duty and claimed the liberty of endeavouring to communicate, by all peaceable and proper means the gospel of Christ to the countless myriads of our Indian population. Opposition was vain ; nor was opposition then meditated, except by a few interested or misinformed men. The minds of our legislators were altered, as well as the minds of the people.

And now, behold the result !

Behold it in India ! Our Reverend brother from that quarter has told us, on his own knowledge, of the governor-general in his college speech at Calcutta, of the Bishop of Calcutta from his chair, of the clergy from their pulpits in India, of civil servants of the company, of military and naval officers of the company, of Indian Rajahs themselves—all recommending and adopting means by which christian knowledge may be diffused among the natives. He has told us of the natives anxiously purchasing education for their children in christian schools ; yea, of the Brahmins declaring the reading of the Scriptures can do no harm, but must rather promote piety !

Behold again the result at home ?—A little while ago, the attempt to promote christianity in the east was pronounced dangerous—now it is acknowledged to be safe and necessary. It was pronounced visionary—it is now declared to be practicable

and wise. "The time," it was solemnly proclaimed, "is not yet;"—but now, "induced by a variety of favourable circumstances," the venerable Society for propagating the gospel utters the memorable words, "The time, they trust, is arrived." But a little time back, missionary undertakings, altogether, were treated by many, as the schemes of visionary or designing men; and the clergy who supported them with any zeal, were esteemed ill-affected, fanatical, and vain-glorious persons—but now, the "using of our utmost endeavours to diffuse the light of the gospel, and permanently to establish the christian faith in heathen lands," is an object which comes forth commended to us by the authority of the Most Rev. the Archbishops and the Right Rev. the Bishops, and countenanced by the approbation of his majesty's ministers: and, by the command of his Royal Highness the Prince Regent, acting in the name and in the behalf of his majesty, "exhortations from the pulpit"—in other words, missionary sermons for the promotion of this object—are to be forthwith preached in all churches and chapels throughout the United Kingdom.

Here, pausing and looking back, I cannot but exclaim, with admiration and gratitude, *It is the Lord's doing; and it is marvelous in our eyes!*

Royal letters, I am well aware, have been heretofore issued, for the assistance of the Society for the propagation of the Gospel; but none, for forty years past: none ever, under such circumstances, after such discussions as have of late years taken place—and none ever for such objects; to enable the society to enter upon new fields of labour, never before proposed for its cultivation. Under all the circumstances of the case, it is no less than the sanction of the British Church and the British government, deliberately and solemnly given, to the despised cause of christian missions. *Herein*, then, both for the missions' sake, and for my country's sake, and for my church's sake—*herein I do rejoice, yea, and I will rejoice.* And I trust that every friend of the Church Missionary Society will feel himself called upon—by his zeal for the diffusion of the light of the gospel, by his love to the missionary cause, and by his attachment to the Church of England—to promote the object of the royal letter, to the utmost of his power.

BENARES.

Proceedings of the Rev. Daniel Corrie.—The awful state of the Hindoo population is strikingly depicted by Mr. Corrie, in the following passage of his Letter:—

I already begin to feel the want of some of those animating addresses which I heard often in England, and of which we now and then get a report here; and which, at this distance even, do us good, though divested of the glowing sympathy which so many kindred minds kindle in one another in your missionary meetings.

Here, we have need of a double portion of the grace of the Holy Spirit, with less energy of mind and body to seek it. But our God carries on his own work, and will not suffer us utterly to despair, nor leave us entirely to the tendency of the discouragements around and in us.

The scenes around grow horribly familiar, or they would move a heart of adamant.

In a neighbouring district, with the magistrate of which I am well acquainted, I find not less than, on an average, two widows are burnt every month! Six lepers were buried alive, or drowned by their relatives, during the last year! About one hundred perished by drowning themselves in wells, with a view to be revenged on some one or other who had offended them. The district is not large; and this may be considered as the very lowest estimate of the number of similar occurrences, throughout a similar extent of country, in all India.

But, not to speak of these enormities, the present season of the Hooley, or Saturnalia, exhibits the whole Hindoo population drunk, as it were, with the filthiness and abomination of idolatry. In all directions are heard the voices of parties, raving as if they would rend their organs of utterance, in songs the most indecent and disgusting—*Their throat is an open sepulchre!*

MADRAS.

In writing to the Secretary of the Society, Mr. Thompson observes—

Since we have adopted the plan of establishing schools for the heathen separately, our schoolmasters are themselves still heathen; but they have been particularly trained and well examined, previously to their being appointed to their office. This is certainly a departure from what we had contemplated at the outset. We then inclined to admit none but christians as schoolmasters. We found, however, after awhile, that, under this limitation, we were not gaining upon the heathen as we wished. Many, who seemed not averse to submit their children to our system and books, were suspicious, and stood aloof. With a view, therefore, to gain their confidence, and being well informed of the faithfulness which many heathen, who had been employed under Dr. John and others, had shown in the discharge of their duty as mission-schoolmasters, we determined, on a particular reference from Mr. Rhenius, to adopt the plan of teaching the heathen by heathen: and the result has fully satisfied us. Persons, who would not converse very freely with our christian masters, come to these—inquire, examine, hear the explanations of one of their own people, and discuss points with them. Mr. Rhenius's Journal and other papers, will show you how ably, on some occasions, our heathen masters have vindicated the Scriptures; and their fidelity has appeared unimpeachable. Under this system, I am persuaded, we shall

prevail to a far greater extent than under our original and more contracted one, and with a tenfold force against the strong-holds of sin and Satan in India.

Summary of the Fifteenth Annual Report of the British and Foreign Bible Society.

(Concluded from page 401.)

“The east has furnished intelligence in the course of the past year, from which it appears, that the object of the British and Foreign Bible Society is appreciated, and its benevolent intentions are warmly encouraged, in that interesting quarter of the world.

“The Calcutta Auxiliary Bible Society has prosecuted its designs with steady perseverance; and has had the satisfaction to witness the success of its exertions, in the progressive addition to its means of enlightening the native christian population of India, by the dissemination of the Holy Scriptures in the languages of the country.”

“Nor was the seventh year of the Calcutta Auxiliary Bible Society unfruitful in new undertakings. A revised edition of the Malay Bible, in the Arabic character (that before mentioned being in the Roman) had been commenced; and measures had been taken for printing a version of the Testament, by the Rev. Mr. Pritchett, in the Telinga, or Teloogoo language, in which it is stated, on the authority of the Rev. Mr. Thompson, of Madras, the Scriptures are greatly demanded.”

“Your committee having attentively considered the several particulars contained in this statement, were unanimously of opinion that the claimants were entitled to the benefit of the grant; and accordingly determined that the sum of 1500*l.* should be paid to the Serampore translators, on their presenting 1000 copies of the Pushtoo, Kunkun, and Telinga or Teloogoo New Testaments, respectively, to the corresponding committee, of the Calcutta Auxiliary Bible Society.

“This transaction recalls so forcibly to the minds of your committee, the venerable individual, William Hey, Esq. of Leeds, in whose generous zeal and enlarged philanthropy, the plan of extending a more liberal encouragement to oriental translations of the Scriptures originated; that, connecting with his recent removal, at the advanced age of eighty-three, to a better world, they cannot but mingle, with their regret for his loss, their devout acknowledgment, that his life was so long preserved, and that the close of it was rendered illustrious, by an act from which such advantages are likely to accrue to the circulation of the Holy Scriptures among the nations of the east.”

“China still engages the attention of your committee, and no opportunity is neglected, and no expense withheld, by which it

may be reasonably hoped to disseminate the Scriptures, now translated into Chinese, both at Serampore and Facao; among the inhabitants of that extensive and populous empire."

"The Auxiliary Bible Society of New South Wales has transmitted its first report, which, though it comprehends a period of only three months, exhibits satisfactory proof of that industry and attention, on the part of its committee, from which, in the further prosecution of their work, the best effects may be expected. It has already been ascertained, by a train of well directed inquiries, that 'more than one third of the dwellings, and three fifths of the inhabitants' of Sidney 'who can read, are without a Bible;' and so intent is the society in fulfilling the ends of its appointment, that, after supplying the wants of its own community, it contemplates 'the extension of the like charity to its neighbours in Van Dieman's Land.'"

"From Africa your committee have little to report: but they are consoled in this dearth of particular intelligence, by the consideration that as much is done towards promoting the dissemination of the Scriptures as the present state of that continent will allow."

"The Caledon Bible Society, and the correspondents at the different stations in South Africa, give, on the whole, a favourable account of the distribution of the Scriptures consigned to their disposal."

"The Bible Society of Sierra Leone is proceeding (according to its means) in that course of active usefulness which has been already described in preceding reports."

"In the wide field of America, the operations of your society, and of those in alliance with it, are characterized by a continuance of that vigour and harmony which have already afforded to the friends of the Bible such ample matter of satisfaction and thankfulness."

"Commencing with Labrador, your committee have to state, that the translation of the New Testament into the Esquimaux language by the missionaries of the united brethren, was so nearly completed in September last, as to enable the translators to forward to your committee the Epistles, and three first chapters of the book of the Revelations. Of the four Gospels and the Acts, printed at the expense of your society, and already in circulation; the Esquimaux christians continue to speak as of a treasure which they know not how sufficiently to value. This portion of the word of God has been read by this simple people, in their houses and their tents: and they express their gratitude for the gift of it in the most affecting terms: 'but what,' observes one of their ministers (the Rev. Mr. Cohlmeister,) 'is still more gratifying, their whole conduct and conversation are a striking proof of its power.'"

"The Nova Scotia Auxiliary Bible Society, at Halifax continues to prosecute its object with unremitting activity and perseverance. Of this, your committee have been furnished with the most convincing proofs, in the liberal remittances, and extensive orders, received from that institution."

"The American Bible Society is enlarging progressively its sphere of operation, and obtaining fresh acquisitions of support, from both individual, and Auxiliary societies. The number of the latter is believed to amount to nearly two hundred and fifty; and that number is continually increasing. In the first year, the society printed 6410 Bibles; 17,594 in the second; and in little more than eight months of the third year, not fewer than 36,000 copies of Bibles and Testaments had been printed. From ten to twelve presses constantly at work, are insufficient to supply the demands made upon them, from different parts of the country."

"In the West Indies, the circulation of the Scriptures proceeds, through various channels, in an encouraging manner; and not a few testimonies are afforded of the desire which has been shown to possess them, and of the gratitude with which they have been received."

"The success which has attended 'the Merchant Seamen's Bible Society,' is commensurate with the efforts and the hopes of those zealous individuals, by whom its affairs have been conducted. It is a memorable fact, that, within one year from the period of its formation, this institution supplied with the Holy Scriptures, 1681 vessels, having on board 24,765 men, of whom 21,671 were reported able to read. A few, it is stated, and only a very few cases occurred, in which the visits of the society's agent were not courteously received. In general, his appearance was welcomed with gratifying cordiality, and his gift of Bibles accepted with warm expressions of acknowledgment."

"The Hibernian Bible Society, the centre of whose operations is in Dublin, has distinguished itself by a system of exertions, which promises to extend the benefits of that institution through the greater part of the island."

"The following works have been wholly, or nearly, completed, during the past year: viz.

"1. The Irish New Testament, in the vernacular character, 3000 copies, upon stereotype.

"2. The Manks Bible, containing the Old and New Testament in one volume, 5000 copies.

"3. The German Pocket Testament, 10,000 copies.

"4. The Portuguese Testament, for the use of Catholics, from the version of Antonio Pereira (printed at Lisbon,) 5000 copies.

"5. The Portuguese Testament, from the version of Joam Ferreira de Almeida (printed at Batavia,) 5000 copies.

"6. The Arabic Psalter, from the version printed at Mount Lebanon, 3000 copies.

"7. The Hindoostanee New Testament, by Martyn, 5000 copies.

"8. The Malay New Testament, in the Roman character, 10,000 copies.

"9. The ancient and modern Greek Testament, in parallel columns 8000 copies.

"10. The completion of the Syriac Gospels, and Acts of the Apostles, printed under the direction of the late highly respected Doctor Buchanan.

"11. The Turkish New Testament, at Paris 9000 copies.

"Besides various editions of the English Scriptures, in different forms, upon paper of superior strength, from the authorized presses.

"Of the works now in the course of preparation (besides English Bibles and Testaments.) the principal are:—

"1. The Portuguese Bible, from the version of Joam Fereira de Almeida (printed at Batavia.) 5000 copies.

"2. The Malay Bible, in Roman character, 5000 copies.

"3. The Malay Bible in the Arabic character, 5000 copies; and 5000 extra Testaments, for the Netherlands Bible Society, in addition to those printing by that society.

"4. A new translation of the Testament into modern Greek, by an Archimandrite, of Constantinople, as mentioned in connexion with that quarter.

"5. The Syriac Old Testament, 4000 copies, quarto, to accompany the New Testament, before printed.

"6. Of the Arabic Bible, noticed in the last report, only the Psalter above mentioned has yet been printed: that being the only book, printed at Mount Lebanon, which the society has yet been able to procure; and it having been considered desirable to follow the version used in that country, for such books as have been printed, supplying the deficiency by a careful collation of the MSS. in this country.

"7. The Turkish Bible.—In this work, through the indefatigable attention of professor Kieffer, the editor, (aided by the advice of Baron Sylvestre de Sacy,) the New Testament having been completed at Paris; preparations are making to accomplish the printing of the whole Bible, under the same superintendence, with all practicable despatch."

"The number of copies issued to various places and to subscribers, and Auxiliary societies, at cost and reduced prices, from the 31st of March 1818, to the same period in 1819, is

123,247 Bibles,

136,784 Testaments,

260,031 Copies;

being an increase, beyond the issue of the preceding year, of 65,930 Bibles and Testaments: making, with those issued at the

expense of the society, from various presses upon the continent, a total of more than *two millions three hundred thousand Bibles and Testaments.*"

DOMESTIC.

American Board of Commissioners for Foreign Missions.

The tenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the council chamber of the state house, in Boston, Sept. 15th, 16th, and 17th, 1819.

The meeting was opened with prayer by the Rev. Dr. Lyman; and on the following days by the Rev. Dr. Morse, and the Rev. Dr. Chapin.

The annual accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Prudential Committee made their annual Report, which took up the greater part of the first day, and which was accepted.

The Report of the Executive Committee of the Foreign Mission School, was read and accepted.

The Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover, (Mass.) the Hon. John Cotton Smith, of Sharon, Con. Divie Bethune, Esq. of the city of New-York, and Elias Boudinot Caldwell, Esq. of Washington, District of Columbia, were unanimously elected members of the Board.

After the annual organization of the Board, the officers were as follows :

The Hon. John Treadwell, L. L. D. *President*, Rev. Joseph Lyman, D. D. *Vice President*, Rev. Jedidiah Morse, D. D. Hon. William Reed, Rev. Leonard Woods, D. D. Rev. Samuel Worcester, D. D. and Rev. Jeremiah Evarts, Esq. *Prudential Committee*, Rev. Dr. Worcester, *Corresponding Secretary*, Rev. Calvin Chapin, *Recording Secretary*, J. Evarts, Esq. *Treasurer*, and Ashur Adams, Esq. *Auditor*.

The Rev. Dr. Lyman preached the Annual Sermon, at the Old South Church, on the afternoon of Thursday, the 16th, from Isaiah lviii. 12. *And they that shall be of thee shall build the old waste places : thou shalt raise up the foundations of many generations ; and thou shalt be called, THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN.*

His Honor Lieut. Gov. Phillips, and the Rev. Drs. Worcester and Morse, were requested to present the thanks of the Board to the preacher for his Sermon, and to ask a copy for the press.

John Tallmadge, Esq. was unanimously elected a member of the Agency for the Foreign Mission School.

In the course of the session the following resolutions were adopted.

Resolved, That individuals, clergymen and laymen, residing in

different, and especially in distant, parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information; and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

¶ In pursuance of the foregoing resolution, the following persons were unanimously elected by ballot to be corresponding members: viz.

The Rev. Francis Heron, Pittsburgh, Pen. the Rev. James Culbertson, Zanesville, and the Rev. Robert G. Wilson, D. D. Chillicothe, Ohio; the Rev. James Blythe, D. D. Lexington, and the Rev. Daniel C. Banks, Louisville, Kentucky; the Rev. William Hill, D. D. Winchester, and the Rev. Dr. Baxter, Lexington, Virginia; the Rev. Charles Coffin, D. D. President of Greenville College, and Dr. Joseph C. Strong, Knoxville, Tennessee; Col. R. J. Meigs, agent of government in the Cherokee nation; Col. John M'Kee, agent of government in the Choctaw nation; Samuel Postlethwaite, Esq. Natchez, Miss. the Rev. Sylvester Larned, New Orleans, Lou. Rev. Henry Kollock, D. D. Savannah, the Rev. Moses Waddel, D. D. President of the University of Georgia, John Bolton, Esq. Savannah, John Whitehead, Esq. Waynesboro', and the Hon. John Elliot, Sunbury, Georgia; the Rev. Benjamin Palmer, D. D. Charleston, and Dr. Edward D. Smith,* Professor in the College, South Carolina; and Gen. Calvin Jones, Raleigh, N. C.

Abroad the following persons were elected; viz. William Wilberforce, Esq. Charles Grant, Esq. the Rev. Josiah Pratt, and the Rev. George Burder, London; the Rev. John Campbell, D. D. the Hon. Kincaid Mackenzie, and the Rev. Ralph Wardlaw, D. D. Scotland; Mr. Frederic Leo, Paris; the Rev. Mr. Jowett, Malta; the Rev. Archdeacon Twisleton, Ceylon; the Rev. William Carey, D. D. and the Rev. Thomas T. Thomason, Calcutta; and the Rev. Robert Morrison, D. D. China.

The manner, in which the Corresponding Members are to be informed of their election, was submitted to the Prudential Committee.

Resolved, That this Board, is deeply impressed with the holy devotedness, zeal, fidelity, labours, and excellence of character, of their late beloved missionary, the Rev. Edward Warren; that his memory is precious; and that the Prudential Committee be authorized and directed to erect a suitable monumental stone over his grave, at the Cape of Good Hope.

* This gentleman died quite lately, on a visit to St. Louis, Missouri, greatly lamented by all who knew him.

Resolved, That the Board will ever exercise an affectionate and provident care, for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations.

Resolved, That the Board gratefully acknowledge the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of the Board to all Societies, Churches, Congregations, and individuals, from whom donations and contributions have been received.

The Prudential Committee were directed to compile and publish a Report, comprising the various annual documents.

The next annual meeting was appointed to be held at Hartford, Conn. on the third Wednesday of September, 1820, at 10 o'clock A. M. The Rev. Dr. Nott having been appointed to preach on that occasion, the Rev. Dr. Proudfit was appointed to preach in case of his failure.

The meeting was concluded with prayer by the Rev. Dr. Worcester.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

The year is quickly gone; and in the kind providence of HIM, who has crowned it with his mercies, we are returned to this Board of sweet and high counsel, to review the past, and to consult for the future.—But not all are here. The revered friend of man and of God;—who had borne a conspicuous part in the cares and toils of his country's deliverance and elevation,—and, with still more ardent devotion engaged in the great design of raising up the world to virtue and to glory,—the Hon. Jedidiah Huntington—*is not here*.—The venerated champion of the cross, —whose highest joys were its holy triumphs,—whose conceptions were among the first in the teeming deliberations, from which this Board, with all its plans and enterprises, sprung,—who, in each succeeding year, has been the second of its officers, and a prime counsellor of its measures,—and whose fidelity to his many and weighty trusts was an example to his compeers and a light to the world,—the Rev. Dr. Spring—*is not here*.—Their course is finished;—their work is done;—their trials are ended; and our Master and Lord, supremely wise and good, has called them to rest from their labours, in the mansions which he had prepared for them. The places that have known them will know them no more. We have mingled our tears with many at their tombs; we have embalmed the memory of the one and of the other in our hearts; and we now record their names in the assured persua-

sion, that they have long since been enrolled for everlasting remembrance on high.

But the time demands, that they who weep be as though they wept not. *Our work is not done. We have still to be followers of them, who through faith and patience inherit the promises. The removal of labourers, one after another, is no intimation that the design is to be relinquished, or the work suspended. He, whose design it is, still lives, and still reigns on the holy hill of Zion, for its accomplishment; and is continually giving increased emphasis to the mandate, Go ye, therefore, and teach all nations; and to the assurance, Lo, I am with you alway.*

The missions, concerning which report is now to be made, are seven:—BOMBAY, CEYLON, PALESTINE, CHEROKEE, CHOCTAW, ARKANSAS, and SANDWICH: the first, only six years ago dubiously struggling for a place, and even for existence; the last, just on the eve of embarkation; and the whole extending from east to west more than two thirds around the globe, which, as the dearly purchased domain of the Son of God, christian benevolence desires completely to encircle, and to fill with the light of his salvation.

(To be Concluded.)

To the Editor of the Christian Herald.

Sugg's Creek, Wilson Co. (Ten.) Oct. 21st, 1819.

The Report of the Synod of the Cumberland Presbyterian Church in the language of the committee appointed to inquire into the state of religion &c. is as follows, viz:—

Your committee, after obtaining information from the best sources in their power, feel gratitude to God, that they can report that religion is in a more prosperous condition in the bounds of the Synod, than at any former period. Much harmony and brotherly love prevails among the brethren, both preachers and people.

There have been no departures that have come to the knowledge of your committee, from the standards of our church, in doctrine or discipline. There have been increased exertions (with a very few exceptions,) in all the Presbyteries, to promote the cause of Zion. The few cases of apathy amongst the ministers that are yet to be lamented, your committee are led to hope, will not long continue. By the Heaven born charity and zeal of females, funds have been raised which have enabled the missionary boards to employ several missionaries a considerable part of their time; by which, your bounds have been much enlarged in the south and west, which has greatly multiplied the calls and cries to our Presbyteries and missionary boards for help, (or the word, and ordinances :) amongst the most impressive of such calls, we hear from the tawny sons of the woods in the south; one of whom has recently given satisfactory evidence, that he has obtained the

one thing needful, and has been admitted to the sealing ordinances of God's house. This Indian was brought from the Chickasaw nation last winter by brothers King and Moor (two of our missionaries.) He has been going to school since that time, and has made almost unparalleled progress in his education. A few weeks since, we trust he found Him, of whom Moses and the prophets did write.

Your committee anticipate great good, which may result to his nation, from the circumstance of his conversion and education, especially if it would please the great Head of the church, to call him to the work of the ministry. From the late increase of candidates in the several Presbyteries, we trust that white men and red men, will soon be more amply supplied with the word of life.

Examinations, and the catechising of children have been attended to. Prayer meetings in many places have served as blessed auxiliaries to the more public means of grace. Preachers have generally aimed in their sermons, to find the nearest way to the hearts of their hearers, preferring usefulness, to the applause of the formalist, and the thoughtless. Many of them seem to have put some just estimate on the value of souls, and therefore, have laboured, yes, *laboured* in word and in doctrine. They have attended many more camp-meetings than usual, at all of which there were visible tokens of divine approbation: the happy result of which, has been a great ingathering of souls to the fold of God. Since our last Synod there have been, in the bounds of the Nashville Presbytery, 160 souls who have professed regeneration:—in the Elk Presbytery 358: in the Logan Presbytery 612: making in the aggregate 1130: amongst whom 160 were baptized; not having received that ordinance in their infancy. There were also of the number, several very old men and women; but the most remarkable instance of the sovereign display of the divine power and goodness, was in the conversion of a man both deaf and dumb. When your committee take a retrospect of the wonderful dealings of God to our branch of his church, they are ready to cry out, O! “what hath God wrought.” They would command all the powers of their souls to ascribe *undivided* honour to God and the Lamb; being deeply impressed with that saying, though “Paul may plant and Apollos water, yet it is God (and God alone) that giveth the increase.

FINIS EWING, *Cik*,

AMERICAN COLONIZATION SOCIETY.

Second Report—Summary.

(Concluded from page 412.)

The Managers sincerely regret that the provision in the 5th section of the law of the United States, passed March 2d, 1807

should have left room for such a construction as has been put upon it by the Legislature of the state of Georgia at their session in 1817, which certainly could not have been anticipated by the national legislature; the proviso declares, "that neither the importer nor any person or persons claiming from or under him, shall hold any right or title whatsoever to any negro, mulatto, or person of colour, nor to the service or labour thereof, who may be imported or brought into the United States, or the territories thereof, in violation of the provisions of this act; but the same shall remain subject to any regulations not contravening said provisions, which the legislatures of the several states or territories may at any time hereafter make for disposing of any such negro, mulatto, or person of colour." The 2d section of the act of the legislature of Georgia "*empowers his excellency the governor, to cause the said negroes, mulattoes, or persons of colour to be sold, after giving sixty days notice in a public gazette, in such manner as he may think best calculated for the interest of the state.*" The 3d section, however, contains this proviso—"That if previous to any sale of any such persons of colour, the Society for the colonization of free persons of colour within the United States, will undertake to transport them to Africa, or any other foreign place which they may procure as a colony for free persons of colour, at the sole expense of said Society, and shall likewise pay to his excellency the governor, all expenses incurred by the state, since they have been captured and condemned, his excellency the governor is authorised and requested to aid in promoting the benevolent views of said Society, in such manner as he may deem expedient." The managers heard with regret the execution of the second section of this act, in the course of the past year, without having it in their power to avail themselves of the recognition of the existence and object of the American Society in the sequel of the act, and afford relief to the unfortunate beings, whom violence and fraud had torn from their native country, and a defect in the laws of the United States, has consigned to hereditary slavery. So far from such an exertion of power being "*in pursuance of the act of Congress,*" it is in direct contravention, not only of its positive and express provisions, but of its very spirit and title; it is an act to "*prohibit,*" not to *admit*, "the importation of slaves." The Managers confidently indulge the hope that the wisdom and patriotism of the general government will countenance the hitherto imperfect efforts of the American Society—and they believe that the distribution of colonies of free people of colour along the coast of Africa frequented by slave ships, and the employment of a suitable force to guard its peace, will provide the most efficient if not the only adequate remedy for enforcing the existing laws of the United States against the African slave trade, in which so many American citizens are engaged.

They conclude their report by saying, that a colony of the free

people of colour of the United States, may be planted and protected on the western coast of Africa, at little comparative expense, can no longer be questioned. Should it prosper in its future growth, the extent of the blessing to which that prosperity may lead, as regards the civilization of Africa, the happiness of the free people of colour, and the reduction of the number of slaves in America, no human sagacity can either foresee or compute. It is the duty of man to obey the divine will by labouring to achieve all the good within the compass of his limited capacity, and to trust with humble but zealous confidence, for the success of his efforts in the superintending providence of God.

MISSION TO THE SANDWICH ISLANDS.

Ordination of the Missionaries.

The American Board of commissioners for foreign missions having for some time contemplated sending a mission to the Sandwich Islands; and the prudential committee having accepted the offers, made by persons duly qualified for the various departments of the work, and having made other arrangements for the embarkation of the mission; Wednesday, the 29th of September, was fixed upon as the time for the ordination of the missionaries. The North Consociation of Litchfield County, Con. had been previously requested by the prudential committee, to attend to this solemn service; a service, on which that highly respectable and venerable body entered with great cordiality and christian feeling. The consociation met at Goshen, on the 28th; the Rev. David L. Perry, Moderator, the Rev. James Beach, Scribe, and John Tallmadge, Esq. Assistant Scribe. The Hon. John Treadwell, President of the Board of Foreign Missions, the members of the prudential committee, and the numerous clergy present, were invited to sit with the consociation.

The prudential committee offered for examination, preparatory to ordination, Mr. Hiram Bingham, a graduate of Middlebury College, and Mr. Asa Thurston, a graduate of Yale College, both of whom had spent the last three years in theological studies at Andover. After the proper testimonials of their literary and theological attainments, and of their church-membership, the candidates were examined in respect to their doctrinal and experimental knowledge of divine truth, and their reasons and motives for offering to engage in the missionary work. The examination was principally conducted by the Rev. Mr. Gillett, in behalf of the council. At the close, the consociation voted unanimously, to proceed to ordination on the ensuing day: and assigned the various services of the interesting occasion.

On Wednesday a large concourse assembled from Goshen, the neighbouring towns, and more distant parts of the country, to

witness the solemn scene. Every part of the church was crowded. The Rev. Mr. Mills of Torrington, Conn. (father of the Rev. S. J. Mills, who fell a sacrifice to his zeal in the cause of Africa,) made the introductory prayer: the Rev. Mr. Humphrey, of Pittsfield, Mass. preached the sermon: the Rev. Mr. Hallock, of Canton, made the consecrating prayer; the Moderator delivered the charge; the Rev. Mr. Porter, of Farmington, gave the right hand of fellowship; and the Rev. Dr. Worcester, Corresponding Secretary of the Board, offered the concluding prayer. The prayers were eminently solemn, devotional, and impressive. The hymns were adapted to the occasion, and were sung with correctness and taste by a numerous choir. The effect of the whole was increased by the presence of most of those, who go out as assistants to the mission, and of nearly all the members of the foreign mission school, who had come over from Cornwall with the Rev. Mr. Daggett, their instructor.

No believer in christianity could have been present, without receiving deep and sacred impressions. The enterprise, which had occasioned these solemnities, was in the highest degree benevolent; the truths, brought to the mind by the various services, were encouraging and sublime; and the hopes and wishes and aims, inspired by the occasion, were eminently cheering and joyous. Not an individual of the great congregation could doubt, that it was a good thing to send the gospel to Owhyhee; that the design was approved by God our Saviour; and that, however infinite wisdom may see fit to dispose of the present mission, the design will finally be accomplished. No one could doubt, that attempts to send the gospel abroad, exert a most powerful efficacy, in promoting religion at home. Great thanks are due to the Lord of missions, for the christian harmony, fellowship, and zeal—the holy alacrity in the good work; the pledges of future and continued exertions—which were brought forth as sacrifices well pleasing to God.

Nor ought we to forget the unbounded hospitality of the people, to which the great number of clergymen and others from a distance afforded opportunity; nor the liberal offerings, in money and many necessary articles for the mission, which were collected from all quarters, and brought with cheerfulness to the depository. These offerings, made, as we trust, out of love to the Saviour and his cause, will not be forgotten by him.

FORMATION OF THE MISSION CHURCH, AND OTHER PREPARATIONS.

The missionaries and their assistants arrived in Boston on the 11th and 12th of October, to prepare for embarkation. It was expected they would sail on the 16th; but various hindrances detained the vessel a week longer. This time was not found too long for the various preparations. It was spent by the different members of the mission, in christian intercourse with friends of

the missionary cause; in uniting themselves together as a christian church, and forming a common family; in receiving the public and private instructions and counsels of the prudential committee;—in taking leave of friends; in providing many things for their own comfort, and for the advancement of their settlement, among an uncivilized people; and in the various public and more select meetings for religious worship.

On Friday, the 15th, the mission church was formed, consisting of seventeen members; viz. the two missionaries, and the five assistants, with their wives, and three natives of the Sandwich Islands; all of whom had previously belonged to other churches, and were in regular church standing. The covenant and articles of faith were drawn up with great care and solemnity; the religious services were performed in the Vestry of Park Street Church, by the Rev. Dr. Morse, the Rev. Dr. Worcester, and the Rev. Mr. Dwight; the articles and covenant were assented to and subscribed by the members, in the presence of many christian friends; and the whole scene, with its many associations, was more interesting than can well be conceived.

In the evening Mr. Bingham preached, from 2 Tim. iii. 16, 17; particularly from the words, *that the man of God may be thoroughly furnished unto all good works.* The doctrine which the preacher deduced from the text and urged upon his hearers, was, "that the great design of the Bible is to promote benevolent action." After sermon, the *Instructions of the Prudential Committee* were delivered to the various members of the mission. They were heard with deep interest, and so far as we know, universally approved by the christian community. Mr. Thurston opened the services of the evening with prayer.

On Saturday morning, at 10 o'clock, Park Street church was again crowded, and an address was delivered, in behalf of the mission, by Mr. Thurston; in which he bade farewell to the personal friends of himself and his associates, to the friends of missions, and to his native land. Hopoo then ascended the pulpit, and made an extemporaneous address to the audience. His manner was grave, dignified and highly becoming the house of God; his observations indicated good sense and piety; and his delivery was free from any embarrassment, except what arose from his want of readiness in the use of our language. At the close of his remarks, he begged permission to address in his native language, five Sandwich Islanders, who had recently arrived in this country, and who were about to receive some advantages of education. He spoke to them with great fluency; and urged upon them, (as he afterwards explained himself in private,) a good use of the religious advantages, which they might enjoy in this christian land. The choir of Park Street church, at the request of the missionaries, joined them in singing an anthem, which begins thus; "*Head of the church triumphant!*" and which was per-

formed in a very superior style. The introductory prayer to these services was offered by Mr. Bingham, and the concluding prayer by Mr. Fisk, one of the missionaries to Palestine.

At the request of the newly formed mission church, the sacrament of the Lord's supper was administered at the close of religious worship, on Sabbath afternoon. The Rev. Dr. Worcester presided at this solemn ordinance and led in the services; and was assisted by the Rev. Messrs. Jenks, Sabine, Dwight, and Bingham, and the Rev. Professor Porter. The number of communicants was probably 600; and the multitude of spectators was very great. The occasion was one of the most interesting and solemn, which can ever exist in this world. The impression which it made on many minds will not soon be erased.

EMBARKATION OF THE MISSIONARIES.

On Saturday, the 23d. the mission family, with a great number of friends, acquaintances and strangers, assembled on the Long Wharf, to unite in religious exercises preparatory to the last farewell. The assembly united in singing the hymn, which commences with "*Blest be the tie that binds;*" a fervent and affectionate prayer was offered by the Rev. Dr. Worcester; a closing address was made by Hopoo: and Messrs. Bingham and Thurston, assisted by an intimate christian friend, sung with perfect composure, "*When shall we all meet again?*"—a piece of melting tenderness, both in respect to the poetry and the music. A fourteen oared barge, politely offered by the commanding officer of the Independence 74, was in waiting; the members of the mission took leave of their weeping friends, and were speedily conveyed on board the brig Thaddeus. They were accompanied by the committee, and other particular friends. In a short time the vessel weighed anchor and dropped into the lower harbour; and the next day, the wind and tide favouring, put to sea. To the favour and protection of that God, *Who maketh the clouds his chariot and walketh upon the wings of the wind*, this little band is devoutly commended by many prayers.

Besides the missionaries, Messrs. Bingham and Thurston, the following persons go out as assistants; viz. Mr. Daniel Chamberlain, *Agriculturalist*, Brookfield, Mass. Dr. Thomas Holman, *Physician*, Cooperstown, N. Y. Mr. Samuel Whitney, *Mechanic and Schoolmaster*, Brandford Con. Mr. Samuel Ruggles, *Catechist and Schoolmaster*, Brookfield, Con. Mr. Elisba Loomis, *Printer and Schoolmaster*, Middlesex, N. Y. All the above named persons are married, and take their wives with them. Mr. Chamberlain has five children, three sons and two daughters, the eldest child aged thirteen. The following Sandwich Islanders, hopeful converts to christianity, belong to the mission as teachers; viz. John Honoorce, native of Owhyhee. Thomas Hopoo, native of Owhyhee. William Tennooe, native of Atooi. George Tamo-

ree,—son of Tamorec, king of Atooi, and Oneeheow, two of the Sandwich Islands,—who has been educated with the other native youths, at the foreign mission school, returns with the mission to his father.

EPISCOPAL CONVENTION.

NEW-HAVEN, Oct. 30.—On Tuesday, the 26th inst. the Convention of the Protestant Episcopal Church of the diocese of Connecticut, met in Trinity Church, in this city.—On Wednesday, the 27th, morning prayers having been read by the Rev. Mr. Ives, of Cheshire—the Right Rev. Bishop White, of Pennsylvania, assisted by the Right Rev. Bishop Hobart of New-York, and the Right Rev. Bishop Griswold, of the eastern diocese, proceeded to the consecration of the Rev. T. C. Brownell, D. D. L. L. D. to the holy office of Bishop, to act as Bishop of the Protestant Episcopal Church, in the diocese of Connecticut.—The services on this occasion, were uncommonly solemn and impressive.—The sermon was delivered by the venerable presiding Bishop; and at the conclusion of the office of consecration, Bishop Hobart addressed the Convention, relinquishing his provisional charge, and taking an affectionate leave of the diocese: after which the Rev. Dr. Bronson, as chairman of the standing committee, in behalf of the Convention, presented an address to the Right Rev. Dr. Brownell, recognizing him as Bishop of the diocese—to which the Bishop returned an answer, accepting the charge, and reciprocating the pledges of good faith and brotherly love, which had been tendered on the part of the Convention.

We congratulate the friends of christianity, on the complete reorganization of the Episcopal Church in Connecticut, by the permanent settlement of a diocesan, whose talents, learning, and piety, give an earnest of great usefulness in the distinguished station to which divine providence has called him. *Reg.*

SUMMARY.

The Treasurer of the American Bible Society acknowledges the receipt of \$1,822 38 donations to that Institution during the month of October.

The Treasurer of the American Education Society, acknowledges the receipt of \$1,035 8 donations during the month of September.

The donations to the American Board of Commissioners for Foreign Missions, from August 16th, to September 15th, amount to \$2,905 45.

Among the number of bequests of the late John Murray, Jr. of New-York, besides sums of from \$50 to \$250 to a number of wor-

thy individuals, is one to the Manumission Society of \$500; to the Female Association for educating poor children, \$500; to the Society for the support of poor widows, \$200; to the Orphan Society, \$200; Humane Society, \$200; Dispensary, \$200; to the New York Hospital, for the purchase of books for the use of the patients, \$100; the income arising on lands, valued from 8 to \$10,000, are set apart for the education and clothing of children of "Friends" in low circumstances; the amount of \$4,000 vested in stock, is left to trustees, who are annually to apply the interest for the use of persons, not members of the Society of Friends; to two worthy Females, \$100, to be distributed at their discretion among the needy.

The late Governor Langdon, of New Hampshire, has bequeathed \$500 to the American Bible Society, \$1000 to the Church of which he was a member, and \$500 to the Rev'd. Mr. Walton's Church.

Female Auxiliary Bible Society of Cincinnati.

A report of this Society has lately appeared in the Cincinnati Gazette. From this we learn that the moneys received by the Treasurer, in subscriptions, donations, &c. from July 1816 to July 1819, \$535 56—that of this sum \$471 50 have been expended in promoting the object of the institution—and that there are due, on subscription to the Society, \$198.

From the Washington Theological Repertory.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

With many a bright and wond'rous scene
The earth's fair bosom charms the sight,
And brighter still 'the gems of Heav'n'—
Shine in the 'starry train' of night.

Warm are the transports that the ear
Does to the bounding heart convey,
When the bard pours the stream of song,
And music floats the soul away.

And the mind's eye, by fancy's light,
Far fairer visions can behold,
Than ever gladden'd earthly eye,
Or ever earthly poet told.

But far above what eye or ear,
Or fancy's soaring flight can yield,
Are the rich treasures of the skies,—
The glory yet to be reveal'd.

To tell of those high seats of bliss,
The Seraph's song imperfect proves;
The builder—is the mighty God,
The mansions—are for those he loves.

THE CHRISTIAN HERALD.

Vol. VI.]

Saturday, December 25, 1819.

[No. XV.]

MISCELLANY.

*Memoir of the late Rev. Edward Spencer, Rector of Winkfield, near
Bradford, Wilts.*

God has himself pronounced the blessedness of those who die in him—possessed by his fear, animated by his Spirit, and influenced by his grace. Their memory, as of the just, is blessed; it lives in the recollection of survivors, when it stimulates, warms, and admonishes. Stupid and senseless as we naturally are, the death of relatives impresses, for a season, at least, our minds. We are hereby awakened to the recollection of our own mortality; we review the transactions of our departed days; we converse, it may be, with our own hearts; we look back on the varied events of our earthly pilgrimage, and, in the eagerness of expectation, chastened, however, by the surrounding melancholy, we calculate on the events of future years, rejoice in their anticipated prosperity, at the same time mingling our hopes with the fears of earthly sorrows, disappointed expectations, and chastening providences. Our desires after temporal blessings hereby become moderated, and the value of eternal glories, united with the prospect of unfading pleasures, advances in our estimation, till at length these impressions frequently issue in the heaven-born determination to die to the things of this world, that we may arise to the contemplation and enjoyment of the unutterable felicities of a better and a never-ending state.

If such beneficial consequences result from the decease of those who have pursued their christian course amid the obscurities of privacy, or the hindrances of poverty, how much more extensive benefits may we not suppose to arise from the recorded feelings and the varied experience of those who, in elevated stations and in official characters, have displayed the graces, adorned the doctrines, maintained the rights, and faithfully dispensed the blessed truths of the glorious gospel of the blessed God. Such manifold lessons of wisdom, caution, and instruction, have been abundantly afforded to the world generally, and to the christian world in particular, by the decease of those who, among us, have laboriously made known the unsearchable riches of Jesus Christ. The decease of our Newtons, Bucks, Cecils, Simpsons, &c. &c. speak in language not to be mistaken. By it we are forbidden to set our affections on things below; warned to beware lest we fail of the

grace of God; commanded, without delay, to make our calling and election sure; whilst, by following these christian worthies in all their labours of love and patience of hope, we are encouraged to expect that we also shall, in due time, reap, (if we faint not, in the possession of the promises and in the consummation of the blessedness of heaven) an abundant recompense and a gracious reward.

Among the many servants of the Lord Jesus Christ, of whom death has recently deprived the church of God, few have entered into rest more lamented than the late Rev. E. Spencer, Rector of Winkfield, near Bradford, Wilts; and none whose genuine primitive piety is more worthy of imitation. This learned and venerable divine was born in London in the year 1739, and was for some time placed under the care of the Rev. Mr. Green, well known in the religious world as a most heavenly christian, and a worthy and eminent minister. Here it is believed that his mind received its first deep impressions of true religion;* and hence the affectionate veneration with which he always mentioned the name of his respected tutor, whose portrait he always kept hung up in his own room. Early in life he became known to Messrs. J. and C. Wesley, Whitfield, Romaine, and Haweis; and, under the sanction and recommendation of the three first, he prepared himself for the christian ministry; and with this view entered at St. Edmund's Hall, Oxford, of which Dr. Dowson, was then the principal. Here, however, he did not remain long enough to graduate, having been nominated to a curacy in Wilts, to which he was soon after ordained.

About this time (1763) he married Susannah, the daughter of Mr. Edward Lowe, a respectable citizen residing in the parish of St. Luke, Middlesex. By this lady, with whom he lived for 21 years, in all the comfort of domestic peace, religious experience, and identity of feeling and sentiment, he had five sons and nine daughters; of the former, two died in infancy; and of the latter, two, Mary and Amelia, lived to maturity, and, dying, left behind them a good testimony.† The others died in infancy.

Having been led by the providence of God to accept the curacy of Bradford, in Wiltshire, of which Dr. Chapman, master of St. John's Hospital, at Bath, was the incumbent; he removed there soon after his admission into holy orders. At this period, true evangelical religion was generally throughout the kingdom in an awfully declining state. Churchmen and dissenters were alike slumbering and careless, until the labours of the early Methodists

* Mr. Spencer's mother was a woman of sincere piety, and he has frequently been heard to speak of her in terms of the most affectionate attachment and grateful recollection.

† Mr. Spencer thus announced to one of his children his daughter Amelia's death: 'Yesterday afternoon it pleased God to take unto his mercy your sister Amelia. Her sufferings were long and great, but they were sanctified to her, and she departed in peace. May those of us who are left behind be prepared for all the dispensations of God towards us, however painful, and may they be made the means of bringing us to himself.'

awakened public attention, and led to its revival. Amid this general and distressing inattention to religion, few places could present to a religious mind a more melancholy prospect, or to a faithful minister a less encouraging one, than the town of Bradford. Among the wealthy, a self-righteous spirit generally prevailed, and an undue attachment to the forms of religion had gradually led to the neglect of its power, and even to a denial of its reality. Following the example of the rich, the poor had imbibed a careless spirit, and had totally forsaken the house and service of God.

Mr. Spencer's appointment was, however, succeeded by considerable agitation, and a diversity of public feeling. Among the inhabitants, a few, who loved the Saviour, rejoiced that his precious name, and his full and free salvation were at length made known. A far greater number, however, became offended; the cry of Methodism was raised, and representations made to Dr. Hume, the Bishop of Salisbury, against the introduction of these new doctrines. Undismayed and unmoved by all this clamour, Mr. Spencer determined to proceed cautiously and prudently in his work. He did so. In some the enmity was gradually slain, and they became the faithful disciples of that gospel they so recently despised. Others, unhappily, became confirmed in their prejudices, and more violent in their hatred; whilst some attempts of a persecuting nature were made to deter this faithful servant from displaying such zeal in his master's service; but he stood pledged to his God, his people, and his own conscience, to be instant in season and out of season, in preaching among them the truth as it is in Jesus. With this view he afterwards established a lecture on Wednesday at the church, which after a time became well attended.

Amid these labours and difficulties his heart was cheered, and his faith animated by the occasional visits of Messrs. Whitfield, Wesley, &c. whom he received into his house, and admitted to his pulpit. Although his own religious opinions had ever been decidedly Calvinistic, yet there were truths and doctrines embraced and loved by Messrs. Wesley Fletcher, &c. in common with the Calvinists, which he deemed of so much greater moment as to forget their points of difference.* Studious of peace, and alive to

* It must not be supposed that either Mr. Spencer or the writer considered the points at issue between the Calvinists and the Arminians as of but little importance; far otherwise; they believed them to affect materially the peace and comfort of the christian, and the glory and sovereignty of God. But yet, compared with those doctrines which all good men of all parties consider as *essentials*, Mr. Spencer deemed them as but of inferior importance; and therefore always regretted that men of such piety, who were agreed in so many points, should have contended with so much acrimony and bitterness of spirit, as sometimes to have forgotten the courtesies of good breeding, as well as the spirit of christian charity. Mr. Spencer always attributed this lamentable controversy as originating, in a great degree, in misconception; and, when reading some modern Philippics against both parties, he would say, laying his hand on the table, 'Ah! they knew not the men—I knew them and their spirit! Their difference of opinion was more in words than things. They fought for words, and were more agreed than the heat of controversy and the force of prejudice would permit them to see. They were both (Messrs. Whitfield and Wesley) men of God.'

the evils of controversy, he made several efforts, and took some journeys, to promote a reconciliation among the controversialists of that day. For although he never mingled personally in the disputes which then unhappily prevailed among so many great and good men, yet he took a lively interest in their progress; he sighed over their prevalence, and prayed for their termination. About this time he was strongly solicited to unite himself with the connexion of the Countess of Huntingdon, who had long honoured him with her confidence and good opinion; to such solicitations he gave, as they merited, an attentive consideration; and the determination to which he subsequently came he never afterwards regretted. In declining the connexion he was guided by no considerations of a personal nature. He was not reluctant to share in the labours, nor to be a partaker of the odium which then attached to such a connexion; for Mr. Spencer was a man of a more exalted mind than to regard his own credit or comfort, if the cause of his master demanded their sacrifice. With the apostles he was content to be accounted the offscouring of all things, and unfeignedly with them he would have rejoiced to suffer persecution for the cross of Christ. Considerations of duty, and a regard to what both then and since has appeared the will of God, solely influenced him in remaining in the establishment.

Here it may not be amiss to remark how truly catholic was his spirit. He loved the church of England; he felt honoured in being one of her servants; he was conscientiously attached to her doctrines and her discipline; yet was there in him a heart of the most expanded charity—every christian was his brother, and every minister his fellow-labourer. Deeply versed in classical literature himself, he never despised nor undervalued the labours of those who had no such qualifications. He regarded every minister, of whatever church or denomination, very highly for his works' sake: and he has often sat as an humble disciple himself, to receive instruction from men, whom the pride and bigotry of other minds would have despised as teachers.

(To be Concluded.)

Extract from Kirwan's Sermons.

At page 263, we gave some account of that celebrated Irish divine, the Rev. Dean Kirwan, to which we would direct the attention of our readers in connexion with the following extract, from one of his sermons, in which, on the worldly practice of "*reconciling all things with religion which religion does not formally denounce,*" he thus expresses himself:—

"Suppose I were to tell you from this place, that the gospel was not in fact so severe a system as it is generally represented; that to idolize the world, and acquit ourselves to God were things

perfectly reconcilable ; that there was not the least harm in the breathless pursuit of pleasure, which reason alone pronounces to be unworthy of thinking beings ; that christians were at full liberty to rack their invention in order to diversify and give zest to an eternal round of emptiness and folly : that provided they dispense charity with one hand, they may lavish with the other as much as they please ; that religion admitted such compensation ; that all they hear about a simple, frugal, and retired life, strict attention to domestic duties, perfect modesty of mien and apparel ; a life of prayer, penitence, and self-denial, cannot, (if they mean any thing at all) be applicable to persons, whose condition, from long prescription, entitles them to more latitude :—what opinion would you entertain of this new and very convenient doctrine ? Would you consider the man who uttered it, worthy of respect, and better instructed than others in the science of salvation ? No, my brethren, you would either openly deride his ignorance, or retire with precipitation and horror, from so shocking a profanation of his sacred function. What are we then, my brethren, I may say, but the hypocritical slaves of the world and its pleasures, when we justify aloud, what we condemn in secret ; and how confounding will that judgment be, which condemns us on the evidence of our own hearts ! Were it possible for christians to be calm in the course I have described, free as it is from any thing gross and immoral, let them hear the express words of Jesus Christ on the subject, ‘ No man can serve two masters.’ ‘ Ye cannot serve God and Mammon.’ ‘ Wo unto you that are full now, for ye shall hunger ! Wo unto you that laugh now, for ye shall mourn and weep.’ ‘ Verily I say unto you, the world shall rejoice, but ye shall be sorrowful, and your sorrow shall be turned into joy.’ This, my brethren, is the gospel. What exception appears on the face of it, in favour of any description of christians ? No : the more elevated we are, the greater our prosperity ; the more absolutely indispensable an adherence to the letter of our profession, the more incessant should our vigilance be, the more declared and lively our faith, the more fervent and continued our prayer, the more heroic our self-denial, the more exalted every virtue : because our danger is much greater, and more awful than it would be in an obscurer station : because it is the nature of prosperity to corrupt, to bind us faster to the world, to furnish occasions of vice at every step, to favour and facilitate the indulgence of evil passions ; to render abortive all good desires, and extinguish in the soul, all aspiring to a better state, all recollection of God and futurity ; above all, because it is a state in which Jesus Christ in plain terms has pronounced to be nearly incompatible with salvation.

‘ Were the world to judge us, we might look for the privilege we fancy, of a soft and convenient way ; but the world itself will be judged, and He that will judge it, and us too, will not distin-

guish christians by their riches, or their rank, but by their merits or demerits, their virtues or their crimes. Here, will he say, is my law : I delivered it, without an iota of variation, to the mighty, and the mean. I inquire not therefore what you are, but how you have conformed to it, how you have lived, what use you have made of the talent I confided to you. This will be, my brethren, the terrible question addressed to all. I leave the inference to yourselves, and return, observing only, that no infatuation can be more deplorable, either with respect to our eternal interest, or even the interest of this world, than that which leads us to ruin with our eyes open."

THE PLANS OF GOD ILLUSTRATED.

A pious man as he passed through a large and thick wood, saw a part of a huge oak, which to him appeared misshapen, and spoiled the scenery. "If," said he, "I was the owner of this forest, I would cut down that tree." When he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful of the whole landscape before him. "How erroneously," said he, "have I judged, while I saw only a part!" This plain tale illustrates the plans of God. We now see but in part. The full view—the harmony and proportion of things, are necessary to clear up our judgment. The time will come when we shall condemn with deep humiliation our own impertinence.

FOREIGN INTELLIGENCE.

Summary of the twenty-fifth Annual Report of the London Missionary Society.

(Continued from page 422.)

INDIA WITHIN THE GANGES.

[In the "Survey," at pages 201 and 236, we have anticipated many of the facts which the Report states under this head. The reader is referred to those pages, and we shall add a few particulars from the Report.]

Calcutta.—The missionaries have contributed, on behalf of the Society, to the "School-Book Society," and the "Calcutta School Society."

Tracts are distributed every evening, and conversations held thereon with the people. The demand for them is very great. Various tracts, chiefly in the form of dialogues between supposed natives, have been written by Messrs. Townly and Keith. They had also received supplies of the tracts issued by the Church Missionary Society and by the Baptist Missionaries; and had, in their turn, furnished those bodies with their own publications.

The opportunities for preaching were multiplying faster than the missionaries seemed able to embrace them. Toward their intended chapel the contributions had increased to 14,000 Sicca Rupees, or about \$8,800.

Upward of 2300*l.* had been contributed at Calcutta, to the different objects of the mission, in less than two years.

Messrs. Hampson and Trawin, who left England in July of last year, had not arrived; but, as appears from a letter written by them at the Mauritius, were in expectation of reaching Calcutta in January.

Chinsurah.—The directors lament the death of Mr. May, which we have already reported. Mr. Pearson has taken his place, as superintendent of the numerous schools; and preaches in the church, with the consent of the governor.

One of the missionaries at Malacca has been sent for, to assist at this station. Public examinations have been adopted, with good promise, in the native schools.

In one of the Bankipore schools, under Mr. Harle, St. John's gospel has been introduced, at the request of the children themselves—an example which, the directors hope, will be followed by all the rest.

A printing-press is about to be established at this station.

Vizagapatam.—At page 237, we have already reported the adoption, by the Calcutta Bible Society, of Mr. Pritchett's translation of the New Testament into Teloo^goo or Telinga; and his arrival at Madras to superintend the printing.

Advices of Sept. 14th state the work to have proceeded as far as the fifteenth chapter of St. John's Gospel; and it was hoped that the whole would be finished by the middle of February.

Mr. Pritchett had made some progress in his translation of the Old Testament; and had translated into Teloo^goo, at the request of the Rev. M. Thomson, the first part of Mr. Ellerton's Series of dialogues between a teacher and his disciple.

Madras.—The schools are increased to eleven. They consist of a boys' school, a girls' school, a Sunday School, and native schools. In the boys' school many have made considerable progress. The girls' school is likely to prove an extensive blessing. The Sunday school affords the highest encouragement. To the native schools, one has been added, for instructing the native boys of character and talent in English. The whole number of scholars was about 500. An application had been received from some natives for a "Female Native School," which is a rare thing in India. The natives discover an increasing disposition to send their children to those schools, where christian principles are professedly inculcated.

The missionaries preach to three English congregations, and one native, all of which are in a prosperous state. Mr. Howell, one of their members, had been making the gospel known, in various parts of the Peninsula.

The brethren have instituted a course of Theological lectures, which are delivered every Tuesday evening, in the vestry of the chapel. About twelve young men attend; who, by these means, are likely to obtain a correct and enlarged acquaintance with the truths of the gospel, and thus be well qualified for imparting instruction to their countrymen.

The monthly missionary prayer meeting is maintained. The Auxiliary Missionary Society has added 100*l.* to the 200*l.* before contributed. A Religious Tract Association has been formed: and, in conjunction with the members of the Church and Wesleyan Missions, a Madras Bible Association.

Mr. Knill's removal, in consequence of debilitated health, to South Travancore, we mentioned in page 237. His feelings on leaving the scene of his past labours will be read with profit;—

“Madras has a thousand attractions. I would not change my station from choice, for any station in the world. Every way in which a minister could make himself useful in London, is opening to a minister here. Hundreds, thousands, tens of thousands, yea, hundreds of thousands, are open to him, to whom, if he had strength and ability, he might prove a blessing. O Madras, how large are thy fields! how great is thy harvest! but, alas, thy labourers are few! As to myself, I feel no languor, stupor, or lowness of spirits. My mind, blessed be God! is as vigorous and active as it ever was. But I am shut up as in a cage. O for a colder clime and invigorated strength, to labour for my blessed Saviour a few years longer!”

Mr. Thomas Nicholson is appointed to strengthen the mission.

Bellary.—The native schools are increased to eleven. The total number of scholars, including the mission boarding school, was 553.

The increase of religion in the British army in the various parts of India, and the probable extension of it thereby among the heathen, are very observable signs of the times. The Report furnishes some striking facts of this nature, with respect to this station and its vicinity:—

A large number of Bibles and Testaments had been sent to a camp about a hundred miles distant from Bellary, the whole of which were sold in less than an hour. An application has since been received for more. “Never,” says Mr. Reeves, “has there been such a hungering for the bread of life among the English soldiery, since the commencement of the British authority in India. The Bible has become the inmate of the knapsack, and is to be found under the soldier's pillow.” What, however, is still more pleasing, some of the good men in the camp had shown a strong desire to promote the distribution of the Scriptures among the surrounding heathen, and for this purpose had actually commenced a subscription, which amounted to upward of 7*l.*

The sum subscribed to the Auxiliary Missionary Society of Bellary, amounted to about 57*l.*; of which about 18*l.* was con-

tributed by the soldiers of his majesty's sixty-ninth regiment.

The Brethren are importunate for more missionaries, not only to assist at Bellary, but also with a view to the commencement of missions at Bangalore and Seringapatam. At Bangalore a religious Society, composed chiefly of soldiers, was formed some time since, and is affectionately united together in the bonds of christian fellowship. The soldiers connected with it had sold, among their comrades, a considerable number of copies of the Scriptures; and lately sent to Bellary the sum of 10*l.* to be divided between the Missionary and Bible Societies of that place. At Seringapatam also, subscriptions had been commenced among the soldiers, for the same noble objects.

The progress of the Canaara translation, and the formation of different societies, were noticed at page 237.

By the death of Mrs. Hands, late Mrs. Des Granges, the mission has lost a most useful labourer.

The attendance on public worship was good. In about eighteen months, fifty members had been added to this mission church.

The report gives the following general view of this mission:—

The beneficial effects of the mission at this station are very apparent. When Mr. Hands first arrived at Bellary, in the year 1810; scarcely a family could be found, among those born in the country, who were able to read, or willing to learn. Their leisure time was nearly all consumed in dancing, visiting, &c. Now many of these persons have become decided christians, ornaments of the church, and blessings to society. The vacant countenance is illumined with intelligence: a thirst for knowledge is excited: they apply to the missionaries for books, and even entreat them to send to England for fresh supplies. Several of them are exceedingly liberal, and contribute largely to the support of the schools, and the different institutions of the mission. Among those who subscribe liberally, are two Africans and one Hindoo, who pour out their praises to God for sending christian missionaries to Bellary.

The British Territory, northward and westward of Bellary, had lately been widely extended, including a large tract of country, where the Canaara language is spoken; a circumstance which adds much to the importance of Bellary, and other places in that part of India, as missionary stations.

*South Travancore.**—The head quarters of the mission are now at Nagracoil, at which place Mr. Knill arrived on the 29th of September 1818; having travelled from Madras, 500 miles, by land. His health was nearly restored by the salubrity of the climate.

Of the residence and labours of the missionaries, the Report states—

* For some interesting information relative to this mission, the reader is referred to Mr. Knill's letter, page 366

The house occupied by the missionaries was formerly that of the resident, and was given to the mission by the Queen of Travancore. It is situated at Nagracoil, about four miles from Malaudy, in a healthy and central situation, close to the southern extremity of the Ghauts, and surrounded by scenery of singular sublimity and grandeur.

The district allotted to the labours of the mission in South Travancore comprehends ten distinct stations, or villages, most of which have churches and schools, and all increasing congregations. At each station, the word of God is read every Sabbath-day, by a native catechist; who also preaches as well as his measure of knowledge will enable him. It is a part of the employment of the missionaries, to instruct the catechist more perfectly.

Hundreds of the natives had renounced all connexion with heathenism. They had cast their household gods out of doors; and, on their public profession of christianity, each of them had voluntarily presented a note of hand, declarative at once of his renunciation of idolatry, and of his determination to serve the living and true God.

In connexion with the disposition manifested by the natives of Travancore to receive christian instruction, the directors have great pleasure in observing the exertions making by the "Calcutta Bible Society" to provide a translation of the Syriac Scriptures into Malayalim, the vernacular language of the country, as well as a revised edition of the Tamul version of the Bible.

An institution had been projected, to be called the "South Travancore Seminary," in which it is intended to educate thirty boys, to be selected from among the most intelligent in their congregations, and brought up in the mission house, on the principles, and, as far as possible, in the spirit and practice of christianity.

Mr. Mead had been appointed to the office of a judge in the native court. On this subject the Report states—

Some portion of his time was occupied by a civil appointment, which he had received from the Rannee, or Queen of Travancore. The discharge of the duties connected with this office seems to have conferred upon the natives many substantial benefits; and had apparently not only excited in their minds strong sentiments of grateful esteem for Mr. Mead, but made an impression throughout the country highly favourable to the success of missionary labours. The directors, however, will consider it to be their duty, in reference to this subject, to intimate to Mr. Mead, the importance of not suffering this, or any similar appointment, however useful in itself, to divert his attention from the proper objects of the mission, with the vigorous prosecution of which nothing should be allowed to interfere.

In the appendix are printed extracts of letters addressed by Messrs. Mead and Knill to Colonel Munro before he left India, and communicated by him to the directors. Of these we shall give a few passages.

Mr. Mead writes, under date of Nov. 24, 1818—

The increase of converts in South Travancore is almost incredible. At one village, Tamaracoolum, upward of 1000 people have entered in the register. At Nagracoil, several high-caste natives have come forward: our numbers here are two hundred and ninety.

On December 14th, he writes—

We continue to receive great encouragement to proceed in our mission, by the daily increase of its congregations. Yesterday fifty families were added to our numbers at Nagracoil, some from remote villages, who came as the representatives of their neighbours, requesting the establishment of schools among them, and other means of religious instruction.

It is stated by Mr. Mead, in the appendix, under date of October 26, 1818—

Within the present year, 1600 people have renounced all connexion with heathenism, and seem to be saying, *What have we to do any more with idols?*

Surat.—An English school, established here by the missionaries, goes on prosperously. The children of the Portuguese attend, read the Scriptures, and learn the catechism. The prejudices of the people, and the want of suitable teachers, had retarded the establishment of native schools.

The death of Mr. Donaldson was noticed in the "Survey;" as was the preparation for printing the Scriptures in Guzerattee.

The Report states, that the missionaries were expecting a printing press and types from Calcutta. A Guzerattee grammar and dictionary, and tracts in that language, were in preparation.

Martyn's Persian Testament is dispersed among the Mahomedans, and greatly admired by many of them. Parts of the Guzerattee translation are lent out among the people: numbers are anxious to have the Scriptures and tracts in that language. Mr. Fyvie had distributed, chiefly among the soldiers, upwards of 2500 religious tracts.

The missionaries had preached, in English, to large congregations, chiefly of soldiers; and were well attended at the house of a native in a populous part of the city.

Conclusion.—In the close of the statements respecting India, it is observed—

On a review of the society's missions in the east, the directors cannot avoid congratulating its members on what has already been accomplished, as well as on the favourable prospects which are gradually opening in those extensive regions. The increase of the schools—the progress made in the translation of the Scriptures into the Chinese, Telooogo, Canaara, and Guzerattee: and the printing of portions of them in the two former languages, and also in the Malay—the increased distribution of the word of God, of Evangelical tracts, and other religious publications, and the increasing disposition manifested by the natives to read them, and

also to listen to the glad tidings of the gospel, are circumstances adapted (especially when viewed in connexion with what has been achieved by the instrumentality of other kindred societies) to inspire a lively hope, that the operations now carrying on in that quarter of the globe, under the superintending providence of the Almighty, will at length be made extensively subservient to the purposes of his grace.

(To be continued.)

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Letters on the Object and Connexions of the British and Foreign Bible Society; from the Rev. John Owen, A. M. during his late Tour to France and Switzerland.

Ittenheim, September 10, 1818.

• Among the objects to which my attention was directed, and on which it will be expected that I shall report my observations, was that of ascertaining the state and progress of our Turkish New Testament.

In order that I might obtain the most complete satisfaction, on the particulars of an undertaking to which so much importance is deservedly attached, I made a point of visiting the study of Professor Kieffer, in which the copy is prepared for the press, and the Imprimerie Royale, in which it is printed.

In the first of these I had an opportunity of observing the state of the original manuscript, and of inferring the laborious nature of the Professor's task in editing this interesting volume. He transcribes every portion of the text with his own hand; and collates it as he proceeds, with the original Greek, the English, German and French versions; the Tartar versions of Seaman, and of the Scotch missionaries at Karass; the Arabic, by the Propaganda, Erpenius, Sabat, and the London quarto; the Persian in the London Polyglott, and that by Martyn: availing himself also, throughout, of the assistance afforded by Parkhurst, Rosenmuller, and Griesbach. All these books of reference are disposed on the Professor's table, in such a manner as to enable him to consult them with the greatest order and convenience: and from the comprehensiveness of this plan, as well as from the exactness with which it is pursued, there is good reason to believe, that the work, when it comes out of the Professor's hands, will be as faithful and correct as it would be possible to render the first edition of a version of the scriptures which has never before been published.

Basle, September 16, 1818.

The place from which my last was dated, Waldbach, has completely filled my mind, and laid such hold on my warmest affections, that I can scarcely bring myself to think, or speak, or write, on any thing but Pastor Oberlin, and his Ban de la Roche. You

will remember, that the first foreign letter which awakened an interest in our minds, the letter which made its way most directly to our hearts, and which, at the celebration of our first anniversary, produced the strongest and (if I may judge of others from myself) the most lasting impression upon us all, was that wherein this venerable Pastor reported the distribution he proposed to make of the Bibles assigned to him; and drew, with the hand of a master, the characters of those women who laboured with him in the gospel, and to whom, as the highest remuneration he could bestow, and their ambition coveted, a Bible was to be presented.*

* "I have made a list of such persons as I consider most deserving of such a present. Among the large number of individuals and families to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting the Redeemer's kingdom, and in doing good to the bodies and souls of their fellow-men.

"1. The first Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know, and, indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when, nearly starving with hunger, they dared to cry out for food. Soon afterward, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several denominations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time she proved the greatest blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm and resolute in dangers, than she was. Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage; but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never consent to part from her poor orphans, he nobly answered, 'Whoever takes the mother, takes the children too.' So he did—and all these children were brought up by them in the most careful and excellent manner. Lately they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

"2. A second Bible I intend to give to an excellent woman, Maria Schepler, who, lives at the opposite end of my extensive parish, where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's Supper. This poor woman is also a very distinguished character, in whose praise I could say much, were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all that relates to the Redeemer's kingdom upon earth, and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans, without receiving the smallest reward, keeps a free school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

"A third Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is, like the former, a mother to orphans, and keeps a free-school: as also does another young woman, who instructs little children in a neighbouring village in such knowledge as may render them useful members of human and Christian society.

"I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible.—*Owen's Hist. Br. & For. B. S. pp. 80, 81. N. Y. Ed.*

I cannot describe the sensations with which I entered the mountainous parish (containing five villages and three churches) in which this primitive evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and, when I announced to him, in my introduction, that I appeared before him as the Secretary of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their foreign correspondents, the good man took me by the hand, and drew me gently towards the seat which he usually occupies, exclaiming, but without any turbulence of either voice or manner,—“Sir, this is too great an honour;—how shall I answer words like these?” After the first emotions had subsided, our conversation became familiar; and, as it never ceased, from that time to the moment of our separation, to turn more or less upon the things pertaining to the kingdom of God, as they appeared in the small scale of his own, or the great scale of the Bible Society’s labours, it never ceased to be deeply interesting, and pregnant with edification.

The Sunday exhibited this venerable man in the pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his churches, the turn on this Sunday belonged to Belmont, distant about half a league from the parsonage of Waldbach. At ten o’clock we began to move. Mr. Oberlin took the lead in his ministerial attire, a large beaver and flowing wig, mounted on a horse brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his pastor, and receiving him to dinner at his table. I rode as nearly beside him as the narrow track would allow. Mr. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag slung across his shoulders, which contained the other part of his minister’s dress, his books, &c., and a respectable peasant as an attendant on the general cavalcade. I will not detain you by particulars, which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the congregation, their neat and becoming costume, their order, and their seriousness, together with the fervour, tenderness and simplicity, with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion. The interval between the services were past, partly in

dining at the house of the happy bourgeois, (for the duty of fetching and entertaining their pastor is, in the estimation of this simple people, a privilege of the highest order,) and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was, on both sides, if a ceremony at all, the ceremony of the heart. On our return to the parsonage, the evening was passed in edifying conversation, and concluded by a French hymn, in which all the household united. On the ensuing morning, I had the honour of conveying my venerable host, amidst the bowings of his parishioners, (who gazed with wonder at the unusual sight of their stationary pastor seated in a travelling carriage,) to the house of Messrs. Le Grand, in Fouday, another of the villages in this extensive parish. Here we breakfasted; and, after much pleasing conversation with this amiable, benevolent, and well-informed family, I had the high honour of being introduced to Sophia Bernard, and Catharine Scheidegger!!! Maria Schepler, the second on the list of this memorable trio, had, I found, been removed to her rest: the two whom I have mentioned, and who now stood before me, remained to fill up the measure of their usefulness in the work of their Lord. Never shall I forget the manner in which these interesting peasants received me, when, addressing them by name, I told them that I had known them nearly fourteen years, and that the account of their services, communicated to us by the pastor whom they so greatly assisted, had been instrumental in stirring up the zeal of many to labour after their example. "O Sir," said Sophia Bernard, (the tears filling her eyes at the time,) "this does indeed humble us;" adding many pious remarks in relation to their obscurity, the imperfection of their works, and the honour they considered it to labour for Him who had done so much, yea, every thing for them. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Bande la Roche, that seat of simplicity, piety, and true christian refinement, to resume my journey along the beaten road, and to pursue my object among scenes, which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me.

Basle, September 17, 1818.

Pastor Oberlin has been, from almost the commencement of our Society, a distributor of our Bibles; and such have been his industry and exactness, that all the Protestants in his extensive parish, and as many Catholics as were willing, and permitted to have them, are, it is believed, in possession of the Scriptures. His ex-

ertions have also extended beyond the bounds of his own immediate jurisdiction: he is accustomed to attend to the wants of the whole of the Steinthal, and his house is, therefore, a depot for Bibles and Testaments in both the Protestant and Catholic versions.

Having considered all the circumstances of Mr. Oberlin's situation, the extent and variety of his religious connexions, and the numerous channels of communication which are open to his exertions, I thought it my duty, before leaving Waldbach, to make such arrangements as might secure for him a regular and adequate supply of the Scriptures, in different versions and languages, both from Paris and Basle.

Schaffhausen, September 19, 1818.

At ten o'clock in the morning of the following day, (the 17th,) the promised meeting of the Basle Bible Society, on a larger scale, took place. On this occasion, the Rev. Antistes Falkeisen, (the President of the Society,) Professor Miville, the Rev. Messrs. Burkhardt, Von Brun, and Thurneissen, together with most of the other members, attended. The interest of the meeting was greatly increased by the presence of some visitors, who happened to be passing through Basle, particularly by that of the young Prince Alexander Galitzin, nephew of the illustrious President of the Russian Bible Society, and Mr. Opperman, a very respectable Hanoverian gentleman, who accompanied the Prince on his tour. The Prince is a young man of a superior understanding, and frank and ingenuous disposition; warmly attached to the Russian Bible Society, and to every measure which regards the improvement of mankind. From a principle of courtesy, which I was not permitted successfully to resist, I was placed in the President's chair. The business began by an address to me from the President, (who occupied a chair on my right hand,) in which, with great simplicity and feeling, he expressed the gratitude of the Basle Bible Society, to our institution, and the pleasure and thankfulness, which the members of the committee felt in witnessing my presence among them. Professor Miville then reported the measures determined upon the preceding day; which were unanimously confirmed. By my desire, a general statement was given of what the society had done. This was followed by the production of specimens of its principal editions of the Scriptures, and an abstract of the present state of the society's funds. I then presented the letter of our committee, (of which I was the bearer,) signed, on their behalf, by our excellent President, and two of our Vice-Presidents, Messrs. Vansittart and Wilberforce. This was read, in a German translation, by one of the members present, and produced a very agreeable effect: after which, I addressed the meeting in French, and endeavoured to impress them, as well as I was able, with a conviction of the high value we set upon their labours, and the deep interest we took in their success;

and, at the same time, to convey to them some particulars illustrative of the very striking manner in which the providence of God had watched over the proceedings of our society, and appeared for us in circumstances of trial and perplexity. The presence of the young prince Galitzin naturally gave occasion to a more pointed reference to the Russian Bible Society, as lending the strongest confirmation to the tenor of these remarks. With an expression of thanks on the part of the committee assembled, to me, as representing the society in London; and to young prince Galitzin, as representing that in St. Petersburg; this interesting session concluded.

It would occupy too much of my time and yours, were I to enumerate to you all the good people I saw, and all the kindnesses I experienced, during my short, but delightful sojourn at Basle. At five o'clock yesterday morning, I quitted, with regret, this favoured asylum of sound learning, evangelical piety, and christian friendship; and, after an agreeable journey, a great part of which lay along the banks of the Rhine, arrived at Schaffhausen by the setting of the sun.

Constance, September 22, 1813.

The inhabitants of Buch, who had recently evinced some extraordinary symptoms of religious emotion, had contributed a very liberal sum to the Bible Society at Schaffhausen; and I was informed that their minister, professor Spleiss, who had been detained by official employment from attending us in the morning, would be capable of giving me some very useful information. Under these circumstances, I thought it my duty to resolve upon spending the Sunday at Buch, and deferring till Monday, my journey to Constance.

On Sunday morning, at six o'clock, I proceeded with Mr. Rönneberg, Professor Maurer, and Mr. Altörfer, (who, cured of palpable blindness by the late celebrated Jung, is full of gratitude to God, and zeal for promoting the relief of those who are suffering under a similar affliction,) to the interesting village of Buch, where we passed the day in a manner which has left on my mind an indelible impression of satisfaction and delight. The sermon of Mr. Spleiss, and his catechetical lecture in the afternoon, were very serious, animated, and impressive; and the conduct of his hearers was not less orderly than devout. On quitting the church in the afternoon, a large proportion of the congregation, of both sexes, surrounded us; and, for at least half an hour, we had the pleasure of conversing with them on the sacred object of that institution to which they had consecrated the free-will offerings of their poverty and toil. When we told them of the value which was set upon those offerings by the committee who managed the affairs of the parent society, they seemed lost in astonishment; nor were they less surprised and delighted, when, on taking me by

the hand, they were reminded, that the friend who had come to visit them in the name of his society, was an Englishman. We left these good people and their pious minister, with mutual, and, I am sure, I may add, with cordial salutations; and many a prayer was offered up for our safety and welfare, as we moved through the village on our way to our quarters at Schaffhausen.

(To be continued.)

RUSSIA.

From the speech of prince Galitzin, Sept. 19, 1818, we copy the concluding paragraph:—

‘The Russian Bible Society, upheld and perpetuated by the providence of God, and protected by a christian monarch, is rapid in its growth, like a wide spreading tree, planted beside fountains of waters. There now remains scarcely a single government in the Russian empire, in which branch societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his Holy Word. Heathen tribes, ignorant of the Sacred Scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Calmucs, the Kirgeseans, the Burjats, begin to read in their own tongues, the wonderful works of God, or are thirsting after the word of life. Into the Karellian, and the Schuwaschian tongues, the Gospel of St. Matthew is already translated; the Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samoeids, have become the objects of the benevolent concern of those who love the word of God; while many professed christians have been awakened by the voice of the living God speaking to them in the Scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

A great work is carrying on by means of the Bible Society in Russia; and the labour necessary to accomplish it is not small. Let us, therefore, redouble our efforts. Let us cry to the Lord, who has sent us the treasures of his own word, that he would strengthen our hands in this work, and give us increasing encouragement to persevere.

EMPLOYMENT OF THE POOR.

The subject of Mendicity has of late years occupied the attention and elicited the talents of some of the wisest men and greatest philanthropists in Europe, and particularly in England, where the evils of a bad system providing for the poor have become very alarming. Unfortunately for us have followed, too nearly, the same plan, and must expect the same, as far as a difference in circumstances will permit.

It gives us pleasure, to observe, that this subject has been taken up by the "*Society for the Prevention of Pauperism in the city of New York*," in a very spirited manner; and that by the wisdom and zeal of its highly respectable board of "officers and managers" much has already been accomplished by their successful application to the Legislature for instituting the "*SAVINGS BANK*" and the very salutary regulations relative to the sale of Lottery Tickets.

We presume this important and intricate subject will engage the attention of the "Managers" the present season, and we hope they will receive the cordial support and co-operation of citizens in carrying into effect the measures they may recommend for lessening the distress of the poor and indigent in this inclement season. We have several interesting hints and facts relating to Mendicity, but can insert in this number, only the following, from the London Baptist Magazine.

Mr. Wills has sent us the following extract from an account given by Mr. B. Overseer at Birmingham:—"That he was an overseer of the poor in the years 1817 and 1818; that there were 800 adult poor in the work-house, for whom there was no employment; that about 30 acres of land belonged to the town; that these were let to different tenants; but that four acres were obtained, on which they planted cabbages and potatoes, and obtained a sufficient supply for 600 persons in the house from July to September. In March, 1818, he took seven and a half more, and cultivated two acres in flax. The soil was hard and sterile, but being dug by the spade, and the turf buried without manure, it has a very promising appearance." Mr. B. accedes to the sentiment that the culture of land by hand labour is the only suitable employment for the parochial poor.

PORT OF LONDON SOCIETY.

We insert the following letter, from a clergyman, to an officer of the "Port of London Society" for promoting the gospel among seamen, and ask,—are there not some *more* of our fellow citizens who will remember, those "who go down to the sea in ships and do business in great waters," and improve the very favourable opportunity that is now offered of contributing of their worldly substance to the spiritual wants of this, hitherto neglected people?—Who will follow the example of this minister of Christ, and contribute their *mites* to promote the gospel among our SEAMEN? Blessed be God, there are those who have given liberally to this exalted charity.—THE MARINERS' CHURCH, now erecting in Roosevelt-Street is nearly inclosed, but the directors are without money, and unless the friends of Mariners and the friends of the gospel, will come forward and give of their abundance, this great work must be delayed, and hundreds of seamen, who might here receive the precious seed of eternal life, be summoned to the bar of God, unprepared for the awful event! *Men of Israel help!*

Dear Sir,

It is so obvious as to be the common topic of observation, that God is now, in a very decisive manner, hastening the promised

time when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ; and that he is making use of this highly favoured land as his chosen instrument for that blessed purpose. We have reason to thank God that we have lived to see such a time, and more especially if he has given us grace to take an interest in any institution established for promoting the gospel at home or abroad. I have noticed in the public papers the institution which you so zealously support in favour of a class of men reprobate almost to a proverb; and who, till of late years, might truly say, "*No one cared for our souls.*" I trust that numbers of these ignorant creatures will have cause to bless God for the Port of London and the Bible Societies. I enclose a one pound note, which I beg your acceptance of as my mite towards the society for which you solicit; and regret that I have not a larger donation to transmit. But upon the principle that every little helps, I hope it will be acceptable.

Plan adopted by some of the Schools in France.

(Translation of a Letter from Bordeaux.)

The following plan has been adopted as the means to acquiring greater influence over the moral conduct of the children who attend schools in the south of France; and likewise the Sunday schools, which are establishing in connexion with the reformed churches. Our greatest hope arises from the blessing which our Saviour condescends to bestow on the reading of his word. I have communicated to a respectable lady, a project for correcting the faults of children, which I apprehend is better calculated for that end, than the former methods of punishment.

That lady resolved to make the experiment in a girl's school which she has established in her native town, about fifteen miles from Bordeaux. the result has proved highly satisfactory, and appears worthy of recommendation. If religion produces so few of its genuine fruits, may it not be imputable in a great degree to those who teach it? Its full efficacy cannot be acquired by momentary or casual instruction; it requires to be united with the whole chain of our ideas, opinions, and resolutions, from infancy.

The divine word forms the code of this excellent female school.

When a scholar has committed a fault, the teacher makes it known to the whole school, and asks the scholars if they know any declaration of the Holy Scriptures, which is applicable to the case: immediately several of the scholars hasten to quote some passage of Scripture, the choice of which generally proves the penetration and judgment of these young persons. The defaulter so far from feeling degraded by the reproaches of the teacher, whose authority is only human, receives with pious contrition, as from God himself, the correction she merits. After

hearing her publicly acknowledge her fault; the teacher desires the children to encourage the mind of the penitent by some gracious declaration of Scripture. It is thus that the heart being moved with tenderness, these young persons interpret the divine mercy, and offer with earnestness to the afflicted mind of their sister the invigorating influence of the gracious promises. Thus the teacher disappears before the Almighty, and with her scholars, humbles herself in the presence of the Supreme Being. It is no longer man who governs: it is the Holy One, who reveals himself to the tender minds of the children by their companions. Religious instruction becomes mutual.

It is undoubtedly requisite, like the lady, to know the Holy Scriptures, and the art of finding suitable extracts for producing the proposed effects. But when the teacher has not the same talent, if she possesses genuine piety, and is acquainted with proper passages to be quoted, she will be sure in pursuing this course to lead their minds to God, to virtue, to discipline, and energy, more effectually than by the exercise of authority and ordinary means. The better to judge of the advantage of this method, I take the liberty to acquaint you with some facts reported in the register of the school:

F. L. aged eight, having spoken some low and filthy expressions, was marked by the monitor, and sent to the platform,—“What have you done?” said the teacher; she, without hesitation, confessed her fault. The mistress then addressed all the class, and inquired if any one of them had any advice to give this poor child? One scholar pronounced the following passage of scripture: “Let no corrupt communication proceed out of your mouth.” Another said, Let your conversation be such as “may minister grace unto the hearers.” A little girl added, “Let your speech be always with grace.” This scene made the most lively impression on the whole school. From that moment, F. L. has used no bad language either in the school or at home. The mother of this child, has reported that her daughter, who formerly had a most vicious disposition, is totally changed; that she had watched her most carefully, and desired her neighbours to do the same.

Another child of five yearsold, having shewed bad behaviour during the exercise of prayer, was reported by the monitor. “What have you done, my child,” said the teacher, “will you not be good?” She answered, “No.” “Will you do your duty?” “No,” she replied. “Will you pray to God?” “No,” she answered. “Poor miserable child,” said the teacher, “how I feel for you; what will become of you?” The child still resisted the representations of her mistress; but at length she relented. Seeing her in this state, the teacher inquired if the children knew any passage of scripture which pointed out the duty of prayer? The children replied in these words, “Pray without ceasing.” At length the little girl cast herself on her knees, and seriously repeat-

ed the Lord's Prayer ; and, in rising, said to her mistress, "O I am happier now." To console and encourage her, they cited to her another passage, "Draw nigh to God and he will draw nigh to you." From that moment the child has not neglected a single day to pray to God, and is become an example of good conduct in the school.

The mother of a child who attended the school having observed a happy change in the conduct of her daughter, said to her, "I suppose they chastise you well in the school to change your bad disposition, and that Madame D. gives you severe reproofs." "No," replied the child, "they beat none of us at school, and Madame D. speaks to us very seldom. It is God who teaches us by his holy word."

A visiter, one day, inquired among the children who belong to this school, "Who is the mistress of your school?" All spontaneously replied, "It is the word of God."

DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee.

*Bombay.**—This mission, the first child of the Board, can never be mentioned by your committee, without emotions, which the heart wishes always to feel, and recollections, on which it dwells with ever freshening gratitude and delight. It has lost nothing of its title to be regarded with the liveliest affection, confidence and hope.

The mission now comprises three stations. The first, which is also the principal seat of the mission, is in the great native town of Bombay ; and is still held by Messrs. Hall, Newell, and Bardwell. At Mahim, about six miles distant, on the northern part of the same Island, is the station of Mr. Graves,—in the midst of about twenty thousand heathen people, dwelling compactly around him, and near to a still greater number on the neighbouring Island of Salsette. Mr. Nichols has his station at Tanna, the chief town of Salsette, distant from the first station about twenty-five miles, and separated only by a very narrow strait from a dense and wide spread population on the continent. These stations are regarded as eminently eligible, combining many and great facilities, and advantages for extensive operations.

About a year ago, Mr. Nichols was visited with a severe bilious illness, by which he was brought near to death. "My physician, my friends, and myself," he says, "for several days anticipated the rapid approach of that hour, when my soul would be

* See page 204 of this volume.

summoned hence. But the Almighty physician appeared to save. The chastisements of his rod were mingled with the sweetest tokens of his love.—He made all my bed in sickness.—I cannot think of the goodness of God and the unremitting attention of Dr. Taylor, and my beloved friends about me, but tears of gratitude fill my eyes.” His speedy recovery is mentioned by the other brethren, and will be regarded by this board, as a particular mercy, to be recorded with devout thankfulness. It is, however, only a touching instance amid an ample display of divine goodness. In the general health of its members,—in its internal harmony,—in the favour it has obtained with the rulers, and with the people, European, and Native,—in the free course afforded to its operations,—and above all, in its lively steadfastness in the work of faith, and labour of love, and patience of hope,—the Lord has marked this mission with distinguished kindness.

Since the dates reported the last year, a wide expansion has been given to the sphere of its operations. At first, the labours of the brethren were limited to the town of Bombay. After the arrival of Messrs. Nichols and Graves, by occupying the stations of Mahim and Tanna, they brought the whole island of Bombay, and Salsette also, within their range. Nor is this all. By the late war in India, the Mahratta states and territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British dominion. This event, as it rendered those countries more easily and safely accessible, gave a new spring to hope and to enterprise.

In October last, Mr. Newell made an excursion to Caranja, an island near Bombay, “containing about ten thousand inhabitants, mostly Hindoos.” There “he preached to numbers of the people, and distributed a hundred books.”

In the same month, Mr. Hall passed over to the continent, and visited Choule, a place upon the coast, about thirty miles south of Bombay. “Here, in a small compass,” he says, “are six or eight towns belonging to the English; and in these towns there may be thirty thousand inhabitants; who with the exception of about two hundred Roman Catholics, fifty families of Jews, and a few Mussulmauns, are all Hindoos.” He visited most of the towns and villages in the district, “preached to, and conversed with, large numbers of the people, and distributed about two hundred books.” Not only were the books kindly received, but, before he left the district, the people thronged around him, at different places, eagerly desirous of obtaining them. This afforded him very favourable opportunities for preaching to them, which he as gladly embraced. When his stock of books was gone, pressed by their importunities, he promised to send them more; and in fulfilment of the promise, after his return to Bombay, he sent them, by the hand of a schoolmaster, about four hundred.

In the forepart of November, Mr. Newell made a visit to Ban-

kote, about sixty miles south of Bombay, of which he gives the following account.

"I staid at Bankote eleven days; and from thence visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read also, in all those places, some of our tracts, which contain a general view of the gospel, in a small compass; and distributed among the people copies of the gospel of Matthew, and of the Acts, and of all the different tracts which we have published. I found the people attentive and inquisitive. When I visited the same people a second time, I generally found they had a number of inquiries to make about what they had heard before.—The town of Bankote, with its dependent villages, contains about 1700 inhabitants. I distributed in this place of the gospel of Matthew 50 copies, of the Acts 30, and 200 tracts. I had the satisfaction of finding, that I could communicate with the people on the continent as readily, as with the people on this island, and that the people and the language are precisely the same there as here."

In December, Mr. Hall made another excursion; visited Cullian and Basseen, two large towns on the continent, the former about forty miles north east, and the latter about thirty miles north of Bombay; imparted instruction to many people; and distributed more than five hundred books.

"Our experience of this mode of labouring," say the brethren, "has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He, who has helped us thus far, will enable us to go on, extending our instructions and distributions further and further; and we would rest assured, that our labour will not be in vain in the Lord."

It is their constant, daily practice to go about among the heathen, preaching more or less publicly, as opportunities offer; and distributing books to such as seem willing and able to read them. "It will no doubt," they say, "be grateful to the feelings of the Board to reflect, that five of their missionaries, in the same region, and the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the heathen."

Among the indirect means here referred to, are the translating and printing of the Scriptures in successive portions, and the preparing and printing also of other books and tracts.

Mention was made in the Report of the last year of their having printed in large editions, the gospel of Matthew, the Acts of the apostles, and two tracts consisting chiefly of select portions of Scripture. They have since printed two editions, a thousand copies each, of a tract composed by them, and entitled, *The Way to Heaven*; the first *Number* in a series of *Scripture History*; the

Gospel of Matthew, for the Bombay Bible Society; *Christ's Sermon on the mount*, partly for the Bible Society, and partly for their own distribution; a *Reading Book* for schools; and a book entitled *An easy and expeditious Method of acquiring a Knowledge of the English Language; designed for the benefit of those Natives, who wish to study the English language and Sciences*. And at the last dates they were expecting soon to print the book of Genesis, and several other tracts; and an edition of the *Way to Heaven*, in the Guzeratte language.

"The demand for books, they say, has been greatly increased. A large number has been distributed; and some of them have been sent to a considerable distance on the continent. A few copies of the *Reading Book* for schools, were sent, some months since, to a large town about twenty miles to the east of Bankote; and were so highly approved, that they were immediately introduced into the principal schools there, and a further supply was requested through a European gentleman residing there. The supply desired has since been forwarded. A number of Gospels and copies of the Acts, and tracts have been distributed in the same place, through the same gentleman. He also remarked, concerning a copy of Matthew and the Acts, bound together, that an officiating Brahman of the principal temple in that place, asked for it; and it was given him on condition, that it should be publicly deposited in the temple for the use of all that might wish to read it. On this condition it was received; and the gentleman had ascertained that it was accordingly deposited and actually read."

The two thousand copies of *The Way to Heaven*, which they printed in two editions, were quickly distributed; and another edition was wanted.

These statements show, in a strong light, the diligence of the missionaries, and the utility of their printing establishment. Hitherto indeed, they have received little remuneration for the expenses and labours of the press. They have done some printing however, for the Bombay Bible Society; which directly served the general cause, and at the same time brought something to the funds of the mission; and they entertain the hope, that from their book, "*designed for the benefit of those Natives who wish to study the English language and the Sciences*," the mission will derive no inconsiderable emolument. Copies of the book have been sent home. It is an octavo of 168 pages; and in the judgment of your committee, is highly creditable to the mission. But it is chiefly by supplying the missionaries with copies of the Scriptures and other books and tracts for their schools, and for liberal and extensive distribution, that their press will be an engine of incalculable utility.

The schools of this mission, as reported at our last anniversary, were eleven. The number has since increased to twenty.

five. The total number of pupils in these schools is not stated in any of the communications received; but we may fairly estimate those who attend constantly at nearly a hundred Jewish, and more than twelve hundred heathen children; besides a nearly equal number, in the course of a year, whose attendance is inconstant. The system is extending, the field is widening, the number of schools and of pupils is increasing; and the hearts of the missionaries are expanding with benevolent desire and with animating hope.

In this connexion, the brethren make a statement respecting the expense of their schooling system, from which it appears, that, on an average, the teaching of a hundred boys costs the mission about eleven dollars a month, and is not likely to cost it more. Taking twelve hundred, as the total number of pupils in their twenty-five schools, the total expense for a year amounts to about 1580 dollars.

These views of the beloved missionaries are animating, and these sentiments impulsive. They will be deeply felt, not only by this Board, but by the christian community extensively, and the liberal patronage so earnestly solicited, will not be withheld.

It would have been gratifying to your committee, had they been able to report a proportionate success in the design of educating children in the missionary families. But in respect to this part of the general plan, the missionaries at Bombay have not yet been so happy as to have their hopes realized; and they express concern, lest the expectations of their patrons and friends at home should not soon be fulfilled. At the latest dates, they had not more than three or four native children under their special domestic care: nor were they certain, that even these would be found eligible as beneficiaries of the sacred and particularly interesting charities, to be applied to the education of heathen children as christians, and with specified and select names. The most assured confidence, however, may be cherished, that what can be done will be done, for carrying the design into effect: and preventing a disappointment which both the missionaries and your committee would most deeply regret.

In the mean time, moneys, specially given for this object, will be held in sacred trust; and will not, without the direction or consent of the donors be otherwise applied. It will be at the option, however, of societies and individuals by whom these donations have been made, to direct their application, as to them shall seem most desirable. Some moneys, originally intended for this specific application at Bombay, have already, by the direction of the donors, been transferred, for the same purpose, to Ceylon, where children can be obtained with less difficulty, and supported at less expense. And your committee beg to commend it to generous consideration, that only twice the sum requisite for educating a heathen child in a missionary family at Bombay, would be

sufficient for the support of a school there of forty or fifty heathen children; and to the establishment of schools to any extent, for which funds shall be supplied, no obstacle is likely to be found.

In two years the schools of this mission have increased in number from four to twenty-five; and the pupils in an equal ratio. Let the present number in these schools be taken at a thousand;—let the increase henceforward be only at the rate of doubling in five years;—and let five years be allowed, as the average term of the continuance of the same pupils at the schools;—and, in twenty-five years from this time, 31,000 heathen children will have been instructed, and issued from the schools;—and at the close of this period the number of schools will be 640, and the number of pupils in them 32,000.

Considering the wide extent of the field now opened, and the continually increasing facilities and advantages afforded, these estimates will be regarded as quite moderate. But even these supply a basis for expanding hope, and open prospects on which the benevolent mind will delight to dwell.

Slender as the probability may be, that the adult Hindoos, and especially such as are advanced in years, will be turned from their vanities unto the living God; it surely is in no degree improbable, that Hindoo children, brought early under a course of christian instruction, taught and accustomed daily to read the Holy Scriptures, and impressed with the precepts and doctrines and counsels and exhortations of the gospel—will learn to see, to despise and to abhor the hideous absurdity, deformity, sottishness, and impurity of the Hindoo system; will become advocates for the religion of Christ; and, by the grace of God accompanying the means of his own appointment, many of them be made devoted and exemplary disciples.—Thirty thousand children, not only themselves instructed, but carrying the Bible into as many, or nearly as many, heathen families, and reading it to their parents, and brothers and sisters, and connexions and acquaintances, will do much, even in their early years, for diffusing the light of the divine truth. When attained to riper age, their activity, their influence, and their impressions upon the mass of population, with which they are intermixed, will be proportionably increased. Not a few of them may become not only heads of families, but teachers of schools,—and teachers too, possessed of much better qualifications than can now be obtained. And some of them may be catechists, and preachers,—regularly engaged, and efficient helpers in the missionary work.

Meanwhile, the other parts of the system will be advancing. The missionaries, in their circuits, will preach the gospel directly to many thousands of heathen people, and distribute the Scriptures and other books and tracts, and cause them to be distribu-

ted, throughout cities and districts and provinces, containing millions.

But the system is not to cease its operations in twenty-five years. It will then have gathered strength, augmented its resources, and multiplied its facilities and advantages, for extended and more effective operations.

(To be Continued.)

From the Boston Recorder.

MISSION TO JERUSALEM.

WE have often had occasion to speak of the proposed Mission to the Land of Promise, and are now happy to inform our readers that the Missionaries are actually embarked. Messrs. LEVI PARSONS and PLINY FISK, the gentlemen designated for this Mission, reached town on Saturday morning, expecting to sail on that day for the Mediterranean, had they not been prevented by unfavourable winds. On Sabbath noon the old South and Park Street Churches at the request of the former, united with the Missionaries in the Old South Church in celebrating the Lord's Supper. On this occasion, the services were performed by the Rev. Dr. Worcester, Rev. Messrs. Codman, Fisk, Jenks, and Dwight. It was eminently a feast of love, and greatly refreshed the hearts of all who were present. On Sabbath afternoon, the Rev. Mr. Parsons preached a sermon in Park Street Church connected with the subject of the Mission, from Hosea, iii. 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the evening the Rev. Mr. Fisk preached at the Old South Church to an overflowing audience, from Acts xx. 22. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." Both the sermons are to be printed. We shall only say, therefore, that they were heard with the deepest interest by those who were present; that they are admirably calculated to promote the great object in view, and an interest in the enterprise in which they are engaged, and that we hope they will be extensively read by the Christian public. Clear we are, they have done much good in Boston. After the sermon by Mr. Fisk, a collection of more than \$100 was taken up, and the Rev. Dr. Worcester read the Instructions of the Prudential Committee of the Board of Commissioners for Foreign Missions.

On Monday evening, at the United Concert of the Old South and Park Street Churches, the two Missionaries addressed them,

and united with them in prayer. This interview was peculiarly interesting and affecting to the members of those Churches. In a sense, the Mission had originated among them. At their united monthly concert for prayer during the last twelve months, they had contributed a sufficient sum to support one of the Missionaries. During the year they had become deeply interested in the Mission itself, and personally attached to the two gentlemen engaged in it, both as preachers and as men. This was probably their last interview. We cannot but look upon it as a gracious interposition of Providence that the Missionaries were detained by a head wind through the Sabbath and Monday. Much good we believe has been done, in consequence of it; to the cause of Christ. On Wednesday morning the wind becoming directly favourable and the weather remarkable fine, the Missionaries embarked in the Sally-Anne, Captain Edes, for Smyrna.—The vessel is to touch at Malta for a few days. From that Island we may expect to receive interesting intelligence from them. It was a most favourable circumstance for the Missionaries, that the Steward of the Ship, a native of Trieste, converses freely both in the *Modern Greek*, and in the Italian. They may derive much assistance from him, especially in the pronunciation of the former of these languages, which is in a sense his mother tongue.

While at Smyrna, the Missionaries will early visit the Seven Churches of Asia, which are all still in existence; if the fact that a few Christian families (at least) still remain in each of the places formerly occupied by those Churches, will justify such an assertion. We hope they will send us, by the time when the spring opens, such accounts of those Seven Churches, that some of our Churches in New-England will send out and support Pastors sufficient to take the oversight of them. What a field of benevolence is here laying open to those who love our Lord Jesus Christ. The Missionaries are to direct their course to Jerusalem, as soon as they shall have been prepared at Smyrna for their operations in that city.

It is a most pleasing circumstance, that through the enlarged benevolence of an individual, a foundation has been laid for the establishment of a Bible Society, if practicable, in Jerusalem, where the Apostles first began to preach the Gospel, and to which our Churches are now sending it back. Let Christians throughout this country, pray for the blessing of God on this Mission, as well as on that which has lately gone to the Sandwich Islands. Let them pray that the companions of their voyage may be renewed by the Spirit of Grace, and brought into the Divine kingdom. Let them do this continually and in such a manner as to receive for them the blessing which they ask.

(To be continued.)

CONSECRATION.

On Wednesday the 17th ult. St. Michael's Church, recently

erected in the city of Trenton, was consecrated to the service of God, by the Rev. Dr. CROSS, Bishop of New-Jersey, agreeably to the form prescribed by the Protestant Episcopal Church in the United States. On the following day, the Rev. Mr. CARTER was instituted as Rector of the church. The building is of stone, in the gothic style, 64 feet by 41; and it is said, that the exterior is simple and handsome; while the arrangement and finishing of the interior exhibit much taste, neatness and convenience.

For the Christian Herald.

AFRICAN SCHOOL.

The Report of the Directors of the African School under the care of the Synod of New-York and New-Jersey, read in Synod and accepted, at their late Session in Elizabeth-town, New-Jersey.

The Directors of the African School beg leave to report to Synod, that in the course of the last year, they have taken under their care four young men, viz. Gustavus Cesar, from Jamaica, Long-Island, Mark Jorden, from New-Brunswick, John Bartley, from Philadelphia, and Joseph Michael, from Charleston, South Carolina; and that the whole number now in the school is seven.

They have found it necessary to relinquish for the present the idea of taking up one, whom they mentioned with considerable hope in their last report. This, however, has not arisen from any misconduct on his part, but from finding that, through want, either of capacity, or application, he had not progressed as fast as to justify the selection.

The current expenses of the past year have amounted to four hundred and ninety-three dollars; which, added to a quarter bill of the year before, paid since the last report, have swelled the drafts on the Treasury this year to five hundred and eighty-three dollars and twenty cents; completely exhausting the Treasury and anticipating nineteen dollars and seventy-nine cents, exclusive however of a thousand dollars of six per cent. stock belonging to the Board.

The progress which most of the young men have made in their studies, has been such as to give entire satisfaction. The examination in July was gratifying in no small degree. Their conduct also, the Board are happy to learn, has been so exemplary as to command the approbation and esteem of the people among whom they reside.

In the last Report the Board stated, that a proposition for a union of efforts had been made to the Synods of Philadelphia and Albany. In pursuance of that overture, commissioners from the two Synods met the Board in the city of New-York in May last. A plan of union was discussed, and agreed to, in a committee of the whole, which was to be submitted to the Board and the two Synods. The Board ultimately rejected a single article, and sent the plan as originally reported, together with their own exceptions, to the other bodies. The result is not yet known.

It is with unfeigned regret, that the Board are called to report the death of JOHN E. CALDWELL, one of their number, who stood among the foremost in the cause of Africa. They will long cherish his memory with grateful affection, and honour his worth.

The Board find themselves compelled to urge upon the attention of Synod the necessity of making some more general exertions among our churches for the support of the school. It will be perceived that they have now under their care seven young men, and that their Treasury is exhausted—except in a very few instances, it is not known that the recommendation of Synod relative to the formation of auxiliary societies in our congregations has been complied with. They cast themselves upon the Synod in this matter, and hope that an undertaking so auspiciously begun, and which involves the immortal hopes of millions, will not be suffered to fall to the ground.

E. D. GRIFFIN, *Secretary.*

October 20, 1819.

Board of Directors for the ensuing year.

Ministers.—Rev. James Richards, D. D. Rev. John B. Romeyn, D. D. Rev. E. D. Griffin, D. D. Rev. John McDowell, D. D. Rev. Gardiner Spring, D. D. Rev. Leverett I. F. Huntington.

Laymen.—Mr. Rensalaer Havens, Mr. Zechariah Lewis, Mr. John Neilson, Mr. Hiram Smith, Mr. Joseph C. Hornblower, Mr. Benjamin Strong.

A true extract from the Minutes of Synod.

WILLIAM A. M'DOWELL, S. C.

The Synod of New-York and New-Jersey, at their late Session in Elizabethtown, resolved to take measures for endowing a Professorship in the Theological Seminary at Princeton.

The following plan was adopted, viz :—

1. *Resolved*, That this Synod, though deeply sensible of the pecuniary embarrassments which at present exist in our country, deem it their duty to enterprize the endowing of a Professorship in the Theological Seminary, under the care of the General Assembly of the Presbyterian Church, in the United States.

2. *Resolved*, That in the prosecution of this enterprize, the Synod, while they hold the main object steadily in view, will endeavour to take such measures as shall not be oppressive or unduly burdensome to the congregations and people under their care. They will not attempt to effect their purpose in too short a period of time, nor press upon those whose circumstances are peculiarly embarrassing.

3d. *Resolved*, That it be recommended to the Presbyteries, Ministers and Congregations, that may find it expedient to do so, to enter without delay on the organization of measures for the above object.

4th. *Resolved*, That it be recommended to the Presbyteries, Ministers and Congregations, who may raise any thing for this object, to report to the next meeting of Synod, what they have done in this business.

A true extract from the minutes.

WILLIAM A. M'DOWELL, Stated Clerk.

Morristown, Nov. 3, 1819.

For the Christian Herald.

"And Isaac went out to meditate in the field at even tide."

WHAT power mysterious to the clond has lent
Its hues, and to the star its chastened light;
As if some angel pure had pitched his tent
To watch the earth while wrapp'd in dreary night.

A hand divine has hung the cloud on high,
And dropp'd the star within its wide flush'd breast;
Whose influence sweet allures the roving eye
To Heaven's bright fields, where angels pause to rest.

But not in Heav'n alone are beauties seen,
For tho' the sun be hast'ning far away,
O'er the blue hills with summits cloth'd in green,
He leaves awhile, the softest beams of day.

The skiff just rowing in the river's breeze,
With slack'ned sail has touch'd the verdant shore,
Whilst round the mountain cot, begirt with trees,
The busy shepherd folds his flock once more.

The feather'd tribes to yon deep wood retire,
The dews of ev'ning fall on each fair flow'r;
The village church conceals its lowly spire,
The streamlet gently flows at this lone hour.

Oh! Thou whose hand has stretch'd the ev'ning shade,
And fix'd each trembling star beneath thy throne;
The landscape all is thine, each hill and glade,
And star sends its mute praise to Thee alone.

Touch'd by thy hand the landscapes all around,
With beauties fresh shall glow, and lovely seem,
The woodland lawn with melody resound,
When thou shalt wake the morning's early beam.

Sweet star of eve, herald of night, farewell,
Long e'er thy polish'd fires shall cease to glow,
These lonely fields o'er which I rove, shall tell,
Earth's weary pilgrim sweetly sleeps below.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, January 1, 1819.

[No. XVI.]

MISCELLANY.

Memoir of the late Rev. Edward Spencer, Rector of Winkfield, near Bradford, Wilts.

(Concluded from page 452.)

Moderation and benevolence were indeed the leading features of his mind; and few men better understood, and none more regarded the principles of an enlightened toleration. At the time of the introduction of Lord Sidmouth's bill, which, if passed, would have abridged the liberty of the subject in matters of religion, although Mr. Spencer took no public part in the opposition to the measure, yet all who knew him can testify the interest he expressed and the anxiety he felt in its progress, and his complete satisfaction at its failure. But to return. After labouring diligently and faithfully in his ministry for many years, God was pleased to raise up for Mr. Spencer many valuable friends; among them ought gratefully to be recorded the names of Mr. Sharpnell (father-in-law of the Rev. T. T. Biddulph, of Bristol) Mr. Bowles, of Bradford, and Mr. Attwood, of Turley. Their countenance encouraged him in his ministry, and the patronage of one of them subsequently placed him in a situation of more competence, by his nomination to the rectory of Winkfield, a small village within three miles of Bradford, where he continued for about 38 years, commending himself to the consciences of his people by manifestation of the truth.* And here it is proper to state the disinterestedness of his conduct towards his parishioners in reference to his tithes, by which he manifestly proved that he desired not their's but them. One day, in conversation with him, it was inquired how it was that from some of his parishioners he received tithes but to a very trifling amount, and far less than he ought, whilst others, having risen in the world, paid none at all? He replied, 'To old tenants I never make any advance; and from those

* The parsonage being in a ruinous condition, Mr. Spencer rebuilt it at considerable expense, in a plain substantial manner for his own residence; deeming non-residence, under any circumstances except that of absolute necessity, incompatible with a due discharge of his ministerial duties: and he was abundantly rewarded for any sacrifices he might make in the improvement of his parish, and the increasing comfort and respectability of the poor, to whom he was at all times a judicious counsellor, a ready friend and a liberal benefactor. From his own house many were in part supported, and all received, in sickness and in want, medicine, food and clothing; and small loans of money to prevent them from parting with their goods, which it is probable they might never have been able to have repurchased or redeemed. Thus did this excellent man lay out himself, his family, and his substance, in works of benevolence to men and gratitude to God.

God, and I trust when he is pleased to remove me hence he will prepare me for a better state. He has taken care of me and mine during a long life, and to his care and protection I commit my family when I shall be no more. The various trials and difficulties which you have necessarily met with, cannot but bear heavily upon your mind. I trust you make God your refuge. His throne of grace is open to the afflicted, and he will not reject the prayer of those who call upon him.'

On Sunday, Jan. 31, 1819, he preached with his usual animation in the morning from Isa. lvii. 15. and in the afternoon from the 21st verse of the same chapter. On the following Thursday he was seized with a fit of the gravel, which, not yielding to the usual remedies, excited the fears of his family as to its result. Aware of his situation, he availed himself of the assistance of a friend on the Friday and Saturday to settle his worldly affairs. On the Sunday he was evidently worse, and the time of his departure was at hand. 'He conversed, however,' says one of his family, 'with us as usual in a composed and calm frame of mind, observing that our times were in God's hands.' Upon its being remarked to him that he must look back with pleasure on a life well-spent and devoted to the glory of God, 'Why yes,' he replied; 'but after all I must go as a poor sinner trusting in the merits of my Saviour.' He passed the whole of this his last Sabbath on earth in a composed and tranquil state of mind; and in the evening laid him down and slept unto death; continuing insensible till Tuesday night at twelve o'clock, when, without a struggle, he entered into rest, and received his crown.

Thus died in the faith of the gospel, full of years and the Holy Ghost, the Rev. Edward Spencer, leaving three sons and four daughters to mourn his departure and to imitate his example. On Thursday week following, his mortal remains, agreeably to the directions of his will, were interred in the parish church-yard, in the same grave with his wife and daughter. The pall was supported by several neighbouring ministers, and the services of the day were undertaken by the Rev. T. T. Biddulph, of Bristol, who on the Sunday following improved this providence by two funeral discourses; one in the morning preached at Winkfield, and the other at Bradford in the afternoon. That at Winkfield, which was delivered before a large and attentive congregation, was preached from Isa. lvii. 2. being the same chapter as that from which Mr. Spencer had himself preached the two last discourses he ever delivered. Much might be added to the preceding sketch of so estimable a character; enough however is recorded, to show, that it is one of great excellency, and one which holds out an example worthy of imitation by all, and by ministers in particular. May those who were privileged by his friendship be followers of him even as he was of Christ. Amen.

Necessity of diligently searching the Scriptures.

Reading Miller's Life of Huet, a French bishop, in the seventeenth century, I found the following passage, which, perfectly according with the sentiments of every true Protestant Christian, I hope I shall not be blamed for inserting a translation of it. The venerable Prelate, speaking of some works, written by him in the monastery of Aunay, proceeds:—"But long before I occupied myself with these subjects, I had conceived a much more important undertaking, to which, indeed, more than to any thing else all my studies and contemplations hitherto had a reference. This was an exposition and elucidation of the Holy Scriptures. From my childhood, such a veneration for its divine origin, and such a high estimation of the worth and internal excellence of this book had taken root within me, that, though my youthful spirit delighted and almost revelled, in the beauties of the fine arts and the mathematics, it always returned with pleasure to these sacred records, as feeling itself in them at home, and in the former only as a wanderer and pilgrim. And yet, at that time, I had no knowledge of the Hebrew language, and could not extend my research beyond the narrow limits of the vulgar. But having broken through these bounds, and, as it were, standing at the fountain itself, my soul felt an increasing relish for this study, and I believed, that I now saw the mysteries of heaven without a veil.—My increasing and more intimate acquaintance with those sacred books convinced me, that, even if they were not of divine origin, which faith teaches us to believe them to be, and which we know by internal conviction, yet both their antiquity and the immense number of extraordinary, mighty and marvellous subjects, which are to be found in this inexhaustible treasury, and no where else, render them worthy, that we should devote all our care, diligence, meditations, and nightly lucubrations to the study and understanding of them alone. Being, therefore, now released from the bondage of the court, I again betook myself to the study of the Hebrew, combining with it that of the Syriac and Arabic, and because the knowledge of language requires long and repeated exercise, I never suffered one day to pass, between the years 1681 and 1712, without employing one or two hours upon it, being a period of thirty-one years; nor did I ever suffer business, journeys, or even illness, to interfere with this resolution. Thus, during that period of time, I have read the whole Old Testament four-and-twenty times, with the greatest delight, and essential benefit to my soul." This worthy man was a devoted Roman Catholic, and speaks with the greatest gratitude of St. Genevieve, by whose kind intercession he was restored from a dangerous illness; and to whom also, when he first took orders, he commended himself for assistance in a faithful discharge of his priestly office, by reading his first mass at her tomb, in a vault of her church at Paris. Thus the most excellent and enlightened

men of the age, such as Huet was, in his day and station, may, in certain points, remain quite in the dark, till the Spirit of God, by a progressive work, grants the rays of his light and truth to shine upon them. Such reflections should make us more candid and forbearing, in judging of the state of men's minds in other persuasions, differing from our own, conscious that we ourselves have yet much to learn, before we attain to perfection.

LATROBE'S JOURNAL.

PREJUDICE AND SUPERSTITION,

In the conclusion of one of Addison's papers written against vulgar prejudices and superstitions, by which foolish and idle people frequently torment their brains, he says, "I have but one way of fortifying my soul against those gloomy presages and terrors of mind; and that is, by securing to myself the friendship and protection of that Being, who disposes of events, and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not, but he will either avert them or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it; because I am sure, that he knows them both, and that he will not fail to comfort and support me under them."

MORALITY.

The Rev. C. I. Latrobe, speaking of a collection of anecdotes in a German work, professedly written to promote morality, says: "—What pains are taken to adorn the dead body, and make it look alive! to tie good fruit upon rotten branches; and, like the prophets of Baal in the days of Elijah, to expect fire from heaven sent by a god of man's own making. The effect of the writings of sentimental foreigners and their new fangled systems of philosophy, having so clearly proved of what value they are in reforming the minds and manners of mankind, by the late commotions in the world, ought long ago to have excited more attention to the truths of revelation, which declare man to be by nature, "dead in trespasses and sins;" and unable to do good without a change of heart, wrought by faith in Jesus Christ our Saviour. But both in this, and some other modern publications, there is yet a studied attempt to prove, that it does not signify, whether a man be a Christian, a Turk, a Heathen, or a Deist, if he but now and then do a good action, and show himself less a slave of passion than others. Then, say they, you are accepta-

ble to God, and this is called enlightening! May God in mercy preserve us from such delusion!"—*Rev. C. A. Latrobe's Journal of his Mission to South Africa, p. 17.*

FOREIGN INTELLIGENCE.

Summary of the twenty-fifth Annual Report of the London Missionary Society.

(Concluded from page 400.)

SOUTH AFRICA.

We refer the reader to p. 437 for many of the statements given in the Report. We shall extract the more recent intelligence. The Rev. Messrs. Campbell and Philip, as the Deputation from the Directors, arrived at the Cape on the 26th of February last.

Cape Town.—Mr. Thom has been appointed, by the colonial government, Dutch minister at Caledon. Mr. Philip will reside here, as superintendent of the society's mission.

Stellenbosch.—Mr. Bakker has had to lament indifference in some, but to rejoice over others. Earl Bathurst has promised to send out instructions for the removal of the restrictions under which Mr. Bakker has suffered, in being prohibited from admitting heathen converts to baptism and the Lord's supper. Mrs. Bakker died in October, after a protracted illness of three years and four months, rejoicing in her departure.

Caledon.—Religion advances, hand in hand, with civilization. The members of Mr. Seidenfaden's church were increased to eighty-two.

A five months drought had occasioned much distress. Mr. Seidenfaden encouraged the people; and directed them to lead out the water of the river over a tract of land, the produce of which will support 500 families. Fifty families have since been placed on fifty lots. A forge was to be erected, and six young Hottentots taught the smith's business.

Pacaltsdorp.—Mr. Pacalt died, on the 26th of November, greatly lamented by all classes. The landdrost of the district of George requested of the colonial secretary, that this station, formerly called Hoogte Kraal, might be hereafter named Pacaltsdorp, in testimony of respect to the memory of Mr. Pacalt. Mr. Messer, from Bethelsdorp, will succeed him.

About two hundred persons inhabit upwards of thirty cottages. About 300 persons attend public worship, many coming from the neighbourhood.

Bethelsdorp.—The new church was opened on the 10th of January. Mr. Barker, of Theopolis, supplies Mr. Messer's place; who removes as has been stated, to Pacaltsdorp.

In 1818, the state of the settlement was as follows:—

Baptized, 12 adults and 50 children; marriages, 5; births, 61; deaths, 12; excluded, 11; received again, 4; in the school, from 40 to 60 boys, and from 80 to 90 girls.

The gospel was not without fruit ; but the state of the people was not so much marked as formerly by spiritual vigour and christian frankness.

Civilization advances more rapidly than heretofore. Upward of 100 Hottentots have lately been permitted to join the station ; and regulations have been made by the landdrost to secure to them good usage and due pay, when working for the neighbouring farmers. The people perform valuable labour for government, for which they are well paid. Boys have been apprenticed to persons in the vicinity capable of teaching them useful trades ; and have given such satisfaction, that letters have been received from all quarters, soliciting young Hottentots as apprentices.

Theopolis.—The missionaries Ullbricht and Barker have recovered from a state of great indisposition. The school prospers ; it had 134 scholars in attendance ; the number on the books was 185, but many children assist their parents, at a distance, in burning lime and cutting wood. The external concerns were in a state of gradual improvement. The erection of a water-mill was begun. The people paid taxes to government, in 1817, to the amount of 440 rix-dollars. The Caffres greatly infested this part of the colony.

The preceding stations are all within the colony : those which follow are beyond its borders.

Kat Revier.—We mentioned at page 75, the death of Mr. Williams at this station, which is within the borders of Caffraria. Mrs. Williams and her children proceeded, in consequence, with the property belonging to the mission, to Theopolis. The people still continued together. The deputation will adopt such measures as circumstances may authorize.

Hephezibah.—It does not appear that the missionaries who had been ordered by government to leave this station had been succeeded by Mr. Moffat and Mr. Kitchingman, as was implied at p. 75. The latest intelligence states it to be without a missionary, and that nearly all the Bushmen who had settled there had fled to the mountains ; and that of the huts and gardens which covered the land, not a vestige was to be seen.

Grace Hill.—The missionaries at this station also were directed by the government to remove within the colony. It still remains without a missionary.

New Lattakoo.—To the particulars given at p. 75—76 the report adds others.

The king and his chiefs attend public worship. Some of the Bootsuannas discover a sound understanding, and no inconsiderable knowledge of religion. The calls for teachers, by Bootsuannas in different quarters, were increasing.

Mr. Hamilton's mechanical labours had been unremitting. The water of the Krooman had been led out by great labour, on the

adjacent lands, and corn sown. There appeared a very favourable prospect of permanence to the settlement.

Steinkopff.—This station, which is in Little Namaqualand, was formerly called Byzondermeid. Mr. James Kitchingham arrived here Dec. 23, 1817. He had reason to believe that he had not laboured in vain. From sixty to seventy scholars attend school, and occasionally many more. The mission had, however, to encounter many disadvantages from local circumstances.

Bethany.—Disorder had arisen from the quarrels which took place during Mr. Schmelen's absence, between two of the chiefs and their people; and his distress had been increased by the reprehensible behaviour of some of his members.

Jerusalem.—Mr. Moffat arrived, on the 26th of Jan. 1818, at this station, which is the Kraal of Africaner, and was formerly called Peace Mountain. Mr. Ebner, who had laboured here, removed, on Mr. Moffat's arrival, to Warm Bath, whither he had been invited to return.

The school had increased from twenty to one hundred and twenty: some of the scholars improved rapidly. The ministry was not without fruit. Maxims of cleanliness were introduced. Africaner and his sons are friendly, and several among them very promising.

The disadvantages of the soil and climate are, however, so great, that measures have been taken to remove the settlement to a better situation. For several miles, not a single blade of grass is, at times, to be seen: every where appear withering bushes, and loose sand.

Warm Bath.—Mr. Ebner, arrived here, from Africaner's Kraal, on the 19th of March, of last year. On asking Captain Bondleswart, who had invited him to return to the station, why he had sent for him, he said, that having been in great danger of losing his life by wrestling with a lion, he had resolved "to keep close to the gospel, and not to wander, as he had formerly done, to distant parts of the country."

Pella.—A large Church has been built. Thirty good gardens belong to the Settlement. The want of rain had obliged the Namaquas to wander in search of pasturage.

AFRICAN ISLANDS.

Mauritius.—Mr. Le Brun labours with encouragement and success. Various meetings are held for prayer, and much time is spent in his School. An Auxiliary Society had been formed at Port Louis, in support of the Madagascar Mission.

Madagascar.—This Mission has commenced auspiciously. We stated at p. 76 the arrival of Messrs. Bevan and Jones at Mauritius. On the 14th of November Mr. and Mrs. Jones sailed for Tamatave; Mr. Bevan intending to follow as soon as Mrs. Bevan was recovered from an indisposition, which had prevented them from embarking in the same vessel. On their landing they were

saluted with great joy by the natives, who exclaimed, "Finart! Finart!" which signifies, "Welcome! Welcome!" Soon after their arrival, they received visits from many of the people, among whom were some of the chiefs. The children whom they had taught showed much pleasure at seeing them again, and were anxious for the commencement of a school. These children had been teaching others what they themselves had learnt during the first visit of the missionaries; the consequence of which was, that the children thus taught were as impatient for the opening of a school as those first instructed. The chief, Jean René, having given to Mr. Jones a piece of ground, the latter had begun to build a school-house; and it was his intention, when this was completed, to erect a dwelling-house for the mission.

Mr. Jones, subsequent to his return to Tamatave, had been visited by some chiefs from Foulepointe, who intreated him to come over and teach their children. In the opinion of Mr. Jones, Foulepointe, including the adjacent villages, will form a very eligible missionary station.

Mr. and Mrs. Bevan left the Isle of France for Madagascar on the 27th of December. The vessel in which they sailed was bound, in the first instance, to Foulepointe; and it was the intention of Mr. Bevan to recommence his missionary labours in the island at that place.

Mr. Bevan had begun to form a vocabulary of the Madecasse language; which he understands is written by the chief Rada-ma, and by many of his people, in the Arabic character.

SOUTH AMERICA.

Demarara.—To the notices at p. 268–269, we add the following from the Report.

At *Le Resousenir* the effects of Mr. Smith's labours continue to be highly encouraging. On hearing of the general observance of family worship by the natives of Otabeite and Eimeo, a negro gave it as his opinion, that, on some of the plantations, there was not less than one house in five where the slaves pray with their families. A new chapel had been proposed; but as suitable ground could not be obtained, the sum subscribed by the negroes (nearly 200*l.*) was to be appropriated, with their concurrence, to the enlargement of the old chapel.

At *George Town*, Mr. Davies, in the midst of opposition, was encouraged by the great success of his labours.

On the *West Coast*, Mr. Elliott had begun a chapel, toward which the proprietors of the neighbouring estates had subscribed 200*l.* and the Negroes engaged to render every assistance in their power. The chapel and house of the late mission in Tobago, being the joint-property of the society and of Mr. Elliott, were to be sold, and the produce appropriated to the chapel.

The Society's missionaries in this colony purpose to hold an annual meeting, in the month of May, at the time of the Anniversary in London.

Barbice.—The prospects of Mr. Wray have much improved, though he has still to contend with difficulties. The slaves throughout the Colony appear ripe for christian instruction. Applications are frequent for testaments, catechisms, and spelling-books. From forty to fifty children attend his morning school, and from twenty to thirty in the evening. A new chapel has been built, toward which upward of 400*l.* was subscribed by the inhabitants. The late crown estates, restored to the Dutch Company, have been purchased by a planter, who encourages Mr. Wray to visit them, as he did when they belonged to the British Government.*

WEST INDIES.

Trinidad.—The Governor having required a Bond from the protestant missionaries in the island, to abstain in their discourses, under a penalty of 500*l.* from all "contentious refutations" of the tenets of the Church of Rome, Mr. Adam signed the bond, and pursued his labours; but Mr. Mercer, considering the imposing of such a bond an infringement on religious liberty, refused. The Directors, viewing the subject in the same light as Mr. Mercer, while they entertain no apprehension that the Society's missionaries would speak "*contentiously*," have applied to Government for relief.

A few particulars are given under the head of British North America. The Report then proceeds to

SPERDIA.

We have stated at p. 141, the arrival of Messrs. Stallybrass and Rahmn at Irkutsk, at the end of March of last year.

They had collected 10,000 words of the Mongolian tongue; the total number being stated at 17,000. In the autumn, they visited Selinginsk, about 200 miles south-east of the Baikal, in the midst of 10 or 12,000 Boriats, by whom the Mongolian is spoken in great purity. They had determined to remove to this station; but Mrs. Rahmn's health requiring a milder climate, it was probable that Mr. Rahmn would remove with her to Sarepta.

Mr. Wm. Swan, educated at Glasgow and appointed to this mission, had proceeded to St. Petersburg, where he was studying Russ. Another missionary has been appointed to supply the place of Mr. Rahmn at Selinginsk.

CALMUC TARTARS.

The mission at Sarepta, conducted by the Moravian brethren Schill and Huebner, which the directors have assisted, has assumed a more promising aspect; but much remained to be done, for the emancipation of the Calmucs from their superstitions.

* We take this opportunity of correcting an error in the "Survey." At p. 288, it is said that the restoration of these Colonies to the Dutch had been the occasion of difficulties in the way of missionary labours. The Colonies themselves have been ceded to Great Britain; but it was the Crown Estates, above mentioned, which should have been referred to.

GREEK MISSION.

Mr. Wilson's departure for Malta, and Mr. Lowndes's proceedings in that Island, and intended removal to Corfu or Zante, were noticed at p. 116. Mr. Wilson reached Malta on the 17th of January. Mr. Lowndes was to proceed to Zante about the middle of March.

SEMINARY.

There are twenty-one Students in the Seminary at Gosport. Beside Mr. Swan, already mentioned as proceeding from Glasgow to the Siberian mission, the following students have left the Seminary, in the course of the year—Messrs. Hampson and Trawin, for Calcutta; Mr. Traveller, for Madras; Mr. Mault, for Travancore; and Mr. Wilson, for Malta: and Mr. Nicholson was on the point of proceeding to Madras.

CONCLUSION.

In conclusion, the Directors, in reference to the excess of £5000. in the expenditure of the year beyond its income and to the increased calls for exertion, strongly urge the augmentation of the Funds, by an increase in the energy and the number of Auxiliary Societies.

In reference to the Foreign Proceedings it is remarked—

From the review which has now been taken, it appears that there are comparatively few of the Society's missions which do not afford evidence of progressive advancement; either in the attainment of the native languages—or in the translation or publication of the Scriptures—or in the actual communication of Christian knowledge—or in plans for a more extensive diffusion of it—or in improved civilization and manners—or in respect to examples of decided piety and virtue. Whilst, in several places, the facilities for the direct communication of the Gospel, by preaching, are multiplying, the Directors perceive with much pleasure an increasing disposition on the part of the inhabitants to listen to its gracious proposals. In those stations where few advances have been made by the direct ministration of the Gospel, the indirect means which are employed for the dissemination of Christian knowledge, by the distribution of the Scriptures and Religious Tracts, cannot but be deemed of high importance, as calculated to excite a spirit of inquiry, and gradually to prepare the native mind for future appeals, on the mercies and obligations of Christianity, from the living voice. If at some stations the prospects are not so bright as formerly, at others they are much more so; and even with regard to those where discouragements exist, they have reason to hope, that such plans will be adopted, as shall ultimately lead to an improved order of things.

POLYNESIA.

Great demand for the Scriptures.

At p. 268 we stated that 3000 copies of St. Luke's Gospel were to be printed. It will appear from the following extract of a letter, dated Ota-

beite, July 19, 1818; that these copies have been printed and eagerly purchased.

Reading is become general among this people, and they are diligently engaged in teaching one another. *Three thousand* copies of St. Luke's Gospel have been printed, and sold for *three gallons of cocoa nut oil*, each copy. Many thousands are sadly disappointed that there are no more. We believe that 10,000 copies might have been sold, in ten days. We hope to make progress in printing and publishing the Sacred Scriptures.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Concluded from page 468.)

Extracts of Letters on the Object and Connexions of the British and Foreign Bible Society; from the Rev. John Owen, A. M. during his late Tour to France and Switzerland.

St. Gall, September 23, 1818.

My design in visiting Constance was, as you will conclude, to inform myself, by personal inquiries on the spot, of the manner in which the distribution of the Scriptures among the Catholics in that quarter was proceeding; and I am happy to say, that, on this interesting point, I obtained the most complete satisfaction. I learnt, that since the year 1807, at which time the distribution of the Scriptures commenced, more than 30,000 copies of the Catholic New Testament had been put into circulation. The past year has been distinguished by particular activity. Nearly 20,000 copies have been distributed. Many of these have found their way into the schools, and not a few into the convents themselves, in some of which a very favourable disposition to the reading of the Scriptures has been manifested. I proceeded to the residence of the Pro-Vicar, Reininger, a Catholic priest, who is the second ecclesiastic in the diocese. I found him a man of extensive learning, and profound thinking, simple manners, and warm and liberal piety. In the conversation with which he favoured me, the Pro-Vicar adverted, with high approbation, to the object of our Society, that of circulating the Scriptures without note or comment. He considered all the schisms which had taken place, to have arisen from the undue stress laid upon human interpretations. The recognition (he observed) of the pure word of God, as the unerring standard of truth, was a principle in which he most heartily concurred; and he was convinced that it would, eventually, unite all the different denominations of Christians in one holy catholic church. Let the labourers in this glorious work be steadfast, and unmoveable, and their cause must finally triumph. "I am" (he added) "a soldier of Christ, an aged, weak instrument in his service; but, wherever I may be stationed, I shall endeavour to stand my ground in defending the gospel in its purity, and resisting to the last all attempts to impose upon me, as commandments of God, the traditions of men."

Early on the following morning I made him (with his permission) a second visit. In the course of our interview, which lasted a considerable time, the Pro-Vicar entertained me with a variety of observations, all characterised by acuteness of thought, and liberality of sentiment. He referred, with a mixture of respect for the victim, and indignation against his persecutors, to the illustrious John Huss. "The house in which you now are," said this venerable ecclesiastic, "is that in which John Huss was confined:" and, conducting us into an adjoining room, and throwing open the windows, he pointed, with much feeling, to the chamber which had been the prison of this martyr, and the spot on which he had been committed to the flames. He said, he saw Antichrist in every thing which opposed the doctrine of Christ: adding, that for his part, the only question he put to a stranger, was, "Lovest thou the Lord Jesus Christ? If so, thou art my brother." He complained of the declension of his eye-sight, as occasioning a great impediment to his exertions; and said, that the last thing which he had written, (and which had cost him a considerable effort,) was, his testimony of approval and recommendation in favour of Leander Van Ess's New Testament. On taking him by the hand, to bid him farewell, I asked the Pro-Vicar what message I should deliver from him to the Bible Society, on my return to London? "Sir," said he, after a short pause, "the Bible Society has deserved the gratitude of the world; and it has my most cordial wishes and prayers for its success:" and, pressing my hand, as I was retiring from him, he added in a tone of emphatic tenderness, "*Wir sind eins*," ("We are one.")

There is, I must observe, in the aspect of Constance, an air of stagnancy and desolation, which forcibly reminds one of the guilt it contracted, by having been the scene of the condemnation and martyrdom of the Bohemian Reformer. "Our city," said the good Pro-Vicar, "has never prospered since that crime was committed." Such, it seems, is also the common persuasion among the enlightened Catholics of the place. May we not cherish a hope, that the influence of this sentiment, assisted by the dissemination of the Holy Scriptures, may lead to a just veneration of those principles which distinguished this champion of truth, and for his adherence to which, even unto death, he has obtained a good report, and a memorial that never shall perish.

Chur, September 26, 1818.

Having quitted Constance at three o'clock on Tuesday afternoon, the 23d, we reached St. Gall at about eight in the evening. Information was soon conveyed to me, that Dean Scherer, the President of the St. Gall Bible Society, would call on me between seven and eight o'clock in the morning. At the appointed time the Dean appeared, and greeted my arrival at St. Gall with expressions of the most friendly regard. He apologized for the

little attention he would have it in his power to show me personally, as he was much engaged by an ordination of ministers : but that he had requested Professor Fels to supply his place, and attend me during the time I might remain at St. Gall. Presuming also, that the ceremony of the ordination might be interesting to me as a stranger, he invited me to be present at the performance of it ; and signified, that Professor Fels would take care to secure for me a proper introduction. Shortly after the Dean had taken his leave the Professor entered my room, and, having made himself known as the person to whom I was to look for every attention I might require, presented to me the father of the St. Gall Bible Society, the venerable Mr. Steinman. At the age of eighty, this veteran in the service of his Lord and Master, is full of health, zeal, and activity ; and, with the exception of deafness, has nothing about him to remind one of his years, but the wisdom, the cheerfulness, and the heavenly-mindedness which result from the manner in which they have been passed. His soul appeared to be the seat of peace, and charity, and holy joy. Every thing he said discovered such simplicity, such devotedness to God, such affection for his fellow-creatures, and withal, such an elevation and hilarity of spirit, that it was delightful and edifying to behold and to hear him. Even that deafness which cuts him off from so many comforts, is treated by him as another ingredient in the cup of his mercies. . But for this infirmity, he would have been Burgomaster of the city. "I think," he said, "God was pleased to send me this deafness, that, by being disqualified for the business of this world, I might give myself up altogether to the concerns of that which is to come." Such is the man, honoured of God, and beloved by his fellow-christians, whom I was permitted to take by the hand, and thank, in the name of the British and Foreign Bible Society, for the zeal with which he has exerted himself in the promotion of its cause.

The Library of the Catholic Convent is a very elegant room ; and the Bibles and Manuscripts which it contains are extremely valuable, and all in high preservation. The greatest treasure in the Protestant Library, is, a collection of letters in the hand-writing of the most distinguished Reformers. On my being shown an original letter of Luther, the venerable Steinman, (who is always prompt and sententious,) whispered to me, "It is better to have Luther's doctrine written in the heart, than his hand-writing on paper." I thanked him for this oracular hint, and endeavoured to profit by it.

Basle, October 3, 1818.

On the morning of the 20th we started at five o'clock from Meienfeld, and by great exertions reached St. Gall in the evening. The next day we arrived and took up our quarters, for the night, in the neat and quiet town of Winterthur. Scarcely had I seated myself in an upper chamber at the hotel, when a voice at

the door announced the approach of a stranger; and, equally to my astonishment and delight, in rushed Leander Van Ess! Our meeting, thus casually effected, when every expectation of its taking place had been abandoned on both sides, was regarded as providential; and we felt it our duty to do our utmost to turn it to a profitable account. We therefore commenced without delay, and continued without intermission, an interesting conversation on the object to which this extraordinary man is consecrating his time, his talents, and his labours, with a degree of vigour and devotedness almost without a parallel.

Leander Van Ess is now in the prime of life. He appears to be about forty years of age. His countenance is intelligent and manly; his conversation fluent and animated; and his whole manner partakes of that ardour and vivacious energy which so remarkably characterise all his writings and operations. The dissemination of the Scriptures, and the blessed effects with which it is attended, are the theme on which he delights to discourse; they seem to occupy his whole soul, and to constitute, in a manner, the element in which he exists. With what activity and vigilance he prosecutes this object, may be inferred from his having distributed, on his rapid journey from Marburg to Basle, 2,500 of his Testaments; and, while waiting the chance of my arrival at Zurich, made arrangements with the Directors of the Convents, and with other persons in the neighbourhood, for the distribution of several thousand more.

When I considered the eminent qualifications of this illustrious Catholic, for the work in which he is engaged, the favourable state of the times for employing them to advantage, and, finally, the precariousness of present opportunities, and of a life so often endangered by exertions and exposure, I felt it my duty to encourage, in the strongest manner, the efforts he is making to disperse the sacred oracles in those channels from which Protestants are naturally excluded.

At seven o'clock the next morning my breakfast-table was honoured by the presence of the Burgomaster Steiner, a warm friend and steady supporter of the Zurich Bible Society. Upon his retiring, together with Leander Van Ess, (whom by mutual agreement I was to meet again at Basle,) I made a visit to the venerable Dean Sulzer. The heart of this good old man appeared to be greatly warmed and elevated by so unexpected an interview. During the time we passed together, he discoursed, with a sort of holy rapture, on the prodigious success of the Bible Society, and the manifest indications of the advancement of the kingdom of God. After an exchange of affectionate salutations, I bade him farewell, quitted Winterthur, and about noon arrived at Zurich.

Same date.

My arrival at Zurich having been made known in the usual manner, arrangements were speedily effected for convening the

Committee of the Zurich Bible Society; and towards five o'clock, the Rev. Mr. Gessner, the Secretary, did me the honour of conducting me to the house of Antistes Hess, where the meetings of the Committee are regularly held. The venerable Antistes waited for me on the landing place, as I ascended the stairs, and welcomed me in the most respectful and affectionate manner. To me it was gratifying in a high degree to observe, that the house, once the residence of Zuingli, had lost no part of its honourable distinction, by the hands into which it has fallen, and the use to which it is applied. Its present occupier has signalised his attachment to the principles of that great Reformer, by defending the Bible against its various assailants, during the late struggle between infidelity and true Christianity; and the largest room in the house is still consecrated by the periodical meetings of the Bible Society, to that holy book, which was at once the ground and the end of the reformation.

Basle, October 6, 1818.

I have so few opportunities of bringing under your view transactions which exhibit any new features of interest, that I seize, with avidity, and I hope too with thankfulness, the transaction of yesterday, which, if my hasty and imperfect representation of it do not defeat my intention, will fill you and our committee, as it has done all parties here, with the sincerest admiration and joy.

At five o'clock in the afternoon, the committee of the Basle Bible Society held an extraordinary meeting, for the purpose of receiving such communications as the different persons concerned in the distribution of the Scriptures, and whom the providence of God had at that time brought together, might be prepared and disposed to impart. On taking the chair, (a distinction conferred upon me, as usual, out of respect to the society which I had the honour to represent,) I found myself supported, on the right hand, by Antistes Falkeisen, superior of the Basle clergy, and burgo-master Wenk, the civil governor of the city; and on the left, by Dr. Pinkerton, and the Rev. Mr. Blumhardt. Next to these latter sat the celebrated catholic professor Van Ess; and over against him a catholic dean, of similar reputation, who has distributed the Scriptures very largely through the forty-two parishes within his jurisdiction. The rest of the company consisted of protestant divines, professors, students, and respectable laymen.

After invoking the God of the Bible to vouchsafe to the meeting his presence and blessing, the Antistes announced, that the Rev. Mr. Blumhardt had recently returned from a journey through certain parts of Germany and Holland: and, presuming that it would be a gratification to the members assembled, he requested Mr. Blumhardt to favour the meeting with some account of his tour. With this request Mr. Blumhardt complied; a similar application was made to Dr. Pinkerton, professor Van

Ess, the catholic dean, and myself; and each of us gave such a sketch of our proceedings, in the different tracks along which we had been called to move, as we thought might be best calculated to interest the meeting. At the termination of each address, the Antistes interposed some pertinent and striking observations; at the conclusion of the whole, the assembly rose, and the Rev. Mr. Von Brun embodied the sentiments and feelings of all present, in an act of devout thanksgiving to Him, who, by the word of his grace, and the Gospel of his Son, had brought and bound us together in unity and godly love.

I will not attempt to describe the impression made upon my own mind, and apparently on that of others, by a scene at once so novel and so primitive. Lutherans and Calvinists, Episcopalians and Presbyterians, Protestants and Catholics, here mingled in purest harmony; breathed but one spirit, spake but one language, and agreed to labour for but one end—the dissemination of that holy word, which is the power of God unto salvation to every one who believes and obeys it.

Neufchatel, October 9, 1818.

Early on Wednesday morning I was favoured with a visit from a catholic priest, who has a charge in the vicinity of this place. This amiable and diligent pastor has distributed very largely the New Testament of Van Ess; and, in general, with the happiest effects. He related to me several anecdotes in confirmation of this statement; among which I was particularly struck with one relative to an aged man, who, after having read the Testament, exclaimed—"Oh! what should I have done in eternity without this truth?"

And now, before I close my account of this second visit to Basle, I must say a few words on the conduct of my friend Pinkerton; a conduct which I can never sufficiently admire, and for which, in the assistance it lent to the purposes of my visit, I can never be sufficiently thankful.

With a comprehension of mind, and an ardour of spirit, peculiarly his own, Dr. Pinkerton unites a talent for detail, of which, in conjunction with his other high qualities, I could have had no conception. His services at Basle, where business was transacted of which I trust posterity will reap the fruits, exceed all my powers of eulogium or description. He sunk on the Wednesday under the effects of accumulated labours; and I was sorry to be obliged to leave him in a state of weakness and indisposition which occasioned me not a little alarm. I recommend him most earnestly (for he will, perhaps, arrive before me) to the kindness of the committee. May God preserve to us and to others his invaluable life; and may it be late, very late, before he enters into the joy of his Lord!

Paris, November 10, 1818.

Before I left Paris, it had been determined to address a letter

to the minister of the police, requesting authority to form a Protestant Bible Society. The answer to the application was favourable; and the terms in which it was expressed were highly respectful and satisfactory. "The object of this association," said the minister, "has nothing in it which is not perfectly in accordance with the laws of the state and the intentions of the government: the names of the members who compose it are its recommendation, and add to the security afforded by the regulation which it has prescribed to itself; the design of the society being to diffuse, among the members of your communion, the text of the Sacred Scriptures, in the Protestant versions, I have acquainted the competent authorities with its existence, and the meetings which it will have occasion to hold in order to effect the object of the institution."

Paris, November 14, 1818.

It is to me matter of high-satisfaction, and, I trust, humble gratitude, to learn, from various communications, that the exertions I made during my recent tour through Switzerland, have already produced some pleasing effects. I am far from desiring to magnify those services which the good providence of God has enabled me to perform; but I think it due to the committee, on account of the confidence they have reposed in my discretion, and the flattering manner in which they have approved of my conduct, and confirmed my grants, that they should be informed of any good results, however inconsiderable, with which those proceedings have been attended. I shall, therefore, relieve my narrative of Parisian affairs, by a return to those of Switzerland; and throw together a few particulars in relation to certain parts of that interesting country, from the correspondence now before me.

You may remember, that while at Schaffhausen, I passed a Sunday in the village of Buch. Referring to this occurrence, professor Maurer, of Schaffhausen, writes, under date of October 5, 1818, as follows:

"Last week I spent three days in the company of my friend, pastor Spleiss, in the village to which I was permitted to conduct you, and where your visit has proved a blessing to the congregation. This simple and devout people cannot cease to talk of the affectionate strangers, (for such is their language,) who were sent to them from beyond the sea. My friend reported to me, that, shortly after your departure on the Sunday evening, a considerable number of his parishioners came to him, and expressed themselves to the following effect. 'They felt that they had not been sufficiently zealous in the cause of the Lord, by the distribution of the Bible among all nations. They were now desirous of doing more for this work, yea, as much as was in their power. They had perceived very clearly, that the foreign gentlemen were able to pray fervently to the Lord, or they would not have had the desire or the strength to undertake such long journeys for the dia-

tribution of the Bible: they were, therefore, determined also to pray with renewed zeal and faith; and, in the mean time, they begged the pastor of their souls, (such is the title they gave their minister,) to accept a trifle from them for the purpose of purchasing Bibles, and bestowing them upon those who are in want of them.' How my friend was affected by this circumstance, you may easily imagine; and you will, doubtless, on receiving the intelligence of it, give thanks to God, who conveyed, through you; such a blessing to this interesting spot."

RELIGIOUS TRACT SOCIETY—(LONDON.)

Twentieth Annual Report.

J. Reyner, Esq. Treasurer.

In our first number for August, p. 249, it was stated, that the Society had issued upwards of FOUR MILLION Tracts during its last year; and it appears from the present Report, that more than THIRTY MILLIONS have been issued from its Depository since the formation of the Society.

FOREIGN TRANSACTIONS.

Under this head, the Committee direct the attention of the Members to some facts connected with similar Institutions in various places abroad. We shall extract such of these facts as are most interesting.

Germany and Prussia.—Among the most active Tract Societies in Germany and Prussia, may be specified those established at Eisleben, Elberfeld and Barmen, Cologne, Neuweid, Stuttgart, Nürnberg, Hanover, and Berlin.

Among the details given of these Societies, it is said—

The Prussian Tract Society at Berlin, since its first establishment in 1814, has printed 308,802 Tracts, partly translated from the English; and has thus widely sown a precious seed of evangelical principles and christian example in every part of the Prussian Dominions.

Sweden.—The Evangelical Society at Stockholm is constantly acquiring fresh accessions of strength and support. Its circulation of Tracts in Swedish, Finnish, and Laponese, has increased from thousands to hundreds of thousands: and its conductors have enjoyed the great satisfaction of receiving, from a variety of quarters, authentic information that its labour has not been in vain in the Lord; and that not only many of the poor cottagers in the deep recesses of Dalecarlia have been enlightened by the important truths of the Gospel, communicated to them by these publications, but that some also among the learned have acknowledged themselves greatly indebted for the instruction and consolation which they have derived from them.

Iceland.—A letter from a zealous Clergyman of this remote Island,

given in the Appendix, furnishes a very striking contrast in the characters of two of its inhabitants. We shall present these two characters as he has depicted them.

Of the one he says—

A native of this Island, whose study it is to deride and oppose the publications sanctioned by the Society, and to destroy their principal foundation and support, namely, Faith in our Lord Jesus Christ the Saviour of the World, has lately attempted this in an anonymous manuscript which he has circulated among the lower orders as extensively as he could. The mind of this wretched man has been corrupted by the poison of the anti-christian blasphemies of a Danish work, entitled "Jesus and Reason," and others of the same stamp, full of bitter enmity against the principles of true religion. This scoffer and his associates have made but little progress, except among those of like sentiments with themselves; whose disposition and character the Holy Spirit hath drawn in living colours. See 1 Tim. iv. 2. and 2 Peter ii. 18.

We will now contrast with this miserable man the character of one of the excellent on earth.

A woman who had six children grown up, but struggling with severe poverty, felt so great a desire to purchase one of our tracts for each of her children, that, being destitute of all other means of raising the necessary sum, she determined, with the consent of her husband, to set apart every day a certain quantity from the milk, which was the chief food of her family, and to sell it to the neighbouring poor; and continued this plan till she was in possession of the requisite amount: then, having procured the tracts, on a certain solemn occasion, she gave one to each of her children, accompanying the gift with earnest and pious exhortation to the attentive perusal of them, and the ordering of their life and conduct according to the standard of excellence and examples therein contained. This same woman, when some years ago Bibles published at the expense of the British and Foreign Bible Society were offered for sale among the people of this Island, expressed an eager desire to purchase one for each of her children, but was compelled by her poverty to be content with a single copy. Other examples of a similar description I forbear to enumerate on this occasion.

Russia.—With regard to the vast dominions of the Emperor of Russia, it is truly cheering to the christian mind to contemplate the various schemes of benevolence, now carrying on for the mental, moral, and religious improvement of the people. Among the rest, that of dispersing Religious Tracts meets with increasing attention and encouragement.

About 300,000 are already in circulation in the various provinces of this extensive empire.

A benevolent lady having printed in the Finnish language, 8000 copies of a Tract which had been useful to herself in early life, the Report states—

The Finns came in crowds to receive them; many of them for more than forty versts (about 28 miles,) to receive these messengers of Grace. A great awakening has taken place among these poor peasants. "Their cries for more Tracts," says Dr. Pater-son, "are most urgent."

Switzerland.—In most of the Protestant Cantons, there now exist larger Societies or smaller Associations, by whose combined exertions, Religious Tracts are extensively circulated in German, French, and Italian.

A Clergyman of Berne thus writes of his country—

In our Alps, there are many valleys at great distance from each other, the almost isolated inhabitants of which have so much time upon hand, that their solitude might be enlivened by the perusal of religious writings: and thus their desire after heavenly knowledge in some degree satisfied. Some of them are many miles distant from their Churches; and, at times, they cannot even make an attempt to approach them, on account of the roads being rendered impassable by ice and snow. They are, however, fond of reading; and if they were supplied with some good books, it would be a security against their indulging in the fancies of their own imaginations. Having, for thirty years, made many a journey through our Alps, and penetrated even into the wildest parts, I know the inhabitants tolerably well; and have discovered them to be possessed of much piety, and a great desire after what is good. For nearly thirty years, numerous foreign travellers have visited these districts, many of whom, with their gold, disseminated only avarice and degrading rapacity among the inhabitants of the Alps, removed their wonted simplicity, and made them familiar with the most abominable crimes: does it not now become an important duty to check the torrent of this destructive stream?—May the Lord frequently send among us such English travellers, as distribute, during their journeys, Bibles, Testaments, and other Religious Writings, among the people! Since 1814, we have had several such persons with us; and enjoyed the pleasure of their stay in Berne.

France.—In France, the endeavours of enlightened Protestant clergymen and laymen, to counteract the principles of infidelity, and to set forth the Word of Life in plain and energetic language, not only from the pulpit but also by the press, have assumed a more regular and organized form. Subscriptions and donations, for printing a series of religious tracts, are collected in various parts of the kingdom: several able and benevolent persons are engaged in their composition, translation, and distribution; and although opposition is manifested in some quarters, they are favourably received in others.

Editions of 5,000, 10,000, and even 20,000 copies, have been, and will be published; and instances are not wanting in which these silent, yet powerful monitors, have roused the careless, checked

the profane, arrested the bold sinner in his career of folly and vice, confounded the sceptic, confirmed the wavering, comforted the distressed, and established the humble believer in his most holy faith.

Mediterranean.—At Malta, a small but active Committee have dispersed, in the course of one year, 6,668 Tracts, in Spanish, French, Greek, Italian, and English. From the Patriarchal Press at Constantinople have issued several translations of your Tracts in the modern Greek; and hopes are entertained that some will soon make their appearance in Turkish.

China.—An extract of a letter from the Rev. W. Milne, dated Macao, Jan 31, 1818, which is given in the Appendix, manifests the vigour with which the objects of the Society are pursued by the Missionaries in that quarter.

Mr. Milne writes—

To the Tracts before mentioned we have added the following:—

A “Catechism for Youth,” containing 165 questions, intended to give, in a plain and easy style, a summary view of the doctrines and duties of Christianity. It contains also a Preface, and two short Forms of Prayer at the close.

A Tract on the “Vanity of Idols,” (Psalm cxv.) which was written in Canton, during my stay there, in October last, and sent down to be printed at Malacca.

An “Exposition of the Lord’s Prayer.” This is just finished; and will, I hope, be printed during the Spring. It is large, but it is divided into ten short sections, or lectures, seven of which were delivered by me, on Thursday evenings, at Malacca, to a few Chinese.

The “Morning and Evening Prayers of the Church of England,” with the “Psalter,” bound together; translated by Dr. Morrison, in the autumn of last year, and printed in a neat pocket size, at the expense of the Missionary Society.

The number of Chinese tracts and pamphlets, large and small, composed, printed, and circulated by this Mission, since its commencement, is considerably more than THIRTY-SIX THOUSAND, and of above TWELVE DIFFERENT KINDS. The blocks of these (*i. e.* the stereotype wooden plates) all remain good; and will bear to throw off many thousands, without any repair.

I wish it were in my power to inform you of the actual success of these publications—these silent preachers of righteousness—in making the heathen *wise unto salvation*. Many things, of a different and contradictory nature, are said about them by the Chinese. Some neglect them: others praise them. Some despise them: others read them with attention, and apparent seriousness. The ideas of individuals, and particular conversations with them, might be related; and they would perhaps afford a degree of interest to pious persons: but my colleague and myself deem it better to lay but little stress on even good sayings, and to wait patiently for surer evidence of the influence of truth on the

heart; rather than run the risk of exciting too high expectations in the mind of the christian public, or of drawing too large a share of christian liberality toward our own labours, to the neglect of others. We shall, very probably, have to transmit to you and other christian societies, for a long time, only dry statements of what has actually been translated, written, printed, circulated, and taught; or of what there is a probability of accomplishing. Our thoughts, time, and strength, are employed about furnishing the MEANS of christian knowledge to as large a proportion of the heathen as possible. We long to see success; but are not greatly cast down if we see it not immediately. To plough and to sow are the labour of this age; to reap abundantly, that of future times.

DOMESTIC TRANSACTIONS.

New Publications.—A great number of new tracts have been offered, in the course of the year: of these, ten have been adopted. The series of children's books has been considerably increased: this series meets with increasing acceptance, and is recommended as supplying rewards for children. Additions have also been made to the hawkers' tracts and the broad sheets; the broad sheets have been found particularly useful, for affixing to the walls of cottages and manufactories, and for sale by hawkers: Bishop's-Stortford Auxiliary alone has circulated upward of 20,000 of them within the year.

Printing of foreign tracts.—There is a remark on foreign tracts, which deserves notice by those institutions which print books for circulation abroad:—

There is a diminution in the number of foreign tracts, in the continental languages, issued from the depository during the last year: and the committee have not deemed it expedient to add more tracts to those already translated, for publication in this country; experience having proved, that tracts in foreign languages printed here, are generally less acceptable abroad, than those, which, being printed in their respective countries, appear less foreign to their readers. This decrease is not a matter of any moment, as, upon the whole, there is a considerable increase in the foreign publications printed at the expense of the Society.

Hints on the distribution of tracts.—In hospitals and prisons, they may alarm the profane, and comfort the contrite. At fairs, wakes, and revels, they have repressed thoughtlessness and vice. The cottages of the poor, as well as the habitations of the rich, have been supplied by them with profitable employment for the leisure hours of their inmates. Manufactories, schools, and ships offer extensive fields for benevolence.

Hawkers' tracts.—Much has been done (the committee state) by the hawkers' tracts. By them, food is distributed instead of poison: and the wholesome effects are, in some degree, already

apparent; and offer a gratifying proof to the Society, that their labours, by the divine blessing, have not been in vain. Your committee have much pleasure in reporting, that most of the vendors of the tracts are now found to prefer those of a superior description; and that the religious nature of their contents is not that obstacle to their circulation which it was formerly. They would impress upon the friends of the Society the importance of introducing the circulation of these tracts, into every channel where tracts, of another nature, are vended by hawkers; and thus diffuse what will invigorate the faculties of the mind, instead of that which has a tendency to destroy both body and soul.

DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee.

(Continued from p. 476.)

*Ceylon.**—At the last anniversary, our hearts were afflicted with mournful anticipations, respecting two of the brethren of this mission. Those anticipations were but too sure.

The Report then made, left Messrs. Warren and Richards, the last of February, 1818, at Columbo, where they had been for several weeks, retired from their labours, and in quest of health, dubious as to the issue.

The Report next notices the kind attention shown the brethren while at Columbo, and the "various expedients" which "were proposed for their benefit" until the latter part of April, 1818, when they embarked for the Cape of Good Hope; and states, in respect to their voyage, arrival and reception at Cape Town by the Rev. Mr. Thom, that

For the greater part of their voyage, as appears by a letter written by Mr. Richards, after their arrival at the Cape, the weather was very favourable; and the health of both the brethren, particularly of Mr. Warren, was so much recruited, as to afford hope of its being in a good measure restored. These propitious circumstances continued, until they came in sight of land, and expected to be in port at the Cape in about two days. Then the scene was changed. They encountered heavy gales,—were driven out to sea,—and for a fortnight were tossed upon the waves in cold and boisterous weather. They landed at Simon's Bay in the forepart of July, and were conveyed thence to Cape Town, on the 14th of the same month. Both of them had taken severe cold, and their health was much depressed.

They were received at Cape Town with distinguished kindness; and particularly in the Rev. George Thom, missionary there from the London Missionary Society, they found a friend and

* See page 66 of this Volume.

brother, who, by his assiduous attentions, conferred great obligations upon them and upon their patrons and friends.

The Rev. Archdeacon Twistleton, of Colombo, says, in his letter of introduction to Mr. Thom,

"The American Missionaries, Messrs. Richards and Warren, I recommend to your brotherly love. Men of more amiable manners and purer piety I never saw; to these qualities may be added others, amongst which are gratitude, discretion, and benevolence. May it please the Eternal God to restore them to health and renewed exertion in his service."

Such a testimony from Archdeacon Twistleton, so well known to this board, and to the Christian community in this country, for his many acts of favour to our beloved missionaries and to the general cause of missions, cannot fail to excite gratitude to the adorable Fountain of all good. On the 11th of August, Mr. Warren rested from his labours and sufferings.

The missionary course of this lamented servant of the Lord Jesus, short as it pleased Sovereign Goodness it should be, was marked with celestial radiance. His brethren, who were associated with him in the scenes of his toils and trials, bear united and most affectionate testimony to his eminent and uniform devotedness to the holy cause,—his ardent, yet benign and well directed zeal,—his alacrity and diligence in labours,—his patience and cheerful equanimity in sufferings,—his wisdom in counsel and prudence in action,—his kindness of disposition, his heavenly mindedness, and his general excellence of character. During his lengthened illness, his exemplary resignation, his sweet serenity of mind, and his heavenly conversation were in a high degree edifying, and inspiring. His last days and closing scene, as described by his afflicted friend and companion, Mr. Richards, in a letter, which will have a place in an appendix to this Report,—were such, as this board and all the friends of the cause would wish those of every missionary to be:—marked with a lively and steadfast confidence in the Lord Jesus,—solaced with a sacred and cheering enjoyment of the divine presence and love,—and brightened with visions, not fantastic, of the glories of immortality.

His flesh rests in hope at no great distance from that of Mrs. Newell; his spirit, we cannot doubt, is with hers, and with those of the apostles and prophets, and all the multitude of the redeemed, before the throne of God and the Lamb.—To the Father of mercies, and God of all grace, everlasting thanks are due, for such examples of living and dying,—such seals to the missionary cause.

The departure of Mr. Richard's from the Cape, on the 25th of November, 1818, for Madras, and his arrival there in much the same state of health,* several letters which he addressed to the Board while at the Cape,

* Since this Report was made, information has been received that Mr. R. has arrived at the seat of the Mission in Ceylon.

the purpose of the Committee to use all diligence in strengthening this mission—the ordination of Messrs. Myron Winslow, Levi Spaulding and Henry Woodward, for the Gospel ministry among the heathen, which solemn ceremony took place at Salem, (Mass.) on the 4th of November last, and the delay of their embarkation for the field of their labours during the winter and spring, occupies an interesting part of the Report, but our limits oblige us to omit many appropriate observations and reflections which this highly valuable document contains, and pass on to that part which notices an important acquisition to the mission in the person of Dr. John Scudder.*

The delay was irksome; but Providence had a kind intention. Just in season to go at the time finally fixed upon, yet not without the necessity of great despatch in preparation, John Scudder, M. D. a young physician of good professional reputation and practice in the city of New-York, and of well established Christian character, after having long deliberated on the subject, came to the determination to make a sacrifice of his worldly prospects, and of all that could attach him to his native country, for the benefit of the heathen, and the glory of Christ. Being apprised of the expected departure of the three waiting missionaries, he made a solemn offer of himself, his wife and child, to be sent with them to Ceylon.

Desirable as it was, that the deeply deplored breach, made by the removal of Mr. Warren from the mission, from its hospital, and from the miserable multitudes to whom his medical practice promised to open the most hopeful access for the Gospel, should be supplied; your committee could not but regard the offer of Dr. Scudder, as signally providential. His testimonies were ample and satisfactory; and he was gratefully accepted.

For an account of the departure of the Missionaries which took place on the 8th of June, see page 157.

The circumstances and operations of the mission at Ceylon are considerably different from those at Bombay. As there has been extant for many years a good translation of the Scriptures into the Tamul or Malabarian, the common language of the northern part of Ceylon, where the mission is established; our missionaries there have no occasion to employ themselves in making a translation,—an arduous work, which occupies no inconsiderable portion of the time and laborious attention of our Bombay mission. Nor have they yet at Ceylon got the printing establishment into operation. They have a press and types, both Tamul and English,—and apparatus and paper; and in no long time, it is hoped, will have a sufficiency of hands for commencing the printing of the Scriptures and other books and tracts. An edition of the Tamul Scriptures is greatly needed; as are also other books for their schools, for distribution, and the various purposes of the mission.

* See Herald for June last, page 128.

The labours of this mission have consisted chiefly, hitherto, in preaching to the people, establishing and superintending schools, and instructing children in the family; with the necessary preparations for these important departments of labour.

At the three stations of the Bombay mission, the brethren are in the midst of large cities, comprising in all not less than two hundred thousand souls; and throughout which they preach and distribute books and tracts to people in the streets, at their houses and temples, and different places of resort, as opportunities are afforded,—but without the satisfaction and advantage of stated places and regular assemblies. The Ceylon mission is in a country of villages, where the people, though not thinly scattered, are yet very differently situated from those in crowded cities. In general they are less deeply immersed in the darkness and corruptions of paganism, and have more activity of intellect, more knowledge and more disposition to listen and inquire, than the mass of the Hindoos of Bombay.

Besides Tillipally and Batticotta, the two stations of the mission, the brethren have six other large parishes under their particular care: Mallagum, Milette and Panditeripo, belonging to the Tillipally station; and Changane, Oodooville and Manepy, belonging to the station of Batticotta.

In these parishes, as formerly reported, there are ancient church buildings and globes, which our missionaries have been permitted to occupy, and which, after considerable expense in repairs, are of great advantage to the mission. And within these parishes chiefly, though not solely, the brethren have bestowed their labours and attentions; making their circuits from week to week, for preaching, visiting the schools, and the various purposes of the mission.

For a considerable time, they would of course preach to the native people only by interpreters; but now, for more than a year, both Mr. Poor and Mr. Meigs have been able to preach in the language of the country.

The instruction of children, however, has been with them, from the beginning, an object of very earnest attention. They early took the resolution to establish schools in all the parishes under their care, the superintendence of which should be assigned in divisions to the several brethren of the mission; and to extend the system to as great an amplitude, as they should find themselves able. But their operations have been retarded by the afflictive dispensations towards Messrs. Warren and Richards.

It may be pretty safely estimated, that at the close of the year 1818, the period to which the present Report brings down the history of the mission, the total number of pupils in the schools, belonging to the two stations, was about seven hundred.

Highly gratifying, also, is the success in obtaining children to be held under the special care of the missionaries, and brought

up in the nurture and admonition of the Lord, in their families. In Mr. Poor's there were, at the last dates, twenty-four native boys; to whom, or the most of whom, select names were given, denoting them as the beneficiaries, respectively, of particular societies or individuals in this country; and of whom, as to their minds, their behaviour, and their improvement, very pleasing accounts are given. The number in Mr. Meigs's family is not stated; but would seem, from facts and circumstances incidentally mentioned, to be considerable, and fast increasing.

The various communications to the Board

Afford ample evidence that the brethren of this mission have been laborious in their work, and much reason to hope that their zealous labours will not be in vain in the Lord. When joined by those, who are now on their passage, the mission will be strengthened, its schools may be multiplied, and its operations extended.

Supyen, the interesting youth noticed at some length in the Report of the last year, was, at the time of the latest dates, upon the coast of the neighbouring peninsula, still suffering from persecution, but apparently steadfast in the faith. Of Maleappa it may reasonably be hoped, that he will not only prove himself to have been made a partaker of the grace of the Gospel, but also be a helper to the mission and a blessing to the heathen. Mention is made in the letters and journals, of one or two others, hopefully turned from darkness unto light; and of a prevailing conviction on the minds of not a few, that their idolatrous system is vanity and a lie.

(To be Continued.)

BEQUESTS.

MRS. HARRIET LEWIS.—Such was the life of this excellent woman, that the poor, within her acquaintance, now *rise up and call her blessed*. Many religious institutions too, will call to mind her repeated acts of munificence. Still her liberality in life is but partially known. With the same retiring spirit, in which her bounty was then given, she, at her death, made large bequests; which from the nature of them must be publicly known; though she was solicitous rather that they should pass unnoticed. She left a bequest of \$1000 to the first ecclesiastical society in New London, Con.

One of \$500 to a rent society for the benefit of the deserving poor in the same place.

One of \$2000 to the asylum for deaf and dumb persons at Hartford.

One of \$3000 to the domestic missionary society for Connecticut and its vicinity.

One of \$2000 to the education society of Yale College; and

One of \$1200 to the Connecticut missionary society.

SUMMARY.

On Wednesday, the 13th ult. the *Boston Baptist Foreign Mission Society* held their annual meeting. The following persons were chosen officers for the three years next ensuing, viz.

Rev. Thomas Baldwin, D. D. *President*; Rev. Joseph Grafton, *Vice Pres.* E. Lincoln, *Rec. Sec.* Rev. Daniel Sharp, *Cor. Sec.* James Loring, *Treasurer.*

Trustees—The above, with Rev. William Grammell, Rev. James M. Winchell, Rev. George Phippen, Josiah C. Ransford, Herman Lincoln, Jonathan Carlton, and Col. Thomas Badger.

The Treasurer has received in the last year the following sums from societies and individuals:

For the translation of the Bible, \$43 78; Christian Schools for the Heathen, \$36 67; Western Mission, \$50 62; Mission to Africa, \$5 00; Foreign Mission, \$913 03; total, \$1049 10.

It ought to be noted in justice to the piety of the worthy sisters, who have organized themselves into charitable associations, that 447 dollars 35 cents of the above were contributed by Female Societies, being nearly half the whole amount.

Utica, (N. Y.) Sept. 25.—On Sunday the 19th inst. the Rt. Rev. Bishop Hobart performed divine service in this town, and administered confirmation to 22 persons. On the day following, St. Paul's church at Paris was consecrated, and 69 persons received confirmation. On Tuesday last, the chapel erected for the Oneida Indians at Oneida Castle was consecrated by the Bishop by the name of St. Peter's Church, and 56 Indians, who had been previously prepared for that service by Mr. Eleazer Williams, received confirmation. At the visit of the Bishop the last year, 94 Indians were confirmed. Too much praise cannot be bestowed upon the exertions and pious zeal of Mr. Williams in his successful efforts to bring into the Christian Church his infidel brethren. When he arrived among them 2 or 3 years ago, more than half of the Oneidas were of that character.

Mr. GRAY,

New-York, 23d Dec. 1819.

Sir—In Vol. VI. No. 10, of your Christian Herald, at page 304, is the following extract from the London Missionary Register, which being erroneous, I would thank you to correct.

"The attempts made by several missionaries of the brethren to bring the Gospel to the Cherokees in 1801, and to the Creeks in 1807, had been productive of little fruit: and, on various accounts have been abandoned."

The mission of the United Brethren to the Cherokees was never abandoned since its commencement in 1801; nor has it ever, that I know of, been contemplated to abandon it. That to the Creeks was discontinued at the commencement of the late war between that people and the United States. I am, respectfully, Sir, your very humble servant.

BENJAMIN MORTIMER.

OBITUARY.—Died, on Friday evening, Nov. 12th, the Rev. JESSE APPLETON, D.D. President of Bowdoin College, in the 47th year of his age.—We are able to present our readers with the following brief particulars of his life:

President Appleton was born at New-Ipswich, in New-Hampshire, Nov. 19, 1772; graduated at Dartmouth College, in 1792;

after two years employment in the Office of Instruction at Dover and Amherst, N. H. and pursuing the study of Divinity about nine months, with the Rev. Dr. Lathrop, of West-Springfield, Mass. he commenced preaching in the summer of 1795. In February, 1797, he was settled as successor of the Rev. Eben. Thayer, in the Ministry at Hampton, N. H. where he continued several years, increasing in the affections of the people; and in the estimation of the public, and acquiring a solid and extensive reputation, as an able and accomplished Theologian. He was afterwards a candidate for the Chair of the Theological Professorship at the University of Cambridge. Upon the decease of the Rev. Dr. M'Keen, in 1807, he was chosen President of Bowdoin College, and on his acceptance of that office, removed to Brunswick, in November of the same year. His sickness commenced in May last. He left a widow, the daughter of the Hon. Robert Means, of Amherst, N. H. to whom he was married in 1800, and five children—two sons and three daughters. He received the degree of Doctor in Divinity from Harvard and Dartmouth Colleges, and was appointed to preach the Election and Convention Sermons in 1814. Among his other public performances, are the Discourses delivered before the Massachusetts Society for the Suppression of Intemperance, and the Society for the Promotion of Christian Knowledge, the Board of Commissioners for Foreign Missions, and the Maine Missionary, Bible and Peace Societies. Several of his occasional funeral and ordination Sermons are also published.

Of the merits of the reverend and beloved head of our young and growing institution—of the Apostolical simplicity and directness of his character—the purity of his excellent spirit, and the energy of his profound and comprehensive intellect—the ardor of his zeal in the cause of religion, and his devotion to the interests of literature and humanity we forbear to speak. The best attestation of their importance is perhaps expressed in the general sense of the irreparable extent of their loss. We trust that some suitable tribute to their worth will be presented to the public through the medium of the press. The most precious monument to his memory is the prosperity of the Institution lately under his care, and which has never flourished more, than towards the close of his Presidency. May his prophetic dying declaration be inscribed upon its walls—*God has taken care of the College, and God will take care of the College.*

His remains were respectfully interred on Tuesday last, at Brunswick, near those of the former President. The solemnity of the occasion drew a number of gentlemen, besides those belonging to the Boards, from a considerable distance, notwithstanding the weather. The services were performed in the Meeting-House. The prayer was made by the Rev. Mr. Gillet, of Hallowell. An appropriate Discourse was delivered by the Rev.

Mr. Tappan, of Augusta, adding to the peculiar reflections suggested by the occasion, a judicious sketch of his character, and many interesting particulars of his sickness. About seventy of the students of the Institution attended to the grave the remains of its lamented chief, which they had paid a last visit to his mansion, in their respective classes, to behold the day before, and which many of them, particularly the younger class, then beheld for the first time.

Port. Gaz.

To the Editor of the Christian Herald.

Sir—The following lines were published in the "*Christian Messenger*;" but as that work scarcely circulated beyond the city where it was published, some have expressed a desire to see them, to whom I have been unable to give a copy. By giving them a place, you will oblige yours, &c.

LINES

To the Memory of a pious Lady.

BARELY at eve, when summer suns decline,
Those fields of light which spread o'er heav'n afar;
How oft, blest shade, didst thou the world resign
To muse on Him, who made yon lovely star? •

In those sweet fields, her spirit finds repose,
And feels no more earth's dark, mysterious ill;
Softly it moves, like yonder beam that glows
O'er the lone cot that skirts the distant hills.

On humble cots her light serene was shed,
For oft the dewy vale her footstep press'd;
And softly mov'd around affliction's bed,
Where lay the widow sinking fast to rest.

What numbers throng the rich man's gay saloon
And crowd deceitful pleasure's airy halls;
Whilst few beneath the light of yon pale moon,
With list'ning ear obey affliction's calls.

How swift her feet to visit mis'ry's cell,
To watch the poor thro' all their nightly woes,
Let yonder cliffs, or yonder streamlet tell,
That oft refresh'd the valley's wither'd rose.

So soft, so silent did she tread the vale,
That of her footstep morning found no trace;
Scarce could an angel leave a step so frail
On early dew, which morning beams efface.

Blest shade! whilst roving yonder glowing spheres,
Holding sweet converse with thy Saviour God,
Ah! who is left to check the grateful tears
Which flow, at morn and eve on thy cold sod. •

Leaving awhile, the haunts of thoughtless men,
As homeward now, my roving footsteps bend
To Him who died, to Him who rose again,
From lowly cots, sweet hymns of praise ascend.

B.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, January 15, 1820.

[No. XVII.]

MISCELLANY.

From the Panoplist.

MEMOIRS OF MISS ELIZA HARRIS.

This amiable and excellent young woman died at Charlestown, Mass. on the first day of Aug. 1817, at the age of 31. The reason why no earlier notice of her worth has been taken in our pages, is not the want of respect for her memory, nor of topics by which to illustrate her character. Few persons have been more tenderly beloved by their friends and acquaintance, or had their memory more affectionately cherished by survivors. In this case, as in many others, a want of time to do justice to the subject has occasioned the delay, which has been prolonged by ill health, and other unavoidable circumstances. All that can be done at present, is to delineate several traits of character, which belonged to the deceased to an extraordinary degree.

Miss Harris was educated in affluence, and accustomed to look forward with sanguine hopes to the enjoyments of this world; but, in the period of early youth, she experienced some painful proofs of the transient and deceitful nature of temporal objects. How great an effect these disappointments had, in turning her mind to spiritual things, is not known to the writer; but in the year 1811, or 1812, she was the subject of an entire change in her religious views and feelings; and, soon after this change, she made a public profession of her faith, and joined the Congregational church in Charlestown, under the pastoral care of the Rev. Dr. Morse.

As the system of doctrines which she embraced was thought by herself, and by others, to lie at the foundation of her whole religious character, it may not be improper to say, that she was thoroughly orthodox. She believed in the entire depravity of man, the necessity of a change of heart, the reality of this change, the perfect sovereignty of God in effecting it, the sanctifying influences of the Holy Spirit, the divinity of Christ, the efficacy of his atonement, and the unchangeable allotments of the righteous and the wicked. Her faith was not inoperative. She acted under the influence of the realities of the world to come. Many professed Christians would hardly be supposed, if we look at their actions only, to be immortal beings. They profess to have souls—but scrutinize their conduct, and it seems to say, "These people are children of a day; their home is on earth; they pretend in vain to immortality." Such was not the attestation, which the conduct of Miss Harris bore to the reality of her profession. Her

face was set toward heaven ; her progress was marked and rapid—and those who believe in any such thing as experimental religion, clearly recognized in her a pilgrim to the celestial city.

Religion never makes any person gloomy. It often occasions deep sorrow and heart-felt commiseration for the melancholy condition of those, who are without hope and without God in the world. It often gives the subject of it such a view of his own sins, as to overwhelm him, for a season, with shame and fearful apprehension. But its general influence is to produce a calm and equable state of the feelings, and to give free and delightful employment to all the higher faculties of the soul. Miss Harris had great natural vivacity, and was interesting in her manners and conversation. These pleasing qualities were chastened and increased by the silent but powerful influence of piety.

Relying upon her own industry, she was employed for the four or five last years of her life, in the instruction of children. In this good work she took delight, and was unwearied in her assiduities to secure the improvement of her pupils. She prayed with them regularly ; and often gave them solemn admonitions, and faithful exhortations. She was strongly attached to them ; and, when she thought of leaving the school, a short time before her death, manifested her tender concern for them by writing them a letter, filled with such reasons and motives as she hoped might make a lasting impression on their minds.

Having dedicated herself to her Saviour, her great aim was to glorify him by doing good. In this noble pursuit, her personal activity was surprising. In visiting the sick, in relieving the wants of the poor, in prompting the charities of others, in making a cheerful offering of the avails of her own labour, she was a distinguished example. These things kept her busily employed, during the time which was not absorbed by her school. She was always active and industrious to the utmost of her strength.

To ascertain her duty, she addicted herself to the perusal of the Bible, and to prayer. When she had once ascertained it, her adherence to it was firm, resolute and persevering. Opposition made not the slightest impression on her mind, unless it were supported by reason and founded on Scripture. She had learned thoroughly to disregard the opinions of the world, as a rule of truth or duty. Faithful in holding fast her principles, she was bold and determined in avowing them. So uniform was her character in this respect, and so consistent was her conduct with her declared sentiments, that it may well be doubted whether a single person, who knew her, ever questioned the sincerity of her profession, or the purity of her motives.

Not only the public worship of God on the Sabbath, but all other occasions of social prayer and religious improvement, were precious to her soul. The small conference, the secluded church meeting, and the public assembly of churches united for special

prayer, shared alike her animated and joyful attendance ; but there was no religious privilege which she valued more highly, than the monthly concert of prayer for missionaries and for the general spread of religion. These privileges she continued to enjoy till just before her death ; and may be said not to have been removed from lively communion with the children of God on earth, till she was summoned almost immediately to join the spirits of the just made perfect.

To her religious friends she was strongly and inseparably attached ; particularly to her beloved associate in the same school, and to her pastor, whom she regarded as her spiritual father. All the brethren and sisters of the church were dear to her ; but especially those, who, in her judgment, most clearly evinced their friendship to Christ. With these she delighted to converse, and to hold familiar Christian intercourse ; an intercourse, which she hoped would be interrupted for a short season only, and then renewed in the mansions of immortality.

Her humility was remarkable. Though her life was a bright display of genuine and distinguished virtue, she not only disclaimed all merit in her works, as a ground of justification, but appeared to rank herself among the least of the followers of Christ. No fondness for human applause, no desire of self-exaltation, was seen to deform the symmetry of her character. If good were done and God were glorified, she was willing to be forgotten.

It seems implied in what has already been said, that she was not deficient in the grand Christian attainment, *self denial*. To supply the wants of the poor she had denied herself even necessities ; to provide against their future wants, and to patronize schemes of industrious charity, she had laboured sedulously with her needle ; and to aid in conveying the Gospel to the destitute, in our own country and abroad, she gave a large portion of her earnings. She gave to all charitable objects within her reach ; and, according to her means, her offerings were extremely liberal. She belonged to four or five charitable societies, and has been known to give, from her slender income, four or five dollars at a time. Besides her donations in money, it is to be recollected, that she gave much time in carrying her benevolent plans into effect, and in stimulating the charities of others. She was diligent in obtaining missionary intelligence, and a steady subscriber to a religious publication ; not only because she took pleasure in contemplating the religious exertions of the present day, but because she was aware that knowledge is necessary to all enlarged and intelligent activity in the Redeemer's cause. O how different was she in all these respects, from too many professors of religion, who have wealth, leisure, and influence, but no heart to engage in these enterprises of love ; who are ignorant of nearly all that is going on, in the religious world, and who are unwilling to have

their ignorance removed, lest their consciences should disturb their intolerance and selfishness. It may be safely affirmed, that if all professors of religion would exercise one half the self-denial which was habitually practised by this retired female, the world would soon change its aspect. The work of a century would be achieved in a few years: Further, if we lay the rich entirely out of consideration, and if Christians in common circumstances, plain farmers, laborious mechanics, and thriving shop-keepers, were to practice the same self-denial, these glorious results would be witnessed.

It must be evident, taking into view the circumstances which have been described, that Miss Harris must have lived in habits of rigid economy. Perfectly plain and simple, and perfectly neat, in her dress, she sought the ornaments of a meek and quiet spirit. Pleas were not wanting, had she been disposed to listen to them, in favour of many gratifications, which the world would have justified and applauded, even had she been obliged, in consequence, to leave all her works of charity untouched. But what is now her judgment in the matter? Does her perfect spirit now repent of any sacrifices which she made for Christ? Does she now look back with regret on the decorations of her person, which she voluntarily relinquished? Or does she not more than ever count all such things mere dust and dross?

In the domestic relations of life, she was distinguished for usefulness and all the amiable affections. But in nothing was her tender concern for her relatives more manifest than in the pains which she took to give them admonitions on the subject of religion. This she did with great plainness and force, and followed up her exhortations with anxious prayer.

Her death-bed was a scene of Christian triumph. By unremitted attention to the sick children of a brother, who were taken with an epidemic when their parents were absent, and two of whom died in her arms, she was so much fatigued and exhausted, that, when seized with the same disorder, she had not the slightest expectation of recovery. Her slender constitution speedily sunk under the power of disease. Enjoying the full possession of her reason, she conversed of death with the utmost tranquillity and joy. It did not appear, that a single cloud passed over her mind; or that she had the least desire to live. She continued her exhortations and admonitions to the last; joined in prayer with great fervency and devotion; bore severe pain without murmuring, or even making unnecessary mention of it; and, after a most affecting interview with her pastor, relatives, and friends, quietly breathed out her spirit, and fell asleep in Jesus.

Happy they, who witnessed so glorious a display of Christian principles; but happier still, if they partake of the same spirit, and follow her in all things, in which she followed Christ.

Duty and necessity of sending the Gospel to the Heathen.

When our Saviour left the earth, he left a task behind him to his disciples—"Go ye, therefore, and teach all nations." A great part of the task has devolved upon us; for it is not yet accomplished: there are nations who never heard of the name of Jesus; and the cause of sending light and Christianity is left an orphan upon the world. There are thousands, even in this professing country, who would spurn at the orphan, and pour upon it the cruelty of their derision; But there are others who feel an emphasis in the last words of their Saviour, and have taken into their protection the cause which he has bequeathed to us. On the benevolence of a Christian public, the maintenance of that cause is devolved: it is their part to carry it through, and not leave it to perish amongst the garbled and unfinished operations of a cold and timid and hesitating selfishness. The propagation of the Gospel is the task which your Saviour has consigned to you. It is a cause, the maintenance of which consists of various particulars; but I confine myself to two,—you must put the mighty instruments of my text into operation; and you must keep them a-going till your object be accomplished. That object is the salvation of the heathen. But there is only one name given under heaven whereby men can be saved: there is only one way in which salvation can be brought about; and it is this,—“The Gospel is the power of God unto salvation unto every one that believeth.” Get them to believe then; get them to have faith. My text tells you the way: “Faith cometh by hearing, and hearing by the word of God.” Send Bibles among them: but there are many countries, where, without missionaries, a Bible is a sealed book, and a packet of Bibles a mere spectacle for savages to stare at. Without a human agent in the business, you keep back one of the instruments entirely,—you keep back the hearing of the word; and what is more, without a human agent, you leave the other instrument unfinished,—you may give the Bible, but you keep back the capacity of reading it. Both must be done; and if you withhold human agents, you starve and you stifle the cause which it is your duty to support and to stand by through all its necessities.

The Christian faith ‘asserts a principle which it wants to put into operation, to apply to all minds, to carry round the globe, and to visit with its influence all the accessible dominions of the moral world. Mighty anticipations! it promises to rectify all disorder, to extirpate all vice, to dry up the source of all those sins, and sufferings, and sorrows which have spread such dismal and unseemly ravages over the face of society, to turn every soul from Satan unto God; or, in other words, to annihilate that disturbing force which has jarred the harmony of the moral world, and make all its parts tend obediently to the Deity, as its centre and its origin.

But how can this principle be put into operation? How shall it be brought into contact with a soul at the distance of a thousand miles from the place in which we are now standing? I know no other conceivable way than sending a messenger in possession of the principle himself, and able to convey it into the mind of another by his powers of communication. The precept of "Go and preach the Gospel unto every creature," would obtain a very partial obedience indeed, if there was no actual moving of the preacher from one place or neighbourhood to another. Were he to stand still, he might preach to some creatures, he might get a smaller or a larger number to assemble around him, and it is to be hoped that from the stationary pulpits of a Christian country the preaching of the word has been made to bear with efficacy on the souls of multitudes. But in reference to the vast majority of the world, that may still be said which was said by an apostle in the infant state of our religion, 'How shall they hear without a preacher, and how shall they preach except they be sent?'

Influence of the Gospel in promoting Civilization.

But to bring my list of examples to a close, the most remarkable of them all may be collected from the history of the present attempts which are now making to carry the knowledge of divine revelation into the Pagan and uncivilized countries of the world. Now, it may be my ignorance, but I am certainly not aware of the fact, that without a book of religious faith—without religion, in fact, being the errand and occasion, we have never been able in modern times so far to compel the attention and to subdue the habits of savages, as to throw in among them the use and the possession of a written language. Certain it is, however, at all events, that this very greatest step in the process of converting a wild man of the woods into a humanized member of society, has been accomplished by Christian missionaries. They have put into the hands of barbarians this mighty instrument of a written language, and they have taught them how to use it. They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations; and the children of men, who lived on the prey of the wilderness, are now forming in village schools to the arts and the decencies of cultivated life. Now, I am not involving you in the controversy, whether civilization should precede Christianity, or Christianity should precede civilization. It is not what has been said on the subject, but to what has been done, that we are pointing your attention. We appeal to the fact; and as an illustration of the principle we have been attempting to lay before you, we call upon you to mark the feelings, and the countenance, and the language, of the mere academic moralist, when you put into his hand the authentic and proper document where the fact is recorded—we mean a Missionary Report, or a Missionary Magazine.

We know that there are men who have so much of the firm nerve and hardihood of philosophy about them, as not to be repelled from truth in whatever shape, or from whatever quarter, it comes to them. But there are others of a humbler cast, who have transferred their homage from the omnipotence of truth, to the omnipotence of a name, who, because missionaries, while they are accomplishing the civilization, are labouring also for the eternity of savages, have lifted the cry of fanaticism against them—who, because missionaries revere the word of God, and utter themselves in the language of the New Testament, nauseate every word that comes from them as over-run with the flavour and phraseology of methodism—who are determined, in short, to abominate all that is missionary, and suffer the very sound of the epithet to fill their minds with an overwhelming association of repugnance, and prejudice, and disgust.

We would not have counted this so remarkable an example, had it not been that missionaries are accomplishing the very object on which the advocates for civilization love to expatiate. They are working for the temporal good far more effectually than any adventurer in the cause ever did before; but mark the want of congeniality between the benevolence of this world, and the benevolence of the Christian; they incur contempt, because they are working for the spiritual and eternal good also. Nor do the earthly blessings which they scatter so abundantly in their way; redeem from scorn the purer and the nobler principle which inspires them.

Exalted benevolence of Missionaries, and the actual effects of their labours.

I have yet to learn what that is which should make the same teaching, and the same Bible applicable to one part of the species, and not applicable to another. I am not aware of a single principle in the philosophy of man which points to such a distinction; nor do I know a single category in the science of human nature, which can assist me in drawing the landmark between those to whom Christianity may be given, and those who are unworthy or unfit for the participation of its blessings. I have been among illiterate peasantry, and I have marked how apt they were in their narrow field of observation, to cherish a kind of malignant contempt for the men of another shire, or another country. I have heard of barbarians, and their insolent disdain for foreigners. I have read of Jews, and of their unsocial and excluding prejudices. But I always looked upon these as the jealousies of ignorance, which science and observation had the effect of doing away, and that the accomplished traveller, liberalized by frequent intercourse with the men of other countries, saw through all the vanity of all these prejudices, and disowned them. What the man of liberal philosophy is in sentiment, the missionary is in practice. He sets in every man a partaker of his own nature,

and a brother of his own species. He contemplates the human mind in the generality of its great elements. He enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men would shut out one half of the species from the kind offices of the other. His business is with man, and let his localities be what they may, enough for his large and noble heart, that he is bone of the same bone. To get at him, he will shun no danger; he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven; he will hazard the extremities of every clime, he will cross seas, and work his persevering way through the briers and thickets of the wilderness. In perils of waters, in perils of robbers, in perils by the heathen, in weariness and painfulness, he seeks after him. The cast and the colour are nothing to the comprehensive eye of a missionary. His is the broad principle of good-will to the children of men. His doings are with the species, and overlooking all the accidents of climate, or of country, enough for him, if the individual he is in quest of be a man—a brother of the same nature—with a body which a few years will bring to the grave, and a spirit that returns to the God who gave it. CHALMERS.

FOREIGN INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Further extracts from the nineteenth Annual Report.

WESTERN AFRICA.

For an account of the establishment of Missions in this quarter, in the labour of which, this Society takes a large share, we refer the reader to p. 39-42. On the loss of lives sustained by the Mission, we quote the following impressive remarks of an active and zealous friend of the Society:—

If your committee (he writes) are agitating plans for the supply of Africa, let them know that our Society pledges itself to contribute more than it did last year. Let us not be discouraged—“Sanguis Martyrum, semen Ecclesie;” and, by liberal things we shall stand. Perhaps the Almighty requires the propitiation of his justice, before he will confer upon us the privilege of being the heralds of his mercy. But even this is our duty, though painful and discouraging: and let the society, instead of standing aloof, HASTEN to pay the debt. Let it rejoice that it is permitted to make an atonement for our country, and to stand between the living and the dead. David was not permitted to build the Temple, because he was a man of blood; but the honour was reserved for Solomon. Perhaps the generation actually engaged in the Slave Trade, may not be permitted to effect much: they may collect the materials, and form the plans; but it may be reserved for their children, to see the spiritual edifice arise in all its beau-

gument. It may suffice, however, to say, that, if every individual indifferent to the sacred volume were to be neglected; if, after the question were once asked, and the offer once slighted, the visiter should pass by on the other side, the success would have been greatly deficient; the primary object of the institution very imperfectly attained; and numbers, now blessed with the lively Oracles of God, must have remained dark and destitute, amidst all the light and knowledge so industriously diffused around them.

If the poor and the uninstructed are expected to desire the blessings of religion, its importance must be taught them precept upon precept and line upon line: the thirst must be excited, and then the well of living water must be offered to their lips.

To supply the wants, promote the happiness, and increase the usefulness of the poor; especially to make them, as much as possible, the architects of their own comforts, ought to be the leading features of every enlightened system of political economy, as well as of every plan of true benevolence. The Ladies' Society has the praise of having made one pleasing addition to the many experiments for the attainment of this important end. It was hinted, in the last Report, that the various female associations, by encouraging the poor to provide themselves with the Bible, by small weekly contributions, would induce a spirit of frugality capable of being directed to the most salutary purposes, and of producing the happiest effects. Your committee rejoice to learn, that this hypothetical reasoning has been realized here, as elsewhere, by the direct and convincing testimony of fact and experiment.

The total income of the society for the past year, including a balance of £104 2s. 3d. in hand at its commencement, is £3864 13s. 6d. The importance of the Ladies' Branch will be apparent, in the sum of £2302 4s. 10d. contributed by them towards this amount, the greatest part of which has been raised by small weekly contributions. Of this whole amount, £179 5s. 6d. has been locally expended; £2367 6s. 8d. has been remitted for the purchase of Bibles; and £1318 1s. 4d. for the general purposes of the Parent Society. The total sum contributed by the Liverpool Auxiliary Bible Society, since its formation in the year 1811, is £9036 9s. 3d. in addition to £2371 0s. 8d. remitted for the purchase of Bibles and Testaments.

When the Ladies began their important visits upon that extended plan, and pursued them with that minuteness of detail, by which their labours have been characterized, it might have been expected that they would, in some degree, prejudice the funds derived from the Mechanics' Associations; whose members, finding their families called upon to provide themselves with the word of life might probably transfer their contributions to that channel, through which the objects of their first solicitude would be most surely benefited. Some of the smaller streams by which

the resources of the institution are supplied would thus have disappeared, to mingle in the salutary course of that deeper, wider river which is diffusing the fertility of religion through our own land, and pouring its welcome tribute into the great repository which rolls wave after wave, in glad succession, from the shores of Britain to the darkest and most distant habitations of man, connecting the north and the south, the east and the west, in the harmonies of one common faith, and carrying to benighted millions the treasures of that salvation which is the dearest boon a sinful world can receive.

But where is the wisdom of the wise? Contrary to the common elements of calculation, the very agency which appeared likely to diminish, has, in fact and practice, augmented the funds of the **Mechanic Associations**.

The number of Bibles and Testaments distributed within the year amounts to 5057 of the former, and 4256 of the latter, together 9313; a total exceeding the aggregate of any three years since the formation of the society.

The total number distributed, since the formation of the society in 1811, is 30,478.

Unhappily, ignorance and error, pride and passion, corrupt religion and gross idolatry, have established too wide a dominion on the earth, to allow the friends of the Bible rest or respite from their labours. While any part of our own land, any recess of the habitable world, any portion of our fellow-men remains unblest by the possession, or insensible to the mercies of the Gospel, it is an urgent duty to correct the evil. There is yet gloom enough at home, which only the torch of Revelation can dissipate; and in the deep shadows of the night of moral death abroad, a night so profound, that, as in Egypt, not a ray is visible, and no man stirreth out of the place where ignorance and idolatry have enthralled his soul, there is ample excitement for all who have the light of God in the happy Goshen of their own dwellings.

THE LADIES' BRANCH OF THE LIVERPOOL AUXILIARY BIBLE SOCIETY.

Extracts from the Second Annual Report.

Although the **LIVERPOOL LADIES' BIBLE SOCIETY**, like many other institutions which have arisen to bless mankind, was but small in its beginning, yet the committee hope, by the evidence to be adduced in their Second Annual Report, to impart their conviction, that few of those benevolent plans adopted for promoting moral improvement in the present age have been more signally marked with the Divine favour.

In the first Report,* the friends of this society were apprised of the formation of ten distinct associations in connexion with it,

* See Ch. Herald, Vol. V. p. 473.

upon the plan recommended by the British and Foreign Bible Society.

A meeting was held on the evening of the 28th April, which was favoured with the able assistance of two members of the Parent Committee, and was attended by more than five hundred ladies: so great was the accession of strength which the cause had gained in the short period of twelve months; forming a striking contrast to the difficulty with which, at the commencement of the undertaking, the names of *twenty-four* ladies were obtained as a committee!

Two public distributions of Bibles and Testaments were subsequently made at the same place on the 5th June and 27th October.

The interest excited by these proceedings throughout a district of twelve miles in extent has been highly useful in removing prejudices, and increasing the amount of Bible subscriptions.—At the second distribution, several Roman Catholics were among the number of those who, for the first time became possessed of the Holy Scriptures; and the clergyman who presided bore his testimony to the improved moral conduct of his parishioners, and their more orderly attendance upon public worship, since the establishment of the association.

In the first nine months of the society's existence, before the establishment of the associations, 206 Bibles and Testaments had been distributed; in the last twelve months your committee have given out to the different associations, at the cost prices, 3,390 Bibles, and 1,044 Testaments, together 5,334. Of this number 3,272 have already been put into the hands of subscribers. In every instance they have been received with expressions of satisfaction, and often of lively gratitude. Such as have received them at half price, with an engagement to pay the whole, have completed the stipulated sum with strict fidelity. The number of subscribers for Bibles and Testaments has been 7,136; of free contributors, 3,564; making the total number of subscribers from the commencement 10,700.

Not unfrequently those subscribers who at first appeared unable or unwilling to spare their penny weekly for the purchase of a Bible have cheerfully, after completing the payment, continued their subscriptions as free contributors, for the benefit of others.

The poorer part of the population of the town having been the chief object of the society's attention, and many of these being, beyond a doubt, unable to purchase any thing not immediately administering to their temporal necessities, it might naturally be expected that it would have been found requisite to distribute a large number of copies gratuitously. Only 24 Bibles and 17 Testaments, however, have been thus disposed of. These, with the exception of 10 to the Female Penitentiary, have been given only after minute enquiries into the circumstances of the indivi-

duals receiving them; and, unless the parties were about to leave town, the grant has, in every instance, been preceded by the use of a loan Testament.

That the wants of the destitute should have been satisfied by so small a sacrifice may justly excite surprise; this important object could have been achieved only by a plan so highly beneficial in its consequences as to warrant your Committee to recommend its adoption as a valuable part of the system. In every instance wherein the collector has discovered a desire to read the sacred Scriptures, combined with an inability, arising from temporary causes, to subscribe for a copy, a Testament has been immediately lent. About three hundred persons have been thus supplied; and nearly nine out of ten have been induced, by the perusal of the Testaments, to purchase them at reduced prices.

Your Committee are in possession of a mass of evidence, showing the utility of the loan-fund in various ways; but it must be obvious, that to create in an individual a desire, to obtain any thing valuable by means of his own industry, is rendering him a much greater service than to put him in possession of it without the demand of any sacrifice on his part, or proof of its being held in due estimation. A general gratuitous distribution would, in the opinion of the Committee, inevitably tend to justify a charge often advanced against Bible Societies, that the Scriptures are withdrawn from circulation to form the stock in trade of pawnbrokers. Anxious to remove the occasion of such a reproach, your Committee have made repeated visits to the pawnbrokers in this town, and the result has been highly satisfactory. After every pains in their power to elicit the truth, only one Bible has been discovered; and although their vigilance may, from interested motives, have been, in some instances, eluded, your Committee believe that these instances have been exceedingly rare.

In one respect the labours of the collectors have frequently proved so beneficial as to make it desirable for your Committee to state the circumstance. Often, upon a first visit to an abode of penury and wretchedness, has a collector been reminded, that it was more becoming in her to give than to receive, and that to raise a penny per week for any other article than food or raiment was wholly impossible; but when she has once succeeded in convincing such that she has sought only their welfare, and has kindly directed them how to provide, by a prudent disposal of their income, for their own comfort and that of their families, not only has the weekly penny been easily spared for a Bible, but, in many instances, the collector has afterwards been requested to receive even a shilling a week in the summer, as a provision for the temporal wants which might be felt in the winter: thus the poor have been essentially served, by being taught to help themselves. As the confidence in the ladies, on the part of the subscribers, has increased, so generally has this disposition been mani-

tested, that the committees of several associations, whose districts were inhabited principally by the labouring classes, have deemed it expedient to form themselves into societies for savings; and in the Harrington Association alone, independently of money for Bibles, more than £220 have been deposited, in small sums, for blankets, coals, and the Savings Bank.

It may not be improper to mention, as an obstacle to the success of all attempts to excite general attention to the Scriptures, the demoralizing influence of alehouses and *spirit-shops*. The Report from St. James's Association, which embraces a population of 15,000 souls, numbers 142 alehouses and spirit-shops, without the influence of a single place of worship, and only two small Sunday Schools to counteract them. Your Committee think it unnecessary to say any thing more upon this subject than simply to state the fact, that in several streets every fifth, in some every fourth, and even every third house has been found occupied as a public-house or spirit-shop. Though it is not in the power of your Committee to remedy this evil, they may be permitted to deplore it, and to indulge a hope, that in some of the benevolent efforts which are now making to better the condition of the poor, it will not be overlooked.

Your Committee cannot also avoid expressing their anxious desire, that the heads of families would encourage their servants to supply themselves with Bibles. This useful class of society has, in many instances, shown a great readiness to subscribe, and by many of their employers they have been most laudably encouraged; by others, however, your Committee regret to say, they have been checked.

Nor can the Committee omit the opportunity thus afforded them of assuring those whom they invite to assist them, that they may anticipate with confidence an ample recompense in the work itself. This they feel warranted to say from their experience during the past year, in which 20,800 visits have been made, and have been attended, by the blessing of God, with the happiest results, not only in the families of the poor, but amongst the collectors themselves. The purest friendships have been formed, and trifling pursuits abandoned for nobler objects. If they have, as in some few instances, whilst collecting, met with insult, it has tended more forcibly to demonstrate to them the necessity and importance of their efforts; but they have much more frequently received the warmest returns of gratitude, and witnessed the most salutary effects produced in the character and conduct of the objects of their regard.

Though the operations of your society, like the mechanism of a watch, have been concealed from view, their influence has extended through the circle of the associations, and their beneficial effects have been pointed out by the Branch Committee, as the hours by the fingers on the dial; the eye of the most indifferent

will be struck with the pleasing results, while the more attentive observer will perceive the adaptation of the various parts to the perfection of the whole, and, thereby discerning the "signs of the times," will give the praise to that divine Artificer, whose providence directs and regulates all our movements.

Extracts from the Appendix.

Susan G., a poor but respectable widow, applied some time since to one of your committee for instruction in reading. She had subscribed for a large Testament, but could not read well enough to *understand* it. The latter, indeed, seemed to be her primary object. Her advanced age obliged her to pause; and as her teacher avoided comments, Susan would frequently make remarks, which evinced her deep interest in the sacred truths she read. With peculiar modesty, whilst leaning back in her chair, she would say, "I never thought so much of the love of God before, ma'am: it is yet too high for me, but the more I know, the more I love Him for it. My son, who died at sea, used to say, that the poor were not cared for in other countries as they are in this; but only think, ma'am of my living so long in it, without ever thinking of a Bible for my children: and if I did not care for my own, what can poor heathen do?" Her progress has been so rapid, that a large Bible and Prayerbook are now added to her treasure. Not possessing the needful funds for the former, she applied to her teacher to take a note of security for her bed and other furniture at her death, and let her have a Bible. Her beautifully clean cellar is now appropriated to the weekly instruction of a dozen little children in those sacred oracles in which she delights, and their hard words are anticipated in her Sunday lessons. She frequently inquires after the success of the Ladies' Bible Society, and referring to the 29th chapter of Isaiah, 18th and 19th verses, which greatly interested her, says, "that day is now, ma'am, is it not? for all the poor are having Bibles."

About two years ago, Mary M., an Irishwoman, fifty years of age, applied to one of your committee to be taught to read. If ever poverty were personified, it was in Mary. Being almost blind, she thankfully received a pair of spectacles, being certain that with these *helps to read* she should soon become a scholar. In consequence of a fall received some months before, she was lame, and unable to earn a shilling. The idea of setting a stitch into her ragged dirty garments had never entered her head. Gratitude for instruction soon, however, induced a change. Mary's natural shrewdness, and close application soon enabled her to read the Testament. One very snowy day, with an animated countenance, she entered the school-room on her crutches, and immediately, as her custom was, laid her shoes on the top of the fire to dry. When told that she had better not have come so far through the snow while so ill, "Aye," said she, "so the neigh-

bours said; and all along by the brickfields they were at the cellar-heads laughing at me; but I *shows* 'em the nice Testament, and *tells* 'em they'd have more *raison* to laugh if they could read in it like me." Mary was afterwards absent for some weeks, and her little girl came to the school with "Mrs. M—'s compliments to Lady —, and she had been six weeks in the Infirmary, but was getting on finely with her Testament." The teacher called shortly afterwards at her house to ask if she were better; her husband came to the door, and the little girl at the same moment returned from the Infirmary. "How is your mother?" "A deal better," said the child, "she hopes to be out soon." "What does she do in the Infirmary?" "O, nothing at all but read in the Testament to herself and the other women; she has read it all through."—"That's what she did afore ever she went," said her husband. "She was fond of it then, I suppose, did it do her good, think ye?" "Good!" said he, "aye, nothing pleased her afore; she was grumbling all day; but since she got to reading the Testament, she has been quite content and happy." A few weeks ago, Mary returned from the Infirmary, and has since attended the school comparatively neat and clean, and very thankful. The Testament which had been lent for eighteen months, and which, to use her own expressions, she had "read twice through, and all up and down," had not a soiled leaf in it when with regret she took out of it her marriage and other certificates, to exchange it for a large Bible given her by the Branch Committee.

SUNDAY SCHOOLS.

THE following testimony to the excellence and utility of the Sunday-school system is perfectly just. We insert it for the encouragement of our readers who are laudably engaged in the support of those valuable seminaries.

As the daily school is held on six days of the week, and the Sunday-school only on one day, it may be thought by casual observers, that the good likely to result from the former will bear to the other the proportion of six to one. Matter of fact, however, contradicts this supposition. The voluntary diligence of children attending sabbath-schools, the eagerness with which they receive instruction, and their solid improvement, generally equal any thing which the records of common day-schools can produce. Indeed the Sunday-school system possesses many advantages which are peculiarly its own. The affection of the learner, engaged by the parental kindness which is displayed in every act of his benevolent and disinterested instructor, puts every faculty of his mind in motion. He regards his book with pleasure, for it is a medium of communication with his affectionate friend. He looks forward through the week with anxiety to the time in which he shall again attend the school, and, during his intervals of leisure, is busied in preparing his task for the sabbath. Thus the Sunday-school

exhibits the result of the voluntary labours of the week, and thus the child often outstrips the daily scholar, whose affection is not so frequently called forth towards his teacher and his business. The sacred day, too, on which the school is held, and the sacred book which forms the basis of the instruction given, impart to the Sunday-school a religious character. There is a multitude of instances in which, through the divine blessing, the child has learnt to 'call the sabbath a delight, holy of the Lord, honourable.'—Like Timothy, he is taught to love the holy scriptures, and to model his character and conduct in conformity with its doctrines and precepts. The glow of affection which was first elicited by his kind teacher, is now directed to Him from whom cometh 'every good and every perfect gift.' The teacher, also, in his anxiety to make religious impressions on his pupil's mind, has sometimes caught the holy flame which he desired to communicate, and in the Sunday-school has first felt the vital influence of true religion.

DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee.

(Continued from p. 509.)

PALESTINE.*

As this Mission is intended for the same great quarter of the globe, in which the two already reported are established, it seemed proper to introduce it in immediate connexion with them: though in chronological order this is not its place.

If the countries of Southern Asia are highly interesting to christian benevolence, and have strong claims upon christian commiseration, on account of the hundreds of millions of human beings immersed in the deepest corruption and wretchedness; the countries of Western Asia, though less populous, are in other respects not less interesting; nor do they present less powerful claims. These were the scenes of those great transactions and events, which involved the destinies of mankind of all ages and all nations, for time and eternity; the creation of the progenitors of our race—the beginnings of the sciences and arts, and of civil and political institutions—the fatal transgression, which "brought death into the world and all our wo"—the successive revelations of Heaven, with all their attestations, their light and their blessings—the incarnation, labours, and agonies of the Son of God, for the recovery of *that which was lost*—and the first exhibition of that mighty and gracious power, which is to bow the world to his sceptre, and fill the mansions of immortality with his people. They have since been the scenes of direful changes:

* See Ch. Herald, No. 16, page 476.

and the monuments of all their glory have long lain buried in dismal ruins. But the word of Jehovah abideth for ever ; and that word gives promise of other changes there ; changes to be followed by a radiance of glory, which shall enlighten all lands.

In Palestine, Syria, the Provinces of Asia Minor, Armenia, Georgia and Persia, though Mahomedan countries, there are many thousands of Jews, and many thousands of Christians, at least in name. But the whole mingled population is in a state of deplorable ignorance and degradation,—destitute of the means of divine knowledge, and bewildered with vain imaginations and strong delusions.

It is to be hoped, however, that among the Christians there, of various denominations, some might be found who are alive in Christ Jesus ; and who, were proper means employed for their excitement, improvement and help, might be roused from their slumbers, become active in doing good, and shine as lights in those darkened regions. It is indeed to be hoped, that no small part of those, who bear the christian name, would willingly and gladly receive the Bible into their houses, and do something towards imparting the heavenly treasure, as opportunities should be afforded, to the Jews, Mahomedans and Pagans ; and, dispersed as they are, among the different nations, they might do much ; at least might afford many and important facilities and advantages for carrying into effect the expanding desires of benevolence.

To the Jews, we and all Christians are indebted, under Divine Providence, for the Oracles of God, and all the blessings by which we are distinguished from heathen nations. Long have they been an awful monument to the world of the sovereignty of God, under the tremendous curse so terribly imprecated, when the blood of the Lord of life and glory was demanded. But their dereliction is not to be perpetual. *They are beloved for the Fathers' sakes ; and there shall come a Deliverer out of Zion and shall turn away ungodliness from Jacob.*

It is not to be forgotten, however, that it is *through our MERCY*—by means of the benevolent prayers, and sacrifices, and labours of Christians for their restoration—that *they are to obtain mercy.* And the time seems to have arrived for this mercy to be displayed, and for these means to be employed, in a manner and with an earnestness, suitable to the momentous object. The dispositions recently manifested by the Jews extensively, and the success which has attended the late attempts, which have been made for gaining their attention to christianity, together with the more general movements and aspects of the age—are indications not to be disregarded.

By these, and other kindred considerations, your committee have long had their mind and heart drawn towards Western Asia, and particularly towards the Land of ancient Promise, and of present hope. The lights afforded them, for surveying the field, have

not been neglected; the circumstances favourable and unfavourable to the contemplated enterprise have been attentively considered; and ten months ago the resolution was taken to send a Mission to PALESTINE, as soon as the requisite preparation could conveniently be made.

The Rev. LEVI PARSONS and the Rev. PLINY FISK have been designated for this mission. For several months after their designation, they were employed as agents of the Board in different parts of the Union; and being known as missionaries, under appointment for Jerusalem, they excited, in the christian community extensively, a lively interest, which has been marked with distinguished liberality. Lately they have been engaged in particular preparations for the mission, in the expectation of embarking for the Levant before winter.

The design is, that they shall go first to Smyrna; and there remain for a longer or shorter time, as circumstances shall render advisable, for the purpose of acquiring more perfectly the requisite languages, and obtaining such information, of various kinds, as will be of importance in their subsequent course. Thence, they are to proceed to Palestine, and there fix their station at Jerusalem, if found practicable and eligible; if not, at such other place, within or without the limits of Judea, as Providence shall indicate.

This whole Board will unite with their Committee, in commending this mission most fervently to the grace of God.

*Cherokees.**—The school of this mission has been gradually increasing; and, at the end of July, consisted of eighty-three children;—fifty males, and thirty-three females. Their residence at the mission house appears to have been more constant, than during the preceding year; their behaviour not less satisfactory, nor their progress in learning less encouraging.

Some who were taken from the school, and little expected there again, have been returned. Among these are Catharine Brown, and a boy, who had been named Jeremiah Evarts.

In November, the father of Catharine, having resolved to migrate to the Arkansaw, and not to be overcome by intreaties and tears, firmly required her to leave the school for the purpose of going with the family. Though to her, as she said, "it was more bitter than death," yet she dutifully obeyed, and went home to her father's house. There, as the migration was deferred, she remained about four months; and then to the great joy of herself, and of the mission family, her father brought her back.

For reasons, which are too obvious to need particular statement, since the number of children has become so great, it has been deemed advisable to separate the females from the males, and to assign to them a house and school by themselves. Ac-

* See *Christian Herald*, Vol. VI. p. 303.

cordingly, a temporary building has been provided for them, until a better house, soon to be erected, shall be finished, and a separate school for them has been established.

Besides attending every day, during the appointed hours, to their studies in the schools, the pupils, male and female, have constantly their regular hours and allotments of labour, and of various exercises and attentions for their general improvement; and, in all, they acquit themselves in a manner highly satisfactory. Besides the interesting female, who has become so well known to this board and to the Christian community, other individuals are distinguished, and some of them scarcely less than Catharine, for their amiable dispositions, their excellent faculties, their rapid progress, and their praise-worthy deportment. Altogether, they are a lovely band of youth and children, whom the committee, with heart-felt interest and pleasure, can commend to the affections, the charities, the prayers and benedictions of this board and of the Christian public, as having strong claims to kind and liberal patronage, and affording high promise of usefulness among their own people.

At the mission-house, the preaching of the Gospel, the administration of Christian ordinances, and various exercises and means for religious instruction and improvement, appear to have been continued with life and regularity, and with encouraging success.

Upon the little church, planted in that wilderness, the Spirit of glory and of God still evidently rests.

In June, an aged Cherokee woman, was admitted to full communion; and two female members of the school, one aged 16, and the other 15, were examined and received as candidates for baptism.

In a joint letter, the brethren say; "All, who have been admitted to church privileges, give increasing evidence that their hopes are well founded."

The expenses of our Cherokee establishment have not been light. A great part, indeed, of the expenses for buildings and for farming and other utensils, has been reimbursed by the government. But to supply provisions for the mission family, consisting of four missionaries, with their wives and children, and eighty children of the natives, beside hired labourers, cannot cost little; and the contingencies of such an establishment must unavoidably be considerable.

The produce of the farm the last year, owing partly to the dryness of the season, and partly to the depredations of unruly and wild animals, was less than had been anticipated, and was consumed in a few months. And, owing to various causes, some of them transient, and others permanent, great difficulties, and some heavy disappointments, have been experienced, in obtaining supplies from the white settlements in Tennessee, the nearest

in which contracts for supplies have been made, being 60 or 80 miles distant from Brainerd. A single disappointment the last winter, in the failure of a contract for corn, occasioned partly by the state of the river, was a detriment to the mission of several hundred dollars.

Your committee have from the first regarded the cultivation of the farm, as an object of high importance. It is important for the purpose of exercising the native boys of the institution in agricultural labours; and of showing to them and to the nation a sample of a farm under good husbandry, and yielding its products in variety and plenty. And it is important for the purpose of supplying, in the surest and cheapest manner, the principal provisions for the maintenance of the establishment. This last consideration has been urged upon our attention by the facts and circumstances, just referred to.

It became, therefore, an object of earnest desire to obtain a man of suitable qualifications, for the skilful and vigorous management of a farm, intended to be enlarged to an ample extent. And it would not fail to be regarded as a particular favour in Providence, that just as the exigence came to be deeply felt, the desire was answered.

About four months ago, Mr. Abijah Conger of Rockaway, N. J. made a sacred offer of himself for the service. In his letter, making the offer, he says, "My wife is a native of Bridgehampton, Long Island. We were married in the year 1803; and begun to keep house in the spring of 1804, with nothing but our hands. God has prospered us greatly in the good things of this world; and I hope we both have a treasure laid up in heaven for us. I have a large property here: and had any body told me, two years ago, that I would leave it, and go into the wilderness, I should have thought them beside themselves; as some of my neighbours and friends now do me. But while reading last winter of the difficulty the establishment had, to get mechanics, &c. the thought struck me, that I ought to go to their assistance. I tried every way to get it out of my mind, but to no purpose, till my sleep left me. I then made my wife acquainted with it; and she said, 'Go, and I will go with you.'—I have concluded to offer myself to the board, to go to Brainerd, and act in the sphere, which the board shall think me most capable to fill—provided it is for the furtherance of the Redeemer's Kingdom. My business for fifteen years back has been to manage a large family, consisting of fifteen to more than twenty persons—most of them grown persons; besides several families living on my land, that came directly under my care.—My own family consists of seven persons, myself and wife, and five children, two boys and three girls; all remarkably healthy, and well educated according to their age, the oldest fourteen, the youngest two years old—all trained to industry when out of school."

Mr. Conger is himself about 36 years old—a Christian of good report; by trade a carpenter, but accustomed to turn his hand to various kinds of business, as carpentry, cabinet-making, coopering, blacksmithing, and farming; all which he has had upon a large scale under his direction. “He has been,” says his minister, the Rev. Mr. King, “for ten years past one of the most industrious, and persevering, men in the business of the world, that I ever knew.” For six years in his youth, he was a school-master; and for the two last years has been a principal teacher in a Sabbath school.

When the determination of Mr. Conger came to be known, others of kindred spirit connected with him in business, and some of them by family alliance, and whose minds had for some time before been employed on the subject, came to a similar resolution. Messrs. John Vail, a farmer, John Talmage, a blacksmith, and John Mott, a carpenter; but all of them more or less, like Mr. Conger, accustomed to different kinds of business, offered themselves, with very satisfactory recommendations; and were accordingly accepted for the service. Mr. Vail has a family of five children; Mr. Talmage and Mr. Mott are young men recently married.

These four devoted men, have given themselves to the service on the same principle with the missionaries and assistants now at the stations, as an engagement for life; consecrating themselves, their faculties, and their earnings, to the sacred and benevolent object of christianizing and civilizing the Aborigines; and expecting no earthly compensation but a comfortable maintenance. Their children, when they come of age, are of course to be held as free in regard to any engagement for the service, as any other persons.

The establishment at Brainerd is regarded by your committee as a primary institution, to serve as a centre of operations for evangelizing and civilizing the Cherokee nation;—to be enlarged and advanced, as means shall be afforded, and as shall be found to be advisable; and to have branches connected with it, in the form of local schools, in different parts of the Cherokee country.

For one school of this kind, a place has been selected, and preparations are now in forwardness. It will be 50 or 60 miles southeasterly from Brainerd, and under the immediate care of Mr. Hall, one of the first assistants of the mission.

This board have been apprised, that it was the intention of the U. S. government, to procure an extended exchange of lands, and to remove the Cherokees and other Indian nations and tribes, residing on this side the Mississippi, over into the wilderness of the Arkansaw, and of the Missouri. The Cherokees, being urgently pressed with proposals, in pursuance of this intention, were in great consternation and distress; and a delegation of twelve of their principal men, with the well known and excellent

chief, Charles R. Hicks, at the head, were appointed by the council of the nation, to go to the city of Washington on the subject. Communications, relating to the business, were made to your committee; and a desire was signified, that one of the committee or an agent of the board, might be present with the delegation. The committee could not but feel, that it was a crisis of great moment; and the corresponding secretary was deputed to Washington. Accordingly, about the middle of February, he met the Cherokee delegation there.

A principal argument, employed on the part of the Cherokees, was;—That their removal from their country, where they had begun to cultivate the land, and made considerable advances in civilizing arts; and where a system of instruction for their general improvement had commenced with the fairest prospects of success;—into a boundless wilderness, where every thing would invite and impel them to revert to the hunting, and wandering and savage life,—would frustrate the desires of the better part of the nation, and destroy the hopes of their benevolent friends; and, in effect, doom them to extermination. That the desire for civilization had become prevalent among them; and their capability of improvement, and of being elevated to the rank and to the enjoyment of civilized people, had been decisively evinced by the success which had attended the attempts for their instruction. The argument appears to have had weight with the government; and the delegation, instead of finding themselves obliged, as their fears had led them to anticipate, to sign a virtual surrender of their country, had the high satisfaction to put their signatures to a treaty of a very different kind.

The treaty, after a cession of lands by the Cherokees, in consideration of a portion of the nation having migrated to the Arkansas, and had lands assigned to them there, secures to them the remainder of their country in perpetuity. And of the ceded lands, an appropriation is made of about a hundred thousand acres, for a perpetual school fund, to be applied, under the direction of the President of the United States, to the instruction of the Cherokees on this side of the Mississippi.

This, the committee are persuaded, will be regarded by the board, and by all, who wish well to the American aborigines, as a signally auspicious event. It is auspicious, as it shows on the part of the government, not only a favourable disposition towards the Indians, but also a conviction that they can be, and must be, civilized; and a settled and generous purpose to patronize and aid the benevolent work. It is auspicious, as it provides funds which eventually will not be small, for promoting the design. And it is auspicious in the influence which it has, and which it will have, upon the Cherokees and other Indian nations, and upon the American community. It marks, indeed, a new and propitious era.

Your committee have no ordinary satisfaction in recording this visit, in which the dignified condescension, the generous philanthropy, and the paternal character of the President of the United States, appear in so amiable and interesting a light. It has excited, and will excite, most grateful feelings, not only in this board, but in this Christian community extensively.

Hitherto the Lord has continued to smile on this favoured mission. Its prosperity has been great : and its prospects are cheering. Every encouragement is afforded to prosecute the design, with humble and grateful reliance on that Almighty aid, which has been so graciously granted.

(To be concluded in our next.)

SIXTH WARD BIBLE ASSOCIATION.

Auxiliary to the "New-York Bible Society."

It is some time since we received the first Annual Report of this Association, with a request to publish it in the Christian Herald, and regret that we have not been able to insert it sooner. It will afford us pleasure to notice the proceedings of similar institutions in this city and elsewhere, if they will favour us with their Reports.—The Report states—

That the Managers have divided the ward into 15 districts, and assigned to each district two of their number—

That in the course of the last year, the Managers of eleven districts have made their reports, from which it appears that \$87 50 has been collected—

That the Treasurer has paid to the Treasurer of the New-York Bible Society the sum of \$44; and twenty-five copies of the holy Scriptures have been received from said Society, nineteen copies of which have been distributed in this ward, and application has been made for eleven copies more.

The Managers regret exceedingly, that some of the members of their board have been very negligent in attending their monthly meetings, and have been very remiss in going through their respective districts, in order to obtain subscriptions; several, it is believed, have made no exertions at all. The Board of Managers therefore are not able to make so favourable a report as they wish. However, as the laudable business of circulating the inestimable treasure of God's holy word, has been promptly commenced in the sixth ward, and since the board is well convinced of the utility of distributing among the poor the oracles of the living God, and are unwilling to be behind their brethren in the other wards of this city, in so meritorious an employment, they beg leave to suggest to the Association, the appointment of such officers and managers for the ensuing year, as may be found faithful and diligent in this labour of love, as nothing can be more

useful and salutary to the souls of men, than an acquaintance with the doctrines and precepts of the Gospel, and since nothing can more rejoice the hearts of the pious than the consideration that they have been instrumental in turning sinners from the errors of their ways. The Board of Managers do hope that the laudable work in which the Association has engaged, will be carried on with increased zeal, and that we shall have abundant cause to bless the Lord for smiling upon our exertions in the cause in which we are engaged.

ARCHIBALD MACLAY, *President.*

ISAAC LABAGH, *Secretary.*

New-York, Nov. 10, 1819.

WILLIAM W. WOOLSEY, Esq. Treasurer of the American Bible Society acknowledges the receipt of \$2639 90 donations, &c. to that Institution in the month of December, 1819.—3436 Bibles and 2413 Testaments have been issued from the Depository during the last month.

From the (London) Baptist Magazine.

PRAYER.

PRAYER is the soul's sincere desire,
Utter'd, or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air,
The watch-word at the gates of death;—
He enters heav'n with prayer.

Prayer is the contrite sinner's voice,
The turning from his ways;
While angels in their songs rejoice,
And cry, "Behold! he prays!"

In Prayer, on earth the saints are one;
They're one in word and mind;
When with the Father and the Son,
Sweet fellowship they find.

O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of Prayer thyself hast trod;
Lord teach us how to pray!

ty and perfection. Let the aged Members, however, of the Society remember that it *was good that it was in their hearts*.

We ought not to be discouraged by our losses in Africa; since, even on the principle of justice, we should be very liberal to that country. For what has influenced the public mind so much as the interesting accounts communicated respecting *that country*? I firmly believe that three-fourths of the zeal for missions now evident among us was first excited by *the state of Africa*. Go and tell of rains, of fevers, of graves, of deaths, of missionaries dead, of missionaries dying, of missionaries fainting under the burden and heat of the day—tell of the good already done, and that others are panting to enter into this very field—these things will produce even more beneficial effects than ever they have yet produced: they will produce sufficient funds for the support, not only of the African mission, but of the **WHOLE**. Such a labourer as this is surely worthy of his hire: an advocate so touching, so eloquent, so successful, should be well repaid. In fine, notwithstanding the society's expenditure upon Africa, Africa is an advantage to the society—a creditor, and not a debtor.

In reference to the improvements which were carrying on in the country parishes of the colony of **SIERRA LEONE**, it is said

They have been achieved by the labour of liberated negroes alone, under the direction of their respective ministers and superintendents. The royal munificence and the national liberality have pursued, with great cost and perseverance, the generous object of the deliverance and civilization of the once-devoted victims of barbarism and bondage; and we can anticipate, with delight, the sublime gratification which the friends and supporters of this great cause will derive from seeing, so soon, such excellent practical confirmations of their hopes and reasonings—such benign fruits of their zeal and exertions. We trust, that, as Providence has blessed most of the illustrious leaders of that great cause with length of days to behold this heavenly harvest of their toil and devotion, they all—and if we might name any one in particular, Mr. Wilberforce especially—may be long preserved to enjoy the permanent and constantly increasing glory, which must result from so ample and solid a commencement of social and religious good as these liberated negroes exhibit in the bosom of Africa—in the favoured seat of that vast engine of African degradation and desolation, the Slave Trade.

The committee enter into these details respecting the state and progress of the colony of Sierra Leone, because that remuneration which this country owes to Western Africa for its wrongs, and in the payment of which the society is labouring to take a share, is most intimately dependent on the growth and the moral energy of this colony.

The number of persons educated in the Colonial Schools on the national system, in the colony of Sierra Leone, according to the returns made Jan.

1819, was 2,104—and the number of marriages, solemnized according to the rites of the United Church, was 321, which, together with the number published from the year 1814, to the end of January 1817, makes a total of 919.

The following particulars of a Negro Missionary meeting will afford just delight to our readers :—

The first anniversary was held on the 7th of December. Beside Mr. Collier and various missionaries, the meeting was attended by a great number of the inhabitants of Regent's and Gloucester towns.

Some remarks of several of the natives will manifest the blessed influence of that Gospel on themselves which they are anxious to send to others.

The whole of the proceedings on this occasion were highly interesting. The addresses of the Europeans were well suited to inform and encourage the people. The committee will quote some of the remarks made by natives, which cannot be heard without thankfulness.

Mr. Macaulay Wilson, who is son of the old Bullom King, and will probably succeed his father, now acts in a medical capacity. On being appointed treasurer of the association, he expressed his willingness to take on himself the office, as he had himself been greatly blessed by means of the labours of missionaries. He had, indeed, been favoured, from the early age of six years, with the means of grace ; having been brought by Mr. Macaulay, then governor of the colony, from the Bullom shore, and in his house accustomed to daily prayer ; yet both then, and during his subsequent visit to England (from whence he was driven by sickness, before he had completed his education,) he remained quite ignorant of the nature and meaning of prayer. After his return he was offered a situation in the Slave Trade, which he was prevented from engaging in, by the principles which he had learned from the friends who had taken him to England. He at this time attended the instruction of the Wesleyan missionaries at Freetown, which was of much benefit to him ; but afterward became a backslider, and lived in the practice of sin, till the arrival of Mr. Johnson, who preached a sermon which pricked him to the heart, and he had been mercifully led to the Saviour of sinners. He then contrasted the blessings of liberty and education which are enjoyed at Regent's Town, with the slavery, ignorance, and abounding wickedness of his native shore ; and expressed his confidence of the success of the meeting ; as where the heart is open, the purse is sure to be opened likewise.

Mr. Wilson was followed by one of the liberated negroes :—

"I recollect," he said, "how we went on at first coming in sin and wickedness, and did not know what was told us. But the Lord sent his missionary, who brought us to pray ; which was for our good. When we were sold, we thought we should die ;

but God had mercy upon us. If we have two, three, or four coppers, we must give them. Suppose a man be blind, and go walk in the fire, we must stop him. Our country-people are the same—they are ignorant, and know not God: so we must pray for them; and for the society, that they may send missionaries to teach them the right way. If we had been left in our own country, we should have been ignorant still; and we did not come by our own strength, but by the will of God, for God led us.”

Another liberated negro thus followed his countryman:—

“I stand not in my own strength, but come to serve the living God. When man or woman first converted, they think they find no more trouble. I have trouble—but Jesus is the *same, yesterday, and to-day, and for ever!* Our country-people are in darkness; but Jesus knows the worst, and is able to save the worst: so all must pay coppers for missionary. No man can do good by his own strength: and, suppose we give coppers, it is no great thing: it is Jesus who must send missionary to preach.”

A third native, of the same class, added:—

“I have great reason to thank the Lord Jesus Christ for his goodness and mercy, when I think of what sin and misery I was in. My father die—my mother die—and I had nobody to take care of me. Then they sell me; but it pleased God to bring me here. At first I was sick, and like to die; but God had mercy on me, and I thank him for his long-suffering. Then I used to beat the drum, and talk bad, when the moon shone; and do all manner of evil, and did not know what was preached. Afterwards, I hear that Jesus Christ came to die for sinners—I feel it; and it pleases God to enable me to hear it now. But they say a big hole is God, and worship it:—though we cannot save their souls from hell, yet we can give coppers to send missionaries, as there is no way to be saved but by Jesus Christ; for *except a man be born again, he cannot see the kingdom of God.* Stand not still, and say, ‘We can do nothing:’ but try to pray and send missionary. Suppose you go to jail, you soon come out again; but if you go to hell, you never come out.”

The address of a fourth liberated native cannot be read without surprise at its strength and cogency:—

“I thank God for what he has done for me! When I was sold, at first I thought they would eat me; but I knew not that Jesus Christ had put me in the good way, as he says, *I will lead the blind by a way that they know not, and by paths which they have not known.* We ought all to consider how few live here now, that came in the same ship with us—hardly half. They are dead; and what place are they gone to? When I first came, I knew nothing, and laughed at prayer; and should have been in hell, if God had not spared me, and opened my eyes.

“Some people say, ‘How do you know that any body go to hell? Did ever any one die and come back?’ We must not trust

to that. We do not see every thing. We do not see God ; but we see the sun and moon, the trees and all the other things. Did ever any person see a mountain or a stone make these things?—then we know that God made them.

“ Some say, ‘ Suppose me go to hell, me soon die there—big fire soon kill me : then me no feel.’ But God says you no die in hell. Suppose you put stone in the fire, he can’t be burnt ! No—fire can’t burn him—he always live there ! God says the wicked have hearts of stone, and fire will no melt them.

“ We must believe that Jesus shed his blood for sinners, and pray for our country-people. If we cannot speak English, we must pray in our country tongue. Jesus can hear, and have but little money, we must give little. When we go to Freetown, suppose we have a few coppers, we want not more—we no want house and plenty things there, because we no live there : so we are strangers in the world, and should trust in the Lord, and be easy with little, that we may spare some for send missionary to our country-people.—Suppose we don’t believe, we must give an account of every word we hear, and then we shall have nothing to say ; but if we belong to Jesus, he waits to take us to heaven, where there is no sickness, nor sorrow, but we shall sing the song of Moses and the Lamb.”

A collection was made, which amounted to 5*l.* 10*s.* 8*d.*

Our readers have been apprised of Mr. Jowett’s intention to visit Egypt and Palestine, in order to investigate the state of those countries, with a view to the formation of missionary establishments and the circulation of the Scriptures.

On the 10th of December last, Mr. Jowett left Malta for Alexandria, and reached that city on the 19th.

He paid an early visit to the convents of the Copts, the Latins, and the Greeks ; and has sent home much information respecting Alexandria, Egypt in general, and the plans of the *Bashaw*. During his stay at the Consulate, Mr. Jowett preached there on Sundays, to such Christians as wished to assemble for Divine worship.

From Alexandria he proceeded to Cairo. It was an object of the first importance with him to have an interview with Mr. Salt, the British consul-general for Egypt ; and to obtain his assistance and countenance in the prosecution of the objects of his voyage. Mr. Salt being at this time in Nubia, Mr. Jowett determined to proceed up the Nile in order to obtain a conference with him. With great reluctance he gave up the hope of being present at the approaching Passover at Jerusalem ; but his disappointment therein has been amply compensated, by the opening of unexpected opportunities of prosecuting the society’s plans in behalf of the almost expiring church of Abyssinia.

While the publication of the Scriptures in Ethiopia will be of great probable influence on the Abyssinian priests, the preparation and circulation of them in the vernacular tongue of the country must be regarded as the main instrument of enlightening the body of the people. It appears, from Mr. Jowett's communications, that there are two distinct dialects of the vernacular tongue—the Amharic and the Tigrè. M. Asselin, French consul in Egypt, procured some years since, by the help of an Abyssinian, the translation of some portion of the Old Testament into the vernacular tongue. There is now reason to hope that the work will be prosecuted under advantageous circumstances, as may be gathered from the following extracts of Mr. Jowett's communications.

Cairo, Feb. 4, 1819.

“The subject of Abyssinian translation shall not drop. If God spare my life, in two or three months I shall be returned from Mr. Salt. Nothing can be done, till I have fully consulted with him. Rest assured, now I am on the spot, I will spare no pains to press the business home.

“My chief expectations, in the execution of this work, are from Pearce. He is an extraordinary character. After a variety of wanderings, in which he visited Russia, China, and other countries—once a Musselman in Arabia, and then fourteen years a Christian and a warrior in Abyssinia—now hardly escaped, and lodged in the British Consulate! His genius is very great—his education sufficient for an educated man to work upon. He cannot bear to be idle. He is thirty-nine years of age. Had he the bodily constitution of his youth, he would break out afresh perhaps, and run through the same marvellously eventful life. But God has broken him down—in mercy, I think, not in wrath; in mercy, more especially, to the Abyssinians, whom he has it in his power, and in his disposition, exceedingly to benefit, by turning his talents to the translation of the Scriptures. He can speak and write both Amharic and Tigrè.

“He will accompany us on our voyage up the Nile. I hope, during the voyage, to procure the translation of one Gospel into the spoken language of Amhara and Tigrè. He has brought me a few verses of the Gospel of St. Mark, pencilled in the Tigrè language. It is very fair: as good, perhaps, as Canòlo's first beginnings. Many words are Arabic.”

A few days afterward, Mr. Jowett writes:—

“Yesterday Pearce began translating St. Mark into Tigrè, and did thirty-two verses. I have analyzed a part, and find the language to be very Arabic. He works well and cheerfully.”

Mr. Fuller accompanied Mr. Jowett in his voyage up the Nile. About two months were occupied in the voyage: Mr. Jowett returned to Cairo in the early part of April.

Having reached the island of Philoë, near the first cataract, he met Mr. Salt there, who entered with great readiness into his views respecting Mr. Pearce. On this subject Mr. Jowett writes, under date of March 19th, from Esne, on his return down the Nile :—

“Mr. Salt—I am truly thankful to God for it—is favourable to my proposals. This circumstance will, as I supposed, quite change the line of my travels, or rather cut it short. I have taken up Ethiopic in good earnest, and have the necessary books with me. By July or August, I hope to prepare one or two of the Gospels. I shall then return to Malta.”

From Mr. Jowett's communications from Egypt, we shall sub-join one or two more extracts :—

“The Coptic Patriarch has given me a letter of recommendation to all the churches and convents in Upper Egypt, as far as I may have occasion to travel. By the time of my return he will have prepared four volumes, in manuscript; each of which is to contain one Gospel in Coptic, and the Arabic in a parallel column; that is, the four Gospels in all. Each volume will be a tolerably-sized quarto, and will cost thirty piastres; equal to fifteen shillings sterling. The whole will be, therefore, 3*l*. I have also directed copies to be made in Arabic alone.

“I have received 400 piastres, at once, for twenty Arabic Bibles. It is the lay head of the Coptic Church who buys these Bibles so plentifully. He would take any quantity. I told him I could spare him no more, as I meant to distribute the rest right and left up the Nile. He begged at least five more; which I agreed to. I take about two dollars each for them. Money is scarce, and labour and provisions plentiful in this country. Talking with him, one evening, our conversation fell on the marriage of priests, in which their church agrees with ours. As I happened to have a long letter from Mrs. Jowett in my pocket, I drew it out: they were perfectly astonished to see a priest's wife so learned! He told me that there were 20,000 Copts in Egypt. In Cairo, about 1500.”

A seasonable supply of Arabic Bibles had been received at Alexandria. When Mr. Jowett was there, the Consul opened two cases, which were in his store, addressed to Mr. Salt. There were about 100 copies, which were forwarded, as appeared from a letter of the Rev. Anthony Hamilton, dated London, April 22, 1817, by the society for the propagation of the Gospel in foreign parts.

The Bashaw has sent to the continent, by way of Alexandria, eighteen or twenty Copts from Rosetta, for the benefit of European education.

On Mr. Jowett's arrival off Old Cairo, from his voyage up the Nile, he heard that the plague had reached Cairo; and wrote, therefore, to Mr. Salt, who had arrived at the Consulate in Cairo, to ask his advice how to proceed. Mr. Salt immediately sent his

horse and Janissary, in order to convey him to the Consulate. The Bashaw, aware of the fatal effects of the usual negligence of the natives with respect to the plague, and of the security generally attending the precautions of the Europeans, has established quarantine; but the Arabs regard this salutary order as an innovation.

After visiting the convents at Alexandria, Mr. Jowett writes:—

“ I have now paid my first visit to the three principal Christian establishments—The Coptic, the Latin, and the Greek. They are built within five minutes’ walk of one another, on a large open space, without the inner and within the outer walls, which was the site of the old city. Here, as you ride over the unequal and dusty ground, you see multitudes of Bedouin Arabs, clad in nothing more than a coarse long shirt, and generally a large wrapper about their bodies, digging among the subterraneous ruins, to procure the large square stones found among them, which the Bashaw uses in building. Their employment is a fit emblem of mine. Among the ruins of the Christian churches, I am exploring and looking for some valuable remains, by the help of which the church of our Redeemer may be built again.”

Mr. Jowett bears strong testimony to the avidity with which the Scriptures were received by the natives in various parts of Egypt which he visited.

LIVERPOOL AUXILIARY BIBLE SOCIETY.

Extracts from the eighth annual Report.

Presented 21st April, 1819.

The union of the “New-York Bible Society,” and the “Auxiliary New-York Bible Society,” which has recently taken place, affords an appropriate opportunity of presenting to our readers in the city, the following extracts from two highly interesting Reports. We hope the noble example, set by the Ladies of Liverpool in their labours for the Bible cause, will be followed, not only in this city, but in other parts of our extensive country, where the oracles of truth are needed.

When Jacob, during his eventful pilgrimage from Beersheba to Padan-Aram, saw the mysterious vision in Bethel, and received the promise of divine presence and protection, he took the stone on which his head had rested, and set it up as a memorial of his mercies, as an acknowledgment of the Providence by which he had been preserved, as a reference of his future life to the guidance of heaven, and as an engagement to increasing diligence in the path of duty. When Israel had experienced the divine assistance in so signal a manner between Mizpeh and Shen, Samuel erected a similar pillar, and called it the Stone of Help, in grateful commemoration of the success with which the prayers and efforts of the people had been attended. The anniversaries of re-

ligious societies may be compared with these monumental records, they invite us to look back upon past labour, or past omission; upon the warmth of zeal, or the torpor of indifference; upon the difficulties that have been removed, or the trials that have been sustained; upon former success or failure; and thus to ascertain the grounds of future hope or discouragement. They serve to suggest the humiliating consideration, that the effort made has been so little commensurate with the object proposed; to promote increasing dependance upon that blessing, which is the best encouragement to every act of Christian mercy, and the best impulse of Christian duty; they tend to excite increasing simplicity of motive, and increasing industry of exertion; they awaken also an interest in the state and condition of man throughout the world; they enlarge the mind, by discovering to it new habits of society, unknown developements of evil, and unexpected forms of misery; they arouse gratitude for mercies never well understood before, and a corresponding desire for their extension: in short, they serve to occupy the mind with an adequate object, and give it a holy direction.

If preeminence in zeal, labour, and success, demand priority of notice and acknowledgment, it would be unjust to make any more early or more grateful expression of obligation, than that which is due to the Ladies' Branch of the Liverpool Auxiliary Bible Society. The sphere of their exertion, indeed, has been necessarily limited; but their activity has walked no narrow round, and their benevolence has cultivated its field of duty with no common diligence. Their visits of mercy have been extended over almost every part of the town and neighbourhood; and whatsoever their hand hath found to do, they have done it with their might. Much was, with good reason, expected from their kindness, their devotedness, and their perseverance. Simple truth and justice cannot adopt colder language, than that in which your committee gratefully declare, that they have realized every hope, and fulfilled every anticipation. Their own Report of proceedings, which will be read to the meeting, will, doubtless, be received with equal surprise and gratification. They have sown plenteously; they have watered unsparingly; they have waited patiently; and he who alone giveth the increase has enabled them to reap abundantly.

One striking result of their labours, however, should not be passed over in silence and forgetfulness. They have not only *supplied* the desire which the poor might have felt to possess the sacred volume, but also, in very many instances, have *created* it, where it was never felt before. Perhaps this may be esteemed an artificial result of their labour, tending to diminish the value of the Bible, in the estimation of the ignorant and indigent, by pressing it too eagerly upon their notice. It would be easy to meet the objection upon its own ground, were this the time for ar-

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, January 29, 1820.

[No. XVIII.]

MISCELLANY.

Memoir of the late Rev. William Garnon, First Chaplain of the Colony of Sierra Leone.

THE Rev. W. Garnon was born at Lincoln, July 27, 1791. He was early deprived of his parents; his mother dying in childbirth of him; and his father, who was an attorney at Lincoln, dying when he was only eight years old.

In 1798, he went to school to Oxford, first to a preparatory, and afterwards to a higher seminary, where he continued till 1803.

While here, he was preserved from premature death, by that merciful Providence which watches over the unguarded steps of childhood. Having one day improperly played truant with two of his schoolfellows, they got into a barge near a mill on the river. The current was so strong as to draw it near to a rock, when he, in trying to push it back, fell in. His companions could not rescue him, nor did they like to leave him; till, after many minutes, it appearing that he must be drowned, they hastened to fetch some men belonging to the mill, who immediately came, and put a pole into the water, which, although he grasped it at first, he soon lost, and sunk again; when a man jumped in, and pulled him out, almost exhausted. At another time he was scalded so severely, as to lead to serious apprehensions for his life.

On the 7th of January, 1804, he finally left school, and removed to his uncle's, Mr. James Garnon; and was placed under the care of his aunt, with whom he continued for some time.

Mr. James Garnon was a captain in the thirtieth regiment of foot, then stationed at Buckingham on the recruiting service; and, as his time was not then much occupied, he devoted it to the instruction of his nephew. A strong mutual attachment was soon formed. This happiness did not, however, last long; as his uncle was taken suddenly ill in July following, and died in a week. He had seen a great deal of service, having been in the whole of the war with Hyder Ally and Tippoo Saib, under Lord Cornwallis, and in Egypt under General Abercrombie; and, notwithstanding these hard services, enjoyed perfect health till within a few days of his death. It is worthy of remark, that although he had been, in those countries, exposed to great danger from the sun and climates, yet he was taken off at last, in England, by a "coup de soleil"—a striking illustration of those words, *With him are the issues of life and death.*

The death of his uncle was a renewed trial to Mr. Garnon ; but it was the means of enabling him to decide on his future destination. It had, for some time, been a subject of inquiry with his friends, in what business or profession he should be brought up ; and the sudden death of his uncle, with the martial spirit which he had imbibed by his frequent intercourse with the military, at once decided him. The late Marquis of Buckingham, having well known his uncle, immediately came forward, promising him his patronage ; and presented him with a commission in the Buckinghamshire militia, till he should be old enough to go into the line. He accepted this commission, and joined his regiment at Maidstone, on the 1st of January, 1805.

From the Marquis of Buckingham he received peculiar attention, of which he ever retained a grateful remembrance. When Mr. Garnon was taking leave of this benevolent nobleman, after spending two months with him at his seat at Stowe, and was acknowledging his kindness, the Marquis affectionately replied, "Take care, my dear boy :—behave well, and God will be your father !"

Thus, at this early age, between fourteen and fifteen, he entered the army—inexperienced, and exposed to all the temptations connected with the military profession ; but his amiable and interesting disposition, added to his youthful appearance, gained for him the protection and esteem of his superior officers.

From Maidstone, the regiment proceeded, in May, to Chelmsford. He continued moving with it to different places, staying some time at each, till September 1807, when he received a commission in the fourteenth regiment of foot ; to which he became entitled, according to the regulations, by volunteering with fifty men. He immediately joined his new regiment at Horsham.

In December following, they embarked for Ireland, where they remained till July 1808, when they received orders to sail for Spain, in the expedition with Sir David Beard, and joined Sir John Moore at Benavento. He was engaged in that harassing campaign ; and returned, in February 1809, to England, landed in the Downs, and marched to Buckingham. In July, he left England again with the expedition to Walcheren, under Lord Chatham ; returned in October ; and re-embarked in November for the same place, to bring back the shattered remains of the army. He arrived in England, February 1810 ; and sailed for Gibraltar, for garrison duty, the regiment being much crippled. In July, he left Gibraltar for Malta ; where he was seized with the Walcheren fever, which prevailed among the troops. This obliged him to return to England in November ; being reduced to a state of great weakness, and at that time feeling a strong wish to die in his native land.

On his arrival in England, he proceeded to Brighton, where his aunt then resided, with a view to recruit his health ; but, con-

tinuing for some months in a very delicate state, he was induced to apply for an additional six months' absence from his regiment, which was granted.

This visit laid the foundation of many interesting and important circumstances in his future life. He was introduced to a circle of acquaintance totally different from those with whom he had been accustomed to associate. He could not then justly appreciate their piety; but, when brought to feel the real influence of religion on his own heart, he learned to esteem them very highly in love, for their works' sake.

While Mr. Garnon was suffering from severe illness at Malta, he was often under painful apprehensions of dying. He had been engaged in open contest with the enemies of his country, but the attendant circumstances of battle stifled the consideration of futurity. Now, laid on a sick bed, unable longer to relish those vanities and gay pleasures which in health he had pursued, he could not contemplate the awful change but with fear and dismay. Those words of Dr. Young were much in his thoughts—"Time how short! Eternity how long!"

These impressions, which arose chiefly from the fear of future punishment, soon wore off, as he began to recover. In speaking of this period once to a friend, he said, "When I returned, though I was so ill as scarcely to be able to move about, I had no more idea of religion than a brute."

His residence at Brighton became an inestimable blessing to him. The preaching of the Cross was, at first, foolishness to him; but it became the power of God to his salvation. He eagerly attempted to disprove what he heard from the pulpit; while he thought, from the Preacher's earnestness, that the subject demanded attention. But the very effort to disprove the truth of what he heard, as it led him to search the Scriptures, had the happiest effect on his mind. Much dissatisfied and yet impressed, one day, with what the Preacher had said, he told his aunt that he was persuaded that he did not speak the truth; and that he would go to hear him once more, and examine what he might advance, by the Bible: if it agreed with the Bible, he would believe him; if not, he would go no more. He went, therefore—heard him—and was satisfied. The eyes of his understanding being enlightened, he was led to discover the depravity of his nature, the evil of sin, his abuse of the many mercies conferred upon him, and the negligence of his past life. He was now humbled under a sense of the aggravated nature of his offences; and the same Divine Teacher, who had effectually convinced him of his sinfulness, led him also to the Saviour, in whose righteousness alone he could stand accepted before a holy God. In a renunciation of self, and in firm dependence on Christ, he found that peace to which before he had been an utter stranger.

The sincerity of this change was evidenced by consistency of life, and a superiority to those pursuits and amusements which once afforded him high gratification; combined with a surrender of the heart to God, and an ardent wish to be instrumental in communicating to others the unspeakable blessings of which he had been made partaker.

This desire to glorify his heavenly Father in declaring the freedom and fulness of that salvation which is by Jesus Christ, disposed him to turn his attention to the work of the ministry. A feeling of compassion arose in his heart for his late comrades and companions in folly. He longed to tell them what a Saviour he had found. On this subject, he consulted with his friends, earnestly prayed for direction, and waited to discover the leadings of Divine Providence by concurrent circumstances.

About this time he was introduced to Mr. Wilberforce, who, with his accustomed benevolence and kindness, promised, should he resign his commission with such a view, that he would recommend him to a clergyman who would assist him in preparing for the sacred office.

It was now about the Autumn of 1811; when his leave of absence being almost expired, it became necessary for him to come to a decision with regard to his future proceedings; whether he would return to the army, or prepare for the ministerial office. He wrote, accordingly, to General Calvert, colonel of his regiment, and adjutant-general of his Majesty's forces, intimating his wish to resign his commission; and received for answer, in November, that his resignation was accepted.

He now wrote to Mr. Wilberforce, stating his resignation, and his wish to accept his kind offer. In the beginning of 1812, he entered, in consequence, on his studies, under a clergyman, whose instruction he enjoyed till he received Holy Orders. He gained the affections, not only of his fellow-students, but of all who had intercourse with him, by his affable disposition and fervent and simple piety; and was very assiduous in visiting and instructing the sick and poor.

In September, 1814, he went to Chester; and was ordained, on the 20th, to the curacy of Edenfield, in Lancashire.

In a letter to a friend, about this period, Mr. Garnon writes—*"I long to have my heart overflowing with the love of Christ to me, the most unworthy, not counting my life dear unto myself, that I may labour abundantly in his vineyard;"* and, in another, *"What an honour conferred on me! that, after having served our good King George, I should be permitted to serve the King of Kings and Lord of Lords!"*

He began his ministry at Edenfield, October 2d. Not being able to procure a suitable situation nearer, he resided at Heywood, about five or six miles off. It was his custom to go to Edenfield on the Saturday afternoon, and return on the Monday even-

ing, after having spent the day in visiting his parishioners; occasional duties sometimes requiring his attendance in other parts of the week. He soon had a good congregation; and his exertions for the spiritual welfare of the people committed to his charge were very great. He laboured among them in an affectionate spirit, with much diligence and fidelity, feeling his heart deeply engaged in his work; and it pleased God not to leave him without testimonies of his blessing.

In September 1815, he went again to Chester, to take priest's orders; and, in the following November, received an appointment to the chaplaincy of Sierra Leone; a situation which was rendered the more desirable to him from its connexion with the military, in whom he felt a peculiar interest, having spent so much of his early life among them; always calling himself the "soldier's friend."

After having accepted this situation, he says, in a letter to a friend, "I am about to launch forth to preach *the unsearchable riches of Christ* to the benighted Africans. Think of a young man; 'unskilful, weak, and apt to slide;' having a heart prone to evil, and that continually—a nature ever departing from God; one who finds it difficult to save his own soul, yet attempting to be the means of saving others: these are the mountains, the difficulties, which too often impede my own course, and would, if possible, enfeeble my poor exertions; but, blessed be God for his unspeakable gift! *Is there no balm in Gilead? no physician there?* Yes! Jesus Christ, *the Way, the Truth, and the Life.* To whom then should I go? It is true, without him I can do nothing; but, in his strength I can do all things. Surely, then, *my soul fainteth for thy salvation, but I hope in thy word.*"

Another letter will show how sensible he was of his own insufficiency for such an arduous station; while he was fervently desirous of obtaining help from *Him that is mighty.*

"I greatly need encouragement in the important situation I am about to occupy. Fears, from without and from within, daily arise; and I feel myself wholly insufficient for the work, unless *the power of Christ rest upon me.* Pray for me, that, though weak, I may be strong in him; and, *having nothing,* I may *possess all things.* The ravaging effects of the climate naturally deter one. O how difficult is it to forsake all for Christ, to count all things but loss for the excellency of his knowledge. May his grace powerfully operate on our hearts, that none of these things may move us, nor that we may count our lives dear unto ourselves, so that we may finish our course with joy, and testify the Gospel of the grace of God to benighted Africa."

The prospect of his removal to such a distance, and the great probability that they should *see his face no more in the flesh,* was, as may be supposed, matter of deep sorrow to those who had been benefited by his ministry; while a feeling of regret was

expressed by all : for his peculiarly amiable disposition endeared him to all who knew him. In testimony of their esteem, they proposed to contribute 5*l.* per annum for the education of a child to be named after him in Africa ; and a few little tokens of regard were presented to him by the poor of his flock. He was not unmindful of that flock, when he could no longer personally labour among them ; and the hearts of some have been refreshed by his communications from the scene of his subsequent labours. He preached his farewell sermon to them on the last Sunday before Christmas day, 1815, from Acts xx. 32.

In the beginning of March, 1816, he went to Birmingham, where he occasionally assisted the Rev. Edward Burn at St. Mary's ; and sometimes officiated at Harborne, a village about three miles from Birmingham. Early in April he proceeded to Harewood, in Yorkshire, where he supplied, for several weeks, for the Rev. R. Hale, vicar of that place. In conversation with this gentleman relative to his going abroad, he said, " I am going to the most unhealthy climate in the world, but I know that I am immortal till my work be done. What may be the will of God concerning me, I know not ; but I shall know hereafter."

Mr. Garnon did not undertake the chaplaincy of Sierra Leone without endeavouring duly to weigh the dangers and privations connected with that situation ; but these he was willing to encounter, depending on the strength of Divine grace. His language was, *I can do all things, through Christ which strengtheneth me.*

In writing to a friend about this time, he says, " The mention of Jesus, of his grace and fulness, of his supports and promises, of his faithfulness and his salvation ; even of him who is *Wisdom, Righteousness, Sanctification, and Redemption* ; tends to cheer my heart, and increase my faith, which is, alas ! too often liable to become weak, when I view the many and great difficulties which my important undertaking naturally brings before me. Like Peter, I am too apt to look down upon my difficulties, rather than look up to my Saviour. May the Holy Spirit enable me to look upon him, and meditate on his fulness, who *filleth all in all* !"

(To be Continued.)

From the Christian-Guardian.

On Religious Conversation among pious friendly Youth.

It is greatly to be lamented, that almost any trifling occurrence, any flying report, or any thing relating to " the things that perish with the using," will afford a subject for general conversation for hours together ; while the things of *eternity* are not suffered to be mentioned, lest they should *deadens and damp* the spirits of the hearers. " But," saith Christ, " how can they, be-

ing evil, speak good things? It cannot be expected that they, who seek to enjoy the momentary pleasures of sin—who are anxious about “what they shall eat, what they shall drink, and wherewithal shall they be clothed,” can converse together on “righteousness, temperance, and judgment to come.” But it is matter of regret also, that even they who are travelling with “their faces Sion-ward,” too often suffer subjects of no moment or concern to occupy their precious moments! Doubtless, too, at the same time their consciences condemn them, and the words of Jesus occur, “For every idle word that men shall speak, they shall give account thereof in the day of judgment.”

Young people often meet together, and have many opportunities of speaking to each other concerning their souls. Perhaps each of them at the same moment *wishes*; but by a kind of what is called youthful *modesty*, or *bashfulness*, they are restrained; they have not resolution to *begin*, and say, (as a venerable prelate was wont to say,) “Come, let us have *one word of Christ* before we part.” Their great adversary, the devil, gets in among them, and suggests many evil and worldly thoughts: he satisfies their consciences, and persuades them to *let it alone* for that time, till “a more convenient season.” But it betrays something like being “*ashamed of Christ and his Gospel*”—a *weak faith*—a cold and lifeless frame. O Christians! where is your love—where your faith? Hath he done nothing for your souls? Have you nothing to tell of the riches of his grace—of the comforts of his Spirit—of the wonders of his love?

“Be ye followers together of me,” saith St. Paul, “and mark them which walk so, as ye have us for an example.” “For our conversation is *in heaven*,” and so is the conversation of every true believer. For though they may be far behind St. Paul in their Christian progress, yet they are children of the same Father, members of the same Son, and inheritors of the same Spirit—fellow citizens, fellow servants, fellow soldiers, fellow travellers, and fellow heirs. The *subject* of their conversation is in heaven. They talk of heavenly things—*Jesus*, his *goodness*, *long suffering*, and *tender mercies*—the state of their souls—the *straits* and *difficulties* which annoy them on the road—the *encouragement* they have to persevere, and the gracious *assistances* afforded to *enable* them—his word—his *house of prayer*—his *ministers*—his *ordinances*, especially the *emblems* of his *dying love* in the holy communion—the hour of their *departure*, and the *existence* of their souls in *eternity*.

They of old, “spake often one to another,” and said, “Come all ye that fear God, and we will tell you what he hath done for our souls.” “Out of the abundance of the heart, the mouth will speak.” The hearts of the wicked are full of the world—pride, envy, malice, and bitterness; and such is their conversation. But the hearts of Christ’s people are full of sorrow for sin—deep

humility, love and faith in Jesus; "as sorrowing, yet always rejoicing—fearing, yet always believing—sometimes doubting, yet always trusting—longing, hoping, waiting, pleading, praying. And O what pleasure does it afford their souls! sometimes to come up with each other on the way, and tell how good the Lord hath been—how he hath comforted and directed them by his Spirit—strengthened and supported them by his heavenly grace, and encouraged them by his animating promises—how he hath removed their doubts and fears—calmed their perplexed and harassed spirits, and many times made them "more than conquerors," when they were like to have fallen under the attacks of their adversary. Thus they *encourage* each other, as they pass on to their Father's house.

It is said of good Archbishop Usher, "If you took him upon the road, he could easily spiritualize all objects, and turn the journey *heavenwards*: if on a visit, he was more importunate to see and help the state of the *soul* than that of the *body*." And he was so excellent in his conversation at table, that Dr. Bernard says, it often put him in mind of what the queen of Sheba said to Solomon, "Happy are these thy servants that stand about thee and continually hear thy wisdom." And, O! young Christians, what more cause had he to speak so much of Jesus than you have? Perhaps, as he walked along the road with his friend, he saw "a sparrow fall to the ground," and would say, "Lord, what are we that thou shouldest be mindful of us!" Yet, my dear friend, let us remember, he hath said, we 'are of more value than many sparrows,' and that 'the hairs of our heads are all numbered.' He careth for us, who scarcely care for ourselves. He never forgets them that are his; though he may sometimes seem to hide himself from them. How thankful should we be!" Perhaps, as he walked in a valley, and admired the surrounding hills, he would instantly be reminded of those hills which once "stood round about Jerusalem;" and among these, *one*, Mount Calvary, would engage his *particular attention*. Would he not (we may suppose) break out in raptures, thus? "When I look at the beautiful hills, my friend, which surround us, I forget that I am here. I am reminded of *that* hill, on the top of which our innumerable and various sins weighed down the righteous soul of the Lord of glory! It reminds me of 'the hole and the pit out of which we are digged,' and the 'Rock of ages' on which, through grace, we stand. O that we, oftener than we do, would *by faith* ascend it! Our dear Lord! how he *hasted* to die for us, when he went before the rest to Jerusalem! Oh! let us feel what Newton felt when he sang,

" Let me dwell on Golgotha,
Weep and love my life away!
While I see him on the tree
Weep and bleed and die for me!"

Perhaps the glorious canopy of the sky might lead him to reflect on the far-surpassing glory of the New Jerusalem—the company of “the spirits of the just made perfect”—the presence of God and the Lamb for ever—the song of the redeemed! Then would he not say, “What a glorious hope is the Christian’s hope!—full of immortality! But, ‘without holiness we cannot see the Lord.’ To be fitted for heaven, we must be preparing for it on earth. We cannot enjoy the society of the just hereafter, unless we walk and converse with them here. We cannot stand in the presence of God *then*, if we do not *act*, and *think*, and *speak*, as in his presence *now*. We cannot chant the ‘song of Moses and the Lamb’ before the throne of God for ever, unless we learn to sing it *in our hearts daily*. Let us be more watchful, more earnest and anxious about our souls.” Such ought to be the conversation of *all* God’s people; and how are they blest!—“a book of remembrance.”

As they walk along the path of life, sweetly meditating on the wonders of redeeming love, the Lord himself *walks with them*, as he did with his disciples to Emmaus, though they may not know him: for, saith he, “I am with you *always*!” It is the custom of some to meet at stated times for the sole purpose of social prayer and spiritual conversation. Many young people in such meetings are prone to fall into the dangerous error of *formality*. Where this is the case, it degenerates into a *dull and lifeless* round of ceremony; and *reserve* becomes *general*. Formality ought to be avoided as a dangerous intruder. Let every one speak what he *feels*, in love, and in the Spirit of Christ, for the *edification* of the hearers. “Heart work,” says Mason, “is better than head work.” But when (as is often the case) young people go to such meetings with their heads stocked with a *fine prayer*, and a *laboured discourse*, the heart cannot be *deeply engaged*. A soul which *feels* the “constraining love of Christ” cannot help speaking *what it feels*; and though it be but in *broken and unconnected* sentences, it will do more for the *glory and praise of the Redeemer*, and the profit of others, than any thing which could be said in a *formal measured manner and tone of voice*. Can that soul, which has so much cause to exclaim, “O the depth of the riches both of the wisdom and knowledge of God!” have nothing to say to a friend—to a brother in Christ? Can such be *silent*, or find it difficult to say, “O come, let us worship and fall down, and kneel before the Lord our maker.” “Let us tell what he hath done for our souls.” No, sure! Believers are commanded to “love one another:” and how can they better manifest their love than by taking “sweet counsel together?” It tends greatly (when done in a proper spirit) to the profit, the everlasting profit of their souls. Sometimes, for instance, the feelings and experience of one may be suited to the case of another. One may be cast down, troubled, and perplexed by his adversary: another may

tell how the Lord enabled him to put his trust in his "everlasting strength," and gave him *grace* to resist and overcome the weapons of Satan. One may be doubting, fearing, despairing: another may tell how, at the *throne of grace*, he was enabled to doubt no longer; his *fear* was turned into *love*, and *despair* into overcoming *faith* and animating *hope*, as "an anchor to his soul, sure and steadfast." Truly saith Solomon, "A word spoken in *due season*, how good it is! 'Tis as an honeycomb, and sweet to the soul." Surely *they* are walking in the road—the narrow road; and "marching through Immanuel's ground to fairer worlds on high;" who, when they meet each other as they hurry through a wicked world, are more anxious in asking, "How doth the Lord prosper thy soul?" Yes, they will not confine their conversation merely to *stated times and places*; but *often*, and *any where*, turn their thoughts *heavenward*. This will greatly influence their minds "through all the changes and chances of this mortal life." Amidst the din and bustle of secular concerns, the remembrance of something spoken by a beloved brother or sister in the Lord would prove a great blessing. It unites the young together too in a *lasting, spiritual, Christian friendship*, and which, though by death it may be dissolved *here*, will be consummated in eternal bliss at God's right hand; where the remembrance of having walked together in Christ on earth will heighten and add to the joys of their perfect spirits.

Christians, you will not, you cannot so degrade yourselves, as to choose the *ungodly* for your companions, *their* ways as your delight, nor *their* pastimes for your entertainment: for your souls will delight in the holy company and heavenly conversation of the saints, who know the precious love of Christ, walk in his holy ways, and can, from heartfelt experience, testify of his rich grace and glorious salvation. O! how much comfort—how many spiritual blessings you may derive from this! More and more are yet to come from the presence of Christ, and with the *communion* of saints: yea, blessed be Jesus, a whole eternity is to be spent in this blessed company. We enter upon it now by *faith*; and soon we shall commence it in a realized glorious eternity. "Let us consider one another then, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but *exhorting* one another: and so much the more, as ye see the day approaching."

PLAIN REASONS FOR BEING A CHRISTIAN.

To be a Christian—in other words, to believe the Christian religion—is, to believe that Moses and the Prophets, Christ and his apostles, were endued with divine authority, that they had a commission from God to act and teach as they did, and that he will verify their declarations concerning future things, and especially those concerning a *future life*, by the event:—in short,

it is, cordially and sincerely to receive the Scriptures as the only rule of our faith and practice, as the foundation of our hopes and fears. On what grounds, then, do you thus believe the Christian religion?

Not because I was born of parents who profess the Christian faith, and who from my earliest infancy have instructed me in its principles and duties. Such reasons might have made me a Mahomedan in Turkey, or a Pagan in Africa or India. Most people indeed, as far as my observation goes, seem to have their religion not so much from choice as from chance; because it happens to be the religion of the country where they are born and educated. But now that I have attained to years of understanding, it is highly proper that I should examine for myself the grounds and reasons of what I have thus been taught to believe. It is manifest to all, who seriously reflect on the powers and propensities of human nature, that we are formed capable of religion, and have an inward consciousness, that we ought to worship some superior being on whom our safety and happiness depend. In fact, when I look into the state of the world, in all places where the Bible, or book accounted sacred by Christians, has not been known, I am convinced that we are incapable of discovering for ourselves a religion that is worthy of God, suited to our wants, and conducive to our true interests. A divine revelation, therefore, is necessary to make known to the human race those important truths. These deficiencies the Bible professes to supply. This collection of writings by different persons, who lived and wrote at different and distant periods, demands and invites examination; and, the more calmly I investigate its pretensions to be a divinely inspired volume, the more firmly I see reason to believe it to be a revelation of the will of God to mankind; for, so far as my inquiries extend, no other book has yet appeared, pretending to be a revelation from heaven, which has been able to stand the test of a fair and rational examination, in the same manner as the Bible has done.

I AM A CHRISTIAN,

Not only because I am convinced that a divine revelation is absolutely necessary to make known to mankind the proper object of their faith and worship, as well as their present duties and future expectations;—but also, because there is such evidence for the genuineness and authenticity of the Bible, as can be produced for no other writings pretending to be revelations from God to man;—because the history contained in the Bible is credible or worthy of being believed;—and because the miracles and prophecies recorded in it, as well as the excellence and sublimity of the doctrine it inculcates, the harmony subsisting between every part, the astonishing and miraculous preservation of the Scriptures, the tendency of the whole to promote the present and eternal happiness of mankind, as evinced by the blessed ef-

facts which are invariably produced by a cordial reception and belief of the Bible,—are all of such a nature as incontestably prove it to be, indeed, *the inspired Word of God.*

T. H. HORNE.

FOREIGN INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

South Africa.

Letters have recently been received from our esteemed brethren, the Rev. Messrs. Campbell and Philip, dated Cape Town, 18th April, 1819; they were then on the point of departure for the interior. A letter also from Mr. Moffat, a missionary stationed in Namaqua-land, who had lately visited the Damara Country and Lattakoo, has just come to hand. We shall insert interesting extracts from these communications.

Mr. Moffat, it appears, brought with him to Cape Town, three converted natives of Africa—*Africaner*, once the terror of the country—a converted native of the *Damara* country, which is situated far north of the Great Orange River, and a *Bootchuana*, an inhabitant of that country in which Lattakoo is situated.

Messrs. Campbell and Philip in their account of *Africaner*, say—‘*Africaner* is a judicious, excellent Christian; you would have been astonished to have heard the answers that he gave to the questions which were proposed to him! How would the great congregations in London have been filled with admiration of the power and grace of God had they seen and heard the man who some years ago burned our settlement at *Warm Bath*, and who was the terror of South Africa, conversing about the love of Christ, while the tears ran down his cheeks. Could the friends of the Missionary Society see what their labours, under the blessing of God, have effected for this man, they would think all their sacrifices amply repaid.

‘Mr. Moffat assures us that the old man and his four sons are decidedly pious. It must afford great satisfaction to the government here to see a man who had once been such a troublesome enemy, become quite another character.

‘The Caffres have again retreated into their own country. Mr. Ullbricht informs us that the institution at Theopolis has lost 800 head of cattle; none of his people were however killed or wounded. A strong party is going into Caffre-land to make reprisals.

‘A piece of ground in the centre of Cape Town is procured, very suitable for a chapel, if one should be built. Our congregation consists of from 150 to 200 people. Many of the respectable English inhabitants attend.

‘Every thing here is at this time exorbitantly dear; it is said, dearer than in Calcutta.’

Extract of a Letter from Rev. Mr. Campbell.

Cape Town, 16th April, 1819.

‘I think I was never before placed in a more interesting group than last night, when I beheld in the same room *Africaner*, a *Damara convert*, and a *Bootchuana*, from a kraal beyond Lattakoo.

‘*Africaner*, you know, when I was here before, was the Bonaparte of the interior of South Africa. His name carried terror along with it for several hundred miles around his residence—indeed, he was the chief dread of my people when crossing Africa. I think it will please you to read my first conversation with him last night.

‘I asked whether he remembered my coming down the Great River about six years ago? ‘Yes, I do.’ Where did you reside then? ‘On the north side the Great River, about 70 miles higher up than opposite to Pella.’ Did you receive a letter from me? ‘Yes.’ Who brought it to you? ‘Abram, a man from the Griqua country, a friend of mine, who came down the Great River with you, brought it to me.’ Who read the letter to you? ‘Jagher, my brother [now called David] who could read, he read it to me.’ How did you receive what the letter proposed? ‘I was glad of the offer of a missionary; I had long in my heart wished for a teacher.’ Did you write an answer to the letter? ‘Yes, my brother Jagher did, and we sent it by a man to the Griqua country, and from thence it was sent to the colony, to go to you at the Cape.’ What did you write? ‘I desired a missionary to be sent, and that he might be an Englishman.’

‘Did you hear that a wild Bushman had murdered one of my Hottentots? ‘Yes, I heard of it some time after, and that it was done to get your cattle.’ What did you think of the action when you heard of it? ‘I thought it was abominable.’ Why did you think it was abominable? ‘Because I knew your object was good in coming into that country, and I wished to see you.’

‘I then asked *April Job*, the *Damara convert*, when and how he first heard of God? He said, it was long ago, when Berno, a Griqua chief, and some of his people, came into the *Damara* country to shoot elephants; that they often read to him, and some others, out of the Testament, and explained from the book, in their language, about God and Jesus Christ his Son. He always thought that some greater being than he knew of must have raised, or made the great mountains; and he never could think how the sun was kept up; and that he often was afraid lest it should fall down upon him. Did you ever think how a tree grew from a small seed, or how you grew yourself, and how your arms came to be both alike, the same number of fingers at the end of each hand? No, he said, he never thought of such things, they

were too deep for a Damara, they confuse his mind, and make him stupid.

‘Mr. Moffat explained to him how far off England was, from whence the missionaries came—that it was 17 times further than Namaqua-land was from the Cape. Africaner began to explain this to him, by pointing to his fingers, one after another, saying, Once to Namaqua-land and back to the Cape; again to Namaqua-land and back to the Cape; till he came to the 17th finger, when the Damara leaned backward, holding up his eyes and hands towards heaven, saying, ‘It is all too deep for me, I cannot understand it.’ When we told him that Mrs. Philip had left two children behind in that far country, for the sake of the poor people in this, his eyes glistened with tears, and he wept silently for some time.”

Extract of a Letter from Rev. Mr. Philip, dated at Zwollendam, May 17, 1819.

‘It may not be unnecessary to mention that Africaner never saw a Catechism in his life; and that all his information on theological subjects has been derived from a careful perusal of the Holy Scriptures, and the oral instructions of his teacher. I have in my possession *Africaner's New Testament*, and you would be delighted to see how it is thumbed and worn by use. Being asked what his views of God were before he enjoyed the benefit of Christian instruction, his reply was, that he never thought any thing at all on these subjects; that he thought upon nothing but his cattle. He admitted that he had heard of a God, but he at the same time stated, that his views of God were so gross, that the name suggested nothing more to his mind than something that might be found in the form of an insect, or on the lid of a snuff-box.

‘To form a proper estimate of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years ago this man was the terror of the colony; a 1000 dollars were offered to any man that would shoot him; he burned our missionary station at Warm Bath; and when Mr. Campbell crossed Africa on his former journey, he was more alarmed with the idea of meeting Africaner in his journey, than with all the other dangers to which he was exposed. What a change! The persecutor is turned into the warm friend of missionaries; the savage has laid aside his barbarous habits, and has become docile and gentle as a child; and the man who was formerly the plunderer and terror of the colonists, is now a friend of peace and justice, and is the centre of union and the bond of harmony between the subjects of the British government and the savage tribes with which they are surrounded, and among those tribes themselves. Crossing Africa, along the banks of the Orange River, brother Moffat met with a tribe of bastard

Hottentots, who were removing from their former stations. Being asked why they were changing the place of their abode, they replied, that it was because they understood that Africaner was removing from Namaqua-land. When they were asked why the removal of Africaner, supposing it to be true, should make them change their place of residence; they replied, that if Africaner removed they could not live in that land, for it was his influence that kept all the tribes in peace, and as soon as he was gone they would all go murdering one another. What an important fact! When will statesmen learn that the cheapest defence of nations, and the best security against revolutions and disorders, is the propagation of the pure and uncorrupted faith of Christ, by zealous and holy ministers and missionaries. Had the chiefs of Caffraria enjoyed for many years the benefit of Christian instruction, these people, like Africaner, might have been living in peace, cultivating their fields, and a vast waste of blood and treasure would have been saved to the colony.'

DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee.

(Concluded from p. 543.)

CHOCTAWS.*

A year ago this mission was just commencing. As then reported, the Rev. Mr. Kingsbury, and Mr. Williams and wife, having taken an affecting leave of Brainerd, had recently arrived in the Choctaw nation, and selected the scite for their station; and Mr. Peter Kanouse, and Messrs. John G. Kanouse, and Moses Jewell, with their wives, from New-Jersey and New-York, were on their way to join the mission.

This consecrated spot has since been named Elliot, in affectionate memorial of the venerable "*Apostle of the American Indians.*"

In three or four days after the felling of the first tree, their first house of logs was raised.

On the day after, the brethren, in the midst of their difficulties

* This nation occupy a territory between the Mississippi and the Tombigbee, partly in the state of Alabama, but mostly in the state of Mississippi; bounded N. and N. E. by that of the Chickasaws. Their number is estimated at about 20,000.

They are a hardy, intrepid, and ingenious race, and have made, within the last 20 years, great advances in agriculture and other arts of civilized life. They raise cotton, and manufacture it into cloth for their ordinary use, and often appear well clad in garments of their own making.

Worcester's U. S. Gazetteer, 1818.

and discouragements, had raised the log of their first little cottage, they were cheered with a report, that three or four men were at Natchez, coming to their assistance; and in ten days afterwards, on the 29th of August, the assistants from New-Jersey and New-York arrived at the station "in safety, though much worn down by fatigue."

The arrival of these assistants, and particularly of the females, was subsequently seen to be a reason for more especial gratitude, than was at first apprehended; as in about a week afterwards, Mrs. Williams, before the only female at the station, was seized with a severe fever, by which she was brought near to death.

Mr. Peter Kanouse, whose health for some time before leaving New-Jersey had been feeble, and who suffered much in the passage by water to New Orleans, soon after reaching the station found his health declining; and, becoming in a short time persuaded, that he should not be able to render assistance in the arduous labours of the mission, on the 5th of October, with many painful regrets, left Elliot and returned to his family.

In November, Miss Sarah B. Varnum, and Miss Judith Chase, under the particular care of your committee, and with a respectable company of passengers, were embarked at Salem, for the purpose of joining the mission. They were met at New Orleans by Mr. Kingsbury, whose marriage to Miss Varnum was there solemnized; and by whom they were conducted thence to the station, where they arrived on the first of February. About a fortnight before, Mr. Aries V. Williams, an approved brother of him, who went with Mr. Kingsbury from Brainerd, arrived there as an assistant.

Thus increased and strengthened, the mission was filled with grateful joy.

"We have our trials," says Mr. Kingsbury, in a letter at the time, "but they seem only such as are calculated to keep us humble, and teach us our dependence. And we have so many mercies, that we think no people are so highly favoured as ourselves."

Among the trials alluded to were sicknesses, with which, in greater or less degrees, several members of the mission family, of both sexes, had been visited; various disappointments and difficulties, in regard to procuring provisions and necessary help; and many inconveniences, privations, and hardships, unavoidable in the commencement of such an establishment so far in the wilderness. Meanwhile, however, the work was advancing.

On the last Sabbath in March, after solemn preparation, by fasting and prayer, a church was organized at the mission house; and the dying love of the Lord Jesus was commemorated, in the holy supper.

As yet they were not prepared to commence the school. A school-house, and some other buildings, were wanted; and their hands were not sufficient for the erection of them. The Choctaw

people, however, not aware of the preparations which were requisite, or of the difficulties to be surmounted, became impatient and urgent: and about the middle of April, eight promising children were brought from a distance of 160 miles, to be placed at the school; the parents having been informed, that the mission was in readiness to receive them. It was a trying case. To turn the children away, would not only be a great disappointment to the parents, but make an unfavourable impression upon the nation; and to receive them under circumstances then existing, was a matter of extreme difficulty, and no small risk; especially, as if they were received, others also must be taken. After prayerful deliberation, as the parents seemed willing to have their children disposed of, as circumstances would render necessary, if they might only be left, the brethren decided in favour of receiving them. "We felt it to be our duty," they say, "to keep the children, and open our school; believing that the Lord would continue to provide."

Accordingly, on the 19th of April, the school was commenced with ten Choctaw children.

The next morning, after the opening of the school, Mr. Kingsbury was seized with a severe illness, which at first, was a bilious fever; but, after two or three weeks, changed to a regular intermittent, which continued, with variations, into June. During this period, from April to June, all the members of the mission, male and female, were visited with sickness, in a greater or less degree, and some of them were not slightly ill.

Referring to their sicknesses, the brethren say, "We cannot impute these repeated afflictions to any particular unfavourableness of our situation. That we should be affected by a great change of climate was to be expected, especially considering our many exposures. Nor was the change of climate greater than the change of diet: both must have had considerable effect on our health."

But the Lord was gracious. The lives of them all were precious in his sight; and health has been restored to the mission.

Foreign Mission School.—This seminary, so strong in the affections, and so dear to the hearts of Christians, is in a highly gratifying course of advancement.

The present number of pupils is thirty-two. Of this number nine are from distant heathen countries; six from the Sandwich Islands, one from Otaheite, one a Chinese from Malacca, one from Sumatra, seventeen are aboriginal Americans—seven Cherokees, two Choctaws, two Oneidas, two from the Stockbridge tribe, one from Pennsylvania, and one from Canada; and six are young persons of our own country, preparing for the missionary service.*

* For a particular account of this interesting school, see *Christian Herald*, Vol. V. p. 600—603.

"It is exceedingly animating," say that Committee, "to see what improvements have already been made by all these Cherokee and Choctaw youths. It is but a little time, since they were in regions of heathen darkness; and but for the interference of Christian beneficence, they had lived and died strangers to the privileges and blessings, which the gospel tenders to a lost world. It would seem that no person, who should examine the youths at the Foreign Mission School, together with the successful efforts at the missionary stations of Brainerd and Elliot, could doubt the utility of persevering exertions, to civilize and christianize the aboriginal Americans."

The Executive Committee proceed to say, "It has been deemed expedient, that the members of the school should be taught the various branches of husbandry. They have accordingly laboured in rotation, under the superintendence of the steward. Their attention, the past season, has been turned chiefly to horticulture. Most of the various kinds of vegetables for culinary use, have been raised in the garden this season.—The pupils have been able to perform the requisite labour in the early and latter part of each day, without encroaching upon the regular hours of study."

"The expenses of the establishment are necessarily considerable; and increase, of course, in proportion to the admissions to the school. The committee cherish the belief, that the exertions and charities of the Christian community, will be commensurate with the increasing expenses. Without their continued beneficence, the dear youth at the school must be abandoned; sent back to the region whence they came, and left to wander through life amid the glooms of pagan darkness. May He, whose are the silver and the gold, impress it indelibly on the mind of every Christian, that **IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.**"

Funds.—The donations to the Board within the year past, have been about *thirty-four thousand dollars*, and other sources of income have amounted to *three thousand*. Thus there has been a small advance in the receipts, notwithstanding the pecuniary embarrassments of our country. The expenditures of the Board, within the same period, have somewhat surpassed *forty thousand dollars*, which is about *three thousand* more than the receipts. The sum immediately needed, particularly for the Palestine and Sandwich Island Missions, is much greater than the balance on hand, after deducting from that balance the permanent fund, and those legacies, which, though not expressly assigned to that fund, it seems desirable to keep as a last resort. But the committee do not hesitate to confide in that Christian liberality, which has been hitherto displayed.

Donations have been received from more than *five hundred* associations, of various names; some formed for the general objects of the Board, and others for specific objects. Many of these

associations are new; but it must be stated also, that many others, previously existing, have not made remittances within the time above mentioned. From a considerable proportion of these, however, aid may still be expected. Others have united with larger auxiliary associations in their vicinity. Contributions made at the monthly concert, have been received from *ninety-four* churches, of which *fifty-nine* made their first remittances during the year past. It is confidently believed, that this source of income will be greatly increased. Nine Masonic Lodges have made donations for the distribution of the Scriptures; eight of them for the first time within the limits embraced by this Report.

Conclusion.—To the Auxiliary Societies and various Associations, formed and acting on the principle of giving permanent aid to the Board; and to many thousands of individuals, associated and unassociated, who regularly make their weekly, monthly, or yearly offerings,—very grateful acknowledgments are due, for their continued, and, in many instances, increased liberality. They, under Providence, are the support and strength of the Board. Grateful acknowledgments are also due to the churches, congregations, and individuals, from whom occasional contributions, and not a few of them in a high degree liberal, have been received.—And your committee have a lively and elevated pleasure in saying, that in these acknowledgments, our brethren and sisters of the south, and especially of Georgia and South Carolina, are entitled to a distinguished share. Societies and individuals there, have shown a liberality, which it is to be hoped will provoke many in other states and sections of our country to generous emulation.

It is in the spirit, and agreeable to the principles and plan of this Board, which neither in name, in constitution, in system, nor in feeling, is sectional, sectarian, or exclusive, to engage and unite American Christians, in concurrence with the Christians of other countries, in the great work of enlightening the dark places of the earth, and bringing the world under the benign sceptre of its Redeemer and rightful sovereign.—And the multiplying and strengthening of the ties of Christian affection, and the expanding and invigorating of the spirit of Christian fellowship, which must be the effect of union in such a design, must be delightful to every well informed Christian mind, and well pleasing to Him, whose commandment it is—*that his disciples should love one another.*

The board has now under its direction, and dependent upon its funds, twenty-three MISSIONARIES, and as many ASSISTANTS in the different parts of the work,—sacredly devoted to the service for life;—with thirty-five FEMALE HELPERS of like spirit. In its mission families and schools it has from two to three thousand heathen children and youth under Christian instruction; of whom from two to three hundred are also chiefly supported from its funds.

—The numbers are continually increasing; the operations are extending; and the necessary expenditures are multiplying and augmenting. If our nation—if American Christians—have been long under the guilt of *robbing God*; most favourable opportunities are now afforded to them, and most powerful motives are presented.—if not for cancelling their irredeemable arrears,—yet for *bringing their tithes, as they are constantly falling due, into his store house* with punctuality, and in full amount; and making their *free will offerings* with largeness and gladness of heart. It should be the devout prayer and endeavour of every lover of his country, of every friend to the best interests of mankind, that the guilt be not accumulated and aggravated, by neglect of the opportunities and disregard of the motives.

The command, never to be forgotten is—**GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.** By Christians and Christian ministers the command must be fulfilled.—**THE GOSPEL MUST BE SENT—AND PREACHED—TO EVERY NATION AND FAMILY ON EARTH.** This is the duty of Christians:—to render it effectual to the conversion of every nation and family—is not required of them. Let them obediently do *what is required*; and humbly wait on Him, with whom is the residue of the Spirit, to command the blessing. *He will not be slack concerning his promise, as some men count slackness.*

NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

Summary of the third Annual Report presented 1st Dec. 1819.

Treasurer, ELIPHALET WILLIAMS, Esq. No. 335 Pearl street.

The operations of this Society have been conducted with a zeal which will gain, not only the best wishes and prayers of the pious for its success and more extensive usefulness, but will insure the divine blessing on its exertions to give the Gospel to the poor and build up the waste places of our Zion. During the year ending December 1818, the Society employed twelve Missionaries in the destitute parts of our own city, especially at Corlaer's Hook and in Banker-street; and at the former place, they established "The Seventh Presbyterian Church in the city of New-York," which at the close of that year consisted of more than *forty members*. They also performed Missionary labours in the following places, viz. Wilkesbarre, Kingston and Berwick, in Pennsylvania; Clarence, Le Roy, Gainesville, Covington, Perry, Cayuga Creek Settlement, Bergen, Murray, Ridgeway, Centreville, Warsaw, and West Chester County, in this state; in some parts of Georgia; on the Missouri, on the Wabash, and in the vicinity of Kaskaskia.

The Report states, that the operations of the Society have been considerably more extensive during the past, than in preceding years. The same number of Missionaries were employed by the Society, the aggregate time of whose labours is equal to about eight months each.

Some of them are now settled as pastors of churches which were organized by them, and which consist of persons of whose

conversion they were instrumental while in your service. They have all, as Christian men and as missionaries, shared the fullest confidence and affection of the directors and of those to whom they were sent; and they are entitled by their characters and their exertions to the grateful acknowledgments of the society.

Corlaer's Hook.—It was stated in the last Report, that a church had been formed in the vicinity of Corlaer's Hook, in this city, by your missionary, the Rev. Elihu W. Baldwin; and that a house of worship had been erected, the basement story of which was about to be occupied by his congregation. Mr. Baldwin has continued at that station through the past year. He began to preach in the new building in December. Considerable accessions have been made to the congregation and to the church. Besides three services on the Lord's day, and three weekly lectures, Mr. Baldwin has maintained two weekly prayer meetings, and an exercise for catechetical instruction attended by about one hundred children. In a communication dated in March, he says, "I am truly happy to acquaint the Board, that God still continues to this people the refreshing influences of his spirit. There has, indeed, scarcely been a time, since the commencement of my labours here, when we could not point to individuals who were the subjects of religious impressions of the most decided character; and though some whose anxieties are awakened, return to their former state of carelessness, others are brought to submit themselves to the Saviour, and to find deliverance in him. Instances of the latter kind have multiplied of late, and we have reason to believe that the good work is considerably on the increase. The Directors, he adds, will, no doubt, recognize in these facts, the special hand of providence; and they will feel, that in comparison with the eternal salvation of these renewed souls, the labour and expense bestowed upon this field, are of no account. He further adds, that the individuals among them who have professed Christ since his entrance upon that field, retain the ardour and zeal of their first love to an unusual degree; and that no case of apostacy or declension is known to have occurred." By a recent communication, relating his progress since the above date, it appears that, with the exception of a period of severe illness in the summer, his labours have been no less arduous than before. The prosperous state of this mission, and the benefits realized to it from the affection and zeal of the church and congregation, are so well known to the society, that further details, upon this occasion, are unnecessary. The blessing of God has evidently rested upon it from the first. It has richly shared those favours of heavenly grace which alone are worthy to be sought by missionary zeal, and without which human councils and endeavours will be utterly vain.

West Chester County.—Reverend Truman Furman and Rev. Peter H. Shaw, *Missionaries.* Mr. Truman, in a letter to the

Board, dated February 26th, says, "I have preached statedly twice on the Sabbath, and once on another day in each week, besides attending, generally, two prayer meetings, and some occasional lectures;—have enlarged the sabbath school, which has been established some time, and has been the means of much good;—have spent much time in teaching from house to house, and in instructing Bible classes. Our meetings are well-attended, and sometimes very solemn. A number appear to be seriously impressed, and a few, we trust, have recently passed from death unto life."

Eighteen communicants have been received into the church at West Farms, and have given satisfactory evidence of a good hope in Christ. Twelve or fifteen more are presumed to be subjects of divine and saving impressions. He further states, that—

The number of hearers constantly increases, and the Sabbath is much better observed than formerly. The intemperate and profane have been checked, and some of them effectually reclaimed. —I am happy that, thus far, I have been a witness of what, under God, you have done for this necessitous people.

Western part of the state of New-York.—Rev. Messrs. Colton, James H. Mills, Hutchins Taylor, Helman Halsey, Norris Bull, John F. Bliss, Edward Andrews, and Silas Pratt, *Missionaries*. The attention of the Board, during the past, as in the two preceding years, has been chiefly bestowed upon the western section of this state. At the date of the last Report, six of your missionaries were actively employed in that field;—to whom, two have since been added.

In a letter dated January 19th, Mr. Colton says, "The church which I formed in Gainsville, in September last, has experienced a refreshing from above. Of the hopeful subjects of this work of grace, five have been added to the church.—There is at present an awakening at Le Roy, but I cannot yet speak of its results;"—In his next communication, dated June 11th, he thus writes, "Since January I have been pursuing my customary labours at Le Roy as a station, with occasional itinerations to the distance of 20, 30, and 50 miles. I have visited most of the towns in the south part of the county of Genessee, and the town of Pike, in the county of Allegany. The congregation at Le Roy manifest a very uniform tenderness under the preaching of the word, and the administration of the ordinances. The church now consists of 90 members."—In October, Mr. Colton acquainted the Board that the church and congregation of Le Roy, were taking measures to provide for his permanent settlement as their pastor. The Directors indulge the hope, that he will be preserved to the people to whom he has been the instrument of unspeakable blessings; and that he will live to reap still more abundant fruits of his early prayers and exertions. He has been employed

in your service as a missionary two years and six months. His present commission will cease on the 11th December.

The Rev. James H. Mills, continued at Clarence, the station he had occupied a year and a half, till near the last of March, confining his labours, for the most part, to the church and congregation which was organized by him in 1817. He then removed to Pembroke, where a revival of religion had commenced under the preaching of the Rev. Hutchins Taylor. At that place he pursued his labours until the first of July, when his engagements to the society were suspended, and he was called to the pastoral charge of the church in Onondago.

The last report informed the society, that the Rev. Hutchins Taylor, who had been their missionary at Wilkesbarre and Kingston, Pennsylvania, was expected to enter on a mission in the vicinity of Buffalo in this state. He has, accordingly, performed six months missionary service at Pembroke, Cayuga Creek, and the neighbourhood, where his labours have been attended with evident tokens of the divine blessing.

While this work of grace was progressing, Mr. Taylor accepted a call to the pastoral charge of the church in Kingston, Pennsylvania, where his services, as your missionary, had been so signally blessed. Before his departure from Pembroke, he preached occasionally at the adjacent villages of Cayuga Creek, and Williamsville; at both of which places he witnessed very serious attention to the word of God. He assisted at Cayuga Creek at the formation of a missionary society of young men, auxiliary to this institution.

The missionaries employed in the western quarter of this state have been so uniformly laborious and exemplary, and their methods of usefulness have been so nearly alike, that a particular narrative of their proceedings respectively, would involve repetitions, inadmissible in a report.

Mr. Bull appears to have been the instrument of healing divisions, and uniting the people in efforts to promote the cause of religion. "The Sabbath," he remarks in a letter dated May last, "is better observed than it has ever been heretofore. Many individuals who have not been in the habit of attending religious meetings, are now constantly present at Divine services. Our assemblies are much crowded, and the people give good attention. At our last communion four persons were received into the church upon examination: others are expected soon to be admitted to the same privilege. The society is harmonious. They have invited me to settle with them as their pastor, and engaged to raise their subscriptions annually, till they shall amount to an adequate support."

The great necessity of missionary aid in the western part of this state has occasioned, during the year, numerous and pressing applications to the Board, to send forth additional labourers into

the same field. With some of these solicitations the Directors were enabled to comply, but the greater part of them have been declined with deep regret, for want of funds sufficient to extend the operations of the society.

The Rev. J. F. Bliss, of Murray, County of Genessee, thus writes to the Board. "I have laboured in destitute places, on the south, east, and north from Murray, as well as at Sandy Creek, which lies west. I preach statedly five times each week, and frequently seven. In the course of three weeks (in which I devote one full week as your missionary) I preach invariably, seven sermons upon missionary ground, and often more. Each week that I appropriate more particularly to missionary services, I employ chiefly in visiting schools and families, and in preaching lectures as often and in at various places as circumstances will admit. The people generally are very attentive to my ministrations, and very grateful for my services.

I have administered the sacrament at Sweden, where a foundation is laid for the organization of a church and society: also have been repeatedly at Parma, where measures are taken for the establishment of a church.

Mr. Bliss adds an affecting view of the embarrassments and poverty of the people in that vicinity, their absolute inability to support ministers, and their strong claims upon the benevolence of those who are able to contribute any thing to the support of missionaries.

The advices received from Mr. Pratt have been highly satisfactory, and led the Directors to believe that the happiest effects will be realized from his exertions. He has confined himself chiefly to Danesville, Sparta, and Groveland, preaching at those places in regular rotation. In a letter dated July 21st, after a detail of his ministerial labours, he says, "I have been instrumental in establishing a Sunday school in each of the above places—prevailed with the congregation at Groveland to celebrate public worship, when destitute of preaching—received four members into that church—visited the schools at each station, and introduced catechetical instructions into them. Parents have attended to hear the recitations of their children, when addresses and exhortations have been made to them."

"The change is in many respects very considerable. The Lord's day is more regarded—religious meetings are attended with more eagerness and by greater numbers. The Divine word has appeared to sink deep into many hearts—to be accompanied with power, and received with joy."

(To be concluded in our next.)

CREEK INDIANS.

The Mission Board of the Georgia (Baptist) Association, at a meeting held at Sardis, December 17, 1819, resolved to attempt

the establishment of a mission in the Creek Nation, to commence with a school. They intend, also, if possible, to form a co-operation in this desirable object, with the Ocmulgee Association. The funds of the former, at present, amount to \$703 12. *Mr. Jesse Mercer*, is Secretary of the Association.

NEW YEAR'S GIFT.

Extract from the postscript of a Letter from Keene, dated Jan, 3, 1820.

I send you enclosed, *Twenty Dollars*, a new year's gift from the "Monthly Concert of prayer," in Keene, to the New Hampshire Missionary Society, to constitute their pastor, the Rev. Zedekiah S. Barstow, a life member of the same. They did this, "to provoke others to emulation," hoping that the directors of that society would constitute, at their next meeting, life-members' subscriptions. We hope that you will put an article to this effect in the Observer, that more energy may be excited "to build the old waste places" of New-Hampshire. The desolations of this state ought to be repaired, "even in troublous times"—and our "charity ought not to become languid at home."

Concord, N. H. Observer.

NEW-YORK MARINE MISSIONARY SOCIETY.

Summary of the First Annual Report, presented Nov. 17, 1819.

Rev. Samuel Nott, Jun. No. 173 Fulton Street, Corresponding Secretary.

This society was instituted in October, 1818, and originated in a design to furnish Seamen, without delay, with the preaching of the Gospel and its ordinances. "The Society for promoting the Gospel among Seamen, in the port of New-York," had not at that time become completely organized, and many difficulties seemed to retard the accomplishment of the plan for erecting a Mariners' Church.

At an early period, the Board came to a mutual understanding with the Port of N. York Society, and agreed to take upon themselves the charge of providing funds for the support of the ministry, while the Port of New-York Society would, for the present, confine itself to providing a place of worship, and erecting a Mariners' Church. At the joint request of the two Societies, the Rev. Ward Stafford, whose exertions as the earliest and steady friend of seamen, pointed him out as the most suitable person for the office, commenced his duties as Minister to the seamen of this port about the middle of December last.

Then it was, by a manifest blessing of the Head of the Church, far exceeding the most sanguine expectations of the friends of the undertaking, that all objections were removed, all hearts encouraged, and all hands strengthened. Nor throughout the whole

of the intervening period, has there occurred one discouraging event. On the other hand, throughout its whole progress, marked by the signal favour of Providence, it has been made manifest, that no people of any class are more easily assembled for the public worship of God than seamen; that none are more attentive when they are assembled; that to none are the scriptures and religious books a more welcome gift; and that none are more apt to be tenderly affected by the preaching of the gospel. In proof of this, need any thing more be said, than that the place of worship provided by the Port of New-York Society, has been uniformly well attended, and at the Sabbath evening service uniformly crowded, till all have become convinced of the necessity of erecting, without delay, a capacious Mariners' Church; that many hundred copies of the scriptures, and many thousands of religious tracts, have been distributed to seamen who have taken the pains to call upon the Minister previously to their going to sea; that more than two hundred have appeared more or less exercised about the concerns of their souls; while, by a few, evidence has been afforded of their becoming, in reality, the disciples of Christ.

Many other interesting particulars are contained in the Report, but we have only room to state, that a Sabbath School is kept in the Mariners' Chapel, No. 37, Cherry Street, for the children of seamen; that a church has been formed, now consisting of 11 members; that the whole amount of money collected in the year, is \$1143, and that the Board very justly express their decided approbation of the talents, piety, zeal, and unwearied exertions of their minister, to promote the eternal interests of seamen. And to add, our most earnest solicitations, that the friends of seamen will come forward, and aid, with their money and their influence, this glorious, this heavenly work!

NEW-YORK BIBLE SOCIETY.

Summary of the Tenth Annual Report, presented 7th Dec. 1819.

At the last anniversary meeting of the Society, there were remaining on hand 5 duodecimo English, 539 French, 13 German, 8 Welsh, 43 Dutch Bibles, and 97 Dutch Testaments. Since that time the Board have received 403 duodecimos and 192 octavos. They have distributed 389 duodecimos and 101 octavos.

They have now on hand 19 duodecimo and 91 octavo English Bibles, 500 French, do. 8 Welsh, do. 43 Dutch, do. and 97 Dutch Testaments.

Five hundred and six dollars and ninety cents, have been received from the Ward Bible Associations, and Bibles distributed to them to the amount of four hundred and eight dollars and eighty seven cents.

The Board, impressed with the belief that the means actually in operation were very disproportioned to the wants of those des-

titute of the Word of Life, and that the most effectual way of *ascertaining*, and *supplying* the wants of the destitute, is to enlist the sympathies, and engage the efforts, of *multitudes* in their behalf; have, during the past year, persevered in their exertions, until Associations have been successively formed in the 1st, 2nd, 3d, 4th, 5th, 6th, 7th, and 10th wards of the city. Several of these Associations are numerous, and they all afford the privilege, even to those who have only the widow's mite to spare, to cast that mite into the treasury of the Lord. And, we trust, through the smiles of heaven upon these institutions, that the period will soon arrive, when not a family shall be found, at least in our city, without the records of divine love. Such institutions are required wherever the Bible is wanted. They are *elementary* in their nature, whatever may be the date of their existence. Whilst they furnish the best resources to those Associations which occupy a higher ground, and bear a more imposing aspect; they are the channels through which the healing fountain is *spread* throughout society. Our National Bible Society is too vast and magnificent in its operations, to attend to the detail of *individual* wants; and even its immediate tributaries must have their dependent associations scattered throughout the community, before the incorruptible seed of the Word is *sown* in every desert corner of our land. These are times of mighty achievement. The dawn of a glorious day appears. He who is the Light of the world, begins to scatter his beams over all nations.

The Board have to record, with deep regret, the loss which they, and which society have sustained, in the death of JOHN E. CALDWELL, Esq. late corresponding secretary of this society, who departed this life on the 9th of March last.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

Mr. HUBERT VAN WAGENEN, 83 Fulton-street, Treasurer.

The Fifteenth Quarterly meeting of this Society was held on the 21st inst. in the Methodist Church in John-street, Col. RICHARD VARICK, president of the society, in the chair. The meeting was attended by a large number of the friends of the society, who appeared highly pleased with the present encouraging state of the schools.

Reports were read from *thirty* schools under the patronage and superintendence of the society. A zeal in behalf of these excellent schools, of the most animating kind, appeared to pervade the breast of almost every individual engaged in them. From almost all, however, there were complaints of a want of teachers; and it is evident that the benefits of Sunday Schools would be much increased, were more of our citizens disposed to second the efforts of those who have so long and so perseveringly engaged in this invaluable charity.

We hope the public will become more interested in promoting these useful institutions, and we will take this opportunity to mention, that the pay-

ment of *one dollar* a year constitutes a person an annual member of the society, and the payment of *fifteen dollars* at one time, a life member. Subscriptions and donations will be received by the Treasurer, or any member of the Committee.

After the public exercises were concluded, the "*General Committee*" passed a unanimous vote of thanks to the superintendents and teachers, "for their faithful and persevering efforts to instruct the poor and ignorant of our city." To this testimony of gratitude, and "the high sense which the Board entertain of their valuable services," we most cordially unite our own, and our prayers for their success.

We have been favoured with a perusal of the Reports, all of which are more or less interesting, and shall present our readers with the following extracts :—

School No. 1.—The accession made to the Church of Christ from the female teachers and scholars, has been such as to afford us much pleasure. That so many of our teachers are now the professed followers of Christ; that those who have not yet assumed that profession, manifest a pleasing attention to eternal things; that the spirit of God appears to be *brooding* upon the hearts of several in the midst of us; all these things we consider as circumstances calling upon us to persevere in this good cause.

School No. 3.—A prayer meeting is held one evening in the week, at the house of some one of the parents of our scholars: some few of these attend, but more often it happens that numbers are present at this meeting who attend no other worship. Since the first of October, there have been two deaths in the school, one of whom died of the prevailing fever. During the last quarter, we have parted with two superintendents. One of these left us to superintend the school in Bancker-street, the other to commence a course of studies preparatory to the ministry.

School No. 5.—During the last summer we thought it advisable, if ways and means could be provided, to procure for the use of the school, a library. Consequently a Committee for this purpose was appointed, with instructions, in the first place, to solicit donations, and without much difficulty a sum adequate for the object was raised. They were then instructed to purchase a library, which should be adapted to the capacities and understandings of the youth, and about 260 volumes were obtained.

School Nos. 9 & 14.—That since their last report, they trust and fully believe, a lad of about 15 years of age has been made a subject of the grace of God.

School No. 10.—It is a pleasing fact, that among the teachers, in the three *schools attached to our Church and connected with this union, are still to be found some who were the founders of our school four years since; and connected with this subject it may not be unimportant to state, that amongst our *best* scholars, may yet be recognized some of our *earliest* pupils.

* For the use of these and the two female schools, there is a library of about 250 volumes.

Our school is well attended, we are amply supplied with teachers, and the utmost harmony prevails in every department. The scholars have generally been punctual in their attendance, and evince an improvement in behaviour, and discover a tractability of disposition highly flattering to the attention of their teachers, and encouraging to their superintendent.

The weekly association of teachers for prayer and religious improvement, is still maintained; but in consequence of many of the congregation of St. George's church, and others, desiring to participate in the privilege of attending it, it has been changed to a stated lecture on Friday evening, when our pastor always officiates. It forms an important feature in our Sunday school exercises, and we trust has been attended with signal blessings to the teachers and others who meet with us.

One teacher says in his report "I have adopted the plan of visiting two scholars (and no more) in each week, taking them in rotation, as well attendants as absentees, and do not hesitate to recommend the same to every teacher, as the best mode I have ever practised, and from which much satisfaction is derived to scholars, parents, and teachers; in this way I have visited all my scholars twice in seven weeks."

School No. 15.—Since our last report, a coloured man 78 years of age, who has been with us since the commencement of the school, and had been brought from the alphabet to reading, has finished his course, and we have reason to trust, has entered the mansions of bliss prepared for those that love the Lord Jesus.

School No. 17.—By the liberality of the congregation of St. Stephen's Church, we have been enabled to keep together the poorer class of children belonging to our school, who would otherwise (contrary to their inclinations) have been obliged to discontinue at the commencement of the present inclement season. Labouring under a very heavy rent, and to all appearances a hard winter before us, we implored the assistance of our generous friends, nor did we ask in vain. In many places, where we expected but a few shillings would have been given, dollars were presented; by which we have been enabled to defray our expenses, and supply the indigent children belonging to our school with the most necessary articles of clothing, and had it not been for their generosity, our school (now in a flourishing condition) must have, ere this, become extinct.

School, No. 19.—I am sorry to add, we were under the painful necessity of expelling a scholar on the 2d instant, for bad behaviour, believing that the good of the school absolutely required it. He was dismissed in a public and formal manner in the morning, and a letter was sent to him in the afternoon, expostulating with him on the impropriety and sinfulness of his conduct, and exhorting him to repentance, in it was enclosed "The history of Richard and James," so applicable to his case, and we fondly

hope it has had a good effect. He has since returned to the school, and after solemn promises of amendment, publicly made to the school, he was again admitted to his former standing.

School No. 27.—The general good behaviour; serious attention to religious instructions; and the zeal which has for some weeks past been manifested by some of the children in committing chapters of Scripture, and Scripture proofs, to memory, has served as a stimulus to activity and perseverance, in this labour of love, on the part of the superintendents and teachers. Several of the boys have expressed a desire to obtain an interest in a crucified Saviour; and one young woman attached to the female department, has lately been enabled to rejoice in a sin pardoning God.

School No. 28.—A great attention to Divine things has been manifested by the pupils of this school, a particular account of which is contained in the Report, but it is too long for our limits.

From 13 to 15 boys, and perhaps a larger number of girls, professed to have become partakers of the great salvation, and many of them continue to witness the truth of their profession, and evidence to us, as well as to their friends and acquaintances, by their correct deportment, that a saving change has taken place in their hearts.

It happens that strangers frequently come in of an afternoon—many from curiosity—we have witnessed some of the young and gay who at first regarded these things as delusions, and laughed at them as folly, have their laughter turned to tears; and it might be said, that while these dear children were simply telling how, that though young, they felt they were great sinners, yet God, who is rich in goodness, had mercy on them for his Son's sake, and that he was willing to receive all who come to him. While they were thus speaking in the sincerity of their hearts, and with weeping eyes, "those who came to mock, remained to pray."

School No. 21.—The *white male adults* originally taught by our committee, have entirely discontinued their attendance, and we would most respectfully suggest to the general committee the propriety of establishing a committee upon a liberal and more permanent basis, under the immediate patronage of the society, and not attached to any congregation, by which a more general interest would be engendered and far greater facility afforded for the acquisition of teachers as well as scholars. We hope to be excused when we say that this subject demands more particularly the attention of our senior brethren.

American Education Society.—The treasurer acknowledges the receipt of dolls. 659 30 donations to that institution for the month of November, including dolls. 200 from the Liberty co. (Geo.) Female Cent Society. He also acknowledges the receipt of dolls. 221 30, and several articles of clothing, donations for December, 1819. The Norfolk co. (N. H.) Auxiliary Education Society has received dolls. 3,011 47 to June, 1819; and paid dolls. 2421 37 to the American Education Society.

OBITUARY.

Died, on the 2d December last, on his passage to St. Croix, whither he was going for the benefit of his health, the Rev. JAMES WALLIS EASTBURN, A. M. eldest son of Mr. James Eastburn, and late minister of St. George's, Accomac, Virginia, aged 22 years.

This devoted servant of Christ received his education at Columbia College, where his superior talents, amiable disposition, and pleasing deportment gained the esteem and affection of all his associates. Having passed through that institution with honour and distinction, he received the degree of A. B. in 1816; and that of A. M. in 1819.

After devoting the usual time to the study of divinity, under the care of the Right Rev. Bishop Griswold at Bristol, R. I. he was ordained on the 26th of October, 1818, and in December following commenced his ministerial labours in Accomac.

The Rev. Dr. Milnor preached a funeral sermon on Sabbath evening, the 23d inst. to a large congregation, from the appropriate text "For to me to live is Christ, and to die is gain." Phil. i. 21. On this occasion, the mingled tears of relatives and friends bore an interesting testimony to the love in which his memory is held.

A memoir of his life may be expected in a future number.

On the 31st of December last, the remains of the Rev. Henry Kollock, D. D. late of Savannah, Georgia, were consigned to its mother earth!

The funeral was attended by the most numerous and respectable procession, which was ever, perhaps, witnessed in that city on a similar occasion. This last testimony of respect to a great and good man was confined to no particular denomination of citizens—all were animated with a common sentiment of affectionate veneration for the memory of the deceased. During the whole day, business was suspended—all the stores in that commercial place were closed, and almost all appeared to feel the loss they had sustained, and to join their individual tears to his city's sorrow.

A funeral sermon, calculated to impress the mind with the utmost solemnity, was delivered on the occasion, by the Rev. Mr. Capers, from the following words:—*The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.*

Died, at Acworth, N. H. Jan. 2, (Sabbath noon) deacon Jonathan Silsby, aged 70. He was returning from the Lord's table, where he had just served and partaken, to the house of the minister, and carrying, with three of his brethren, the furniture of the table. When he had arrived within three yards of the door of the house, he said, "I am almost tired out," and instantly fell, and expired without a groan. He had, for twenty years,

been an exemplary and faithful officer in the church—was the decided and uniform friend of religion—and so far as his influence extended, was ever ready to promote the welfare of the Redeemer's kingdom. He literally died in the service of that Divine Master he loved so much; and we trust is now reaping the rewards of the faithful and just.

MR. EDITOR—By inserting the following lines in the *Christian Herald*,
you will oblige
A SUBSCRIBER.

THE DAY OF JUDGMENT.

I heard the last dread trumpet sound,
I saw the face of Death,
Whirlwind and tempest rock'd the ground,
Dominion trembled all around—
The hills forsook their rooted bed,
The bursting graves gave up their dead,
Hell to its furthest confines fled—
The troubled deep uprear'd his waves
From their profoundest lair,
And Nature groan'd through all her caves
In horrible despair.

The sun was veil'd in night,
The moon dissolv'd in blood,
Swift from their spheres the stars were hurl'd,
Destructive, down the shaking world,
And quench'd in ocean's raging flood.

The affrighted heavens backward roll,
And glory bursts from pole to pole—
He comes! he comes! his awful form,
Sublime, in thunder, on the storm,
With all the hierarch of light,
Bursting on the world of night—
When suddenly the whole was still:
Silence knelt on every hill,
And pausing Nature ceas'd to nod,
Palsied to behold her God.

No friendly power interposed
To save from endless wo—
When o'er my head thick darkness clos'd,
And horrid light a gulf disclos'd,
And waves of penal fire below:
I shriek'd—I gasp'd for breath—
I drank the chilling dew of death—
Dark horror froze my fainting soul—
My curdled blood forgot to stream—
I sprang, convulsive, from my couch—
I woke—it was a dream.

W. L. M.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, February 12, 1820.

[No. XIX.]

MISCELLANY.

Memoir of the late Rev. William Garnon, First Chaplain of the Colony of Sierra Leone.

(Continued from p. 548.)

In the beginning of June, Mr. Garnon left Harewood, and took charge of the parish of Harborne for several weeks. This was a situation much endeared to him, on many accounts. He formed an affectionate attachment to the person and family of a revered friend, George Simcox, Esq. with whom he for some time resided. It was from under his hospitable roof that he was married, at Harborne Church, by the Rev. Edward Burn, on Thursday, the 18th of July, to Miss Mary Dennis Rock, of Birmingham. The solemnity and interest of this union were enhanced, by the consideration of the important duties which they had in prospect; and by the earnestness and affection with which their Christian friends united, in commending them to the care and blessing of Him, in whose cause they were about to serve in a foreign land.

An extract of a letter, written at this time, will show the high sense which he retained, under the trial of parting from his friends, of the engagements which he had entered into at his ordination. It was addressed to one of his associates on that solemn occasion, the Rev. William Carus Wilson. "Our feelings will be called into exercise; but, if governed by love to Christ, this will give them a just direction; so that we shall, in all things, make our wills subservient to His will. I cannot but feel separation from my dear friends, and the leaving of my native country, perhaps never more to return. But shall I repine? Whose am I?—You, my dear friend, can testify, with others, that I gave myself up to be a labourer in the vineyard of our Lord and Master, Jesus Christ; and that I promised to feed his flock *willingly, not for filthy lucre, but of a ready mind.* Surely I am thine, O Lord! I am not my own; I am bought with a price."

In this spirit and temper he set forward on his work in Africa, *not knowing the things that should befall him there*, but prepared to meet them as a Christian.

Mr. and Mrs. Garnon, after taking leave of their friends and their country, embarked on board the *Diana*, Captain Lawson, on September 29th, for Sierra Leone. During the voyage, relying on his God in humble and filial confidence, he was happy amidst storms and tempests; trusting in Him, who *holds the winds in his fist, and the waters in the hollow of his hand.* The prevailing

desire of his heart to do good to others manifested itself while on board, in the instruction, as he had opportunity, of those who sailed with him.

Africa now became generally associated with the objects before him. In a letter to the Rev. W. C. Wilson, after passing the Canary Isles, one Sunday morning, he writes—"The sun was rising just above the lofty Peak of Teneriffe, and with his rays dispersing the clouds and mists which generally hang around its brow. It was a glorious sight; and reminded me of Jesus, the Sun of Righteousness, who is for the healing of the nations; and of that happy time, when he shall rise upon benighted Africa with healing in his wings, to scatter the mists of ignorance and superstition which render it a land of even Egyptian darkness."

In three weeks, the *Diana* anchored off Senegal. "Some of the natives," Mr. Garnon wrote to a friend, "came on board. They have little clothing. One had some Greegrees about his neck. I asked him for what reason: he said, to preserve his life, and that no knife might cut him. In order to convince him to the contrary, I affected to cut him: he cried out, and began to cross his forehead. He then said it was to preserve him from accidents; that he gave two dollars for one, and it was very good. I directed him to Jesus Christ for preservation and salvation: to Him he must pray, and put no trust in his Greegrees."

On landing at Senegal, it proved to be a grand festival with the Mahomedans. Melancholy evidences abounded, on all sides, of a country buried in the shadow of death. His mind was deeply impressed with a sense of the invaluable privilege of being born in a Christian land, where the holy and peaceful religion of Jesus is proclaimed.

Mr. Garnon was strongly urged by Major Peddie, at the head of the expedition into the interior to discover the source of the Niger, and who was then at Senegal, to preach a farewell sermon to the party engaged. He would have gladly complied; but much lamented that he was prevented, by orders to go on board early on the Sunday morning. Major Peddie, and two other senior officers, died, as is well known, with about 50 men, when they had proceeded scarcely more than 200 miles. In writing afterwards to a friend, and mentioning his having seen the setting forward and the return of one of the largest expeditions into Africa, he says, "Some who have returned are not very willing, I believe, to go again; but they say the honour of the thing obliges them. Farewell such honours!—I once sighed for them, but found them not. I was told that glory was to be found in ARMS: I sighed for that also; and enjoyed it, as I thought for some years. I endured all difficulties then, as a good soldier; yet I never found this glory: till at last it was told me that TRUE glory was to be found above—and that it consisted in grace imparted here, as an earnest of glory hereafter."

On Sunday, October 3, the *Diana* sailed for Goree, where she stayed a few days. Mr. and Mrs. Garnon here visited Mr. and Mrs. Hughes, stationed at this island by the Church Missionary Society; and examined into the state of the schools. On the following Saturday they sailed for Sierra Leone. The ship stopped, for a day or two, at the British settlement in the Gambia; then quite in its infant state; and anchored in St. George's Bay, off Free-town, on the 21st of November.

The view of the peninsula of Sierra Leone, when sailing up the river, is striking and beautiful; and the face of the country quite different from any they had before seen on that coast. The mountains, which extend a considerable distance from west to east, form a noble chain; and, on a near approach, present a very picturesque appearance; from the thick and lively verdure with which they are constantly crowned. Here and there is a spot cleared, with a house and a farm. These pleasingly vary the scene. The church at Leicester Mountain, from its conspicuous situation, soon arrests the eye of the stranger; and affords, to an enlightened mind, pure satisfaction and delight, when it is considered that this is but one of the several buildings that are erecting for the instruction of the heathen.

The first intelligence which met Mr. Garnon, was the death of several who promised to be useful in the colony: but he was not discouraged: his language was, "Lord, I desire to be thine!—enable me to give up my life cheerfully in this work, if thou shouldst require it."

Mr. Garnon, on arriving at the scene of his short course in Africa, entered on his office of chaplain to the colony of Sierra Leone with an earnest desire and prayer that he might be rendered instrumental to the present and everlasting happiness, both of the European residents, and of the settlers and natives. He had engaged, with this view, to act as the representative of the Church Missionary Society, in affording advice and assistance to its missionaries. An important sphere of exertion thus opened before him; attended, however, with many difficulties.

Mr. Garnon commenced his ministry at Free Town, on the 24th of November, 1816; and, for the twenty months that he survived, was enabled to labour with faithfulness, affection, and zeal. With a view to the edification of his congregation, he entered on an exposition of the parables and miracles of our Lord; interweaving such other passages as he deemed most applicable to circumstances, or suitable to the particular seasons commemorated by the church.

Divine service was held in the court room, twice every Sunday; the church not being built. At ten in the morning, the governor and military attended; together with Europeans, and Nova-Scotia and Maroon settlers, with some liberated negroes. In the afternoon, at three o'clock, the troops assembled with a few set-

tlers. A small proportion of the Nova-Scotia and Maroon settlers frequent the established church: many of them having brought their own teachers from America, and others attending the Wesleyan missionaries.

Early in January, 1817, Mr. Garnon assisted his excellency governor Mac Carthy in laying the foundation-stone of the church in Free Town. He had ardently desired to see a building appropriated to the service and worship of Almighty God. It was a memorable occasion. A great number of the inhabitants attended, and the colonial and liberated children were present to witness the solemn ceremony. Mr. Garnon read part of the eighth chapter of the first book of Kings, from the 22d to the 53d verse; interweaving some observations on the subject and the occasion. The old hundredth Psalm was sung at the conclusion.

The first anniversary of the Sierra Leone auxiliary Bible society, of which Mr. Garnon was secretary, was held on the 7th of January. It was not so well attended as he had expected to see it; but he encouraged himself in the hope that this institution, patronized as it is by the governor, would yet flourish, and would ultimately diffuse its genial influence, by the exertions of European and native Christians, through all the bordering tribes and nations of that vast continent. A stock of Bibles and Testaments which he took with him, from the British and Foreign Bible Society and the Naval and Military Bible Society, was deposited in the colonial library; after supplying the schools, and the troops which touched on their passage from Senegal and Goree to the Cape. To such Mahomedans as could read, he gave Arabic Bibles. Many of the Nova-Scotia and Maroon settlers labour under great disadvantages, from not being able to read; but as their children are taught, it may be hoped that they will read the sacred volume to their parents, now that copies of it are become easy of access to them. Of the liberated negroes, many can now read well; and not a few have been brought, by the grace of God, to live under its influence: and it is truly delightful, and worthy of imitation, to observe how constantly the Scriptures are with them the companion of their leisure hours.

The second anniversary of this society was held in January, 1818. Still but few of the Nova-Scotia and Maroon settlers attended. The liberated negroes, it is confidently hoped, will, for the future, stimulate them by their example; as they are manifesting a willingness to aid every useful institution that has been brought before them.

Mr. Garnon was urged by the governor to take on him the office of a magistrate. He begged permission to decline, fearing that the union of that office with that which he already held might have an unhappy effect on the minds of the people. After a little longer residence, however, among them, he was prevailed on to accept it; finding that, in his particular situation, it would

give him more influence in enforcing regulations for the good order of those committed to his charge. He found it necessary so to arrange the duties which thus devolved on him, as that he should not be always liable to calls of this nature. With the other gentlemen, therefore, who held the office with him, he agreed that each should appropriate one day in the week.

At the latter end of April and the beginning of May, Mr. Garnon was attacked by cholera morbus. These attacks were, through divine mercy, soon subdued; but they awakened painful apprehension concerning him. As he well-knew how rapidly this disease in tropical climates often terminates in death, he was led to meditate much on the probable result with regard to himself; and his mind being deeply impressed with the responsibility attached to the station which he held as a Christian minister, he endeavoured to improve this season by self-examination and prayer. He was mercifully recovered in a few days, and resumed his ministerial duties with increased vigour. On the following Sunday, he preached a solemn and affecting sermon, from *Give an account of thy stewardship, for thou mayest be no longer steward*; selecting such Psalms for the service as indicated the grateful state of his heart.

The two services on Sunday, at the court room, were continued till the beginning of July; and the evening spent in the instruction of children, who came to him at his house for that purpose. Finding, however, that the afternoon service was very indifferently attended, and the rains setting in, he considered it advisable to suspend that service; but, in its place, he undertook to visit the military hospital in the afternoon; and in the evening, to go to Soldier's Town, about a quarter of a mile from Free Town, to preach to the troops and their families. He had no public lecture in the week; but had he lived to see the church finished, he intended to open it once on the week days, for the further instruction of the people.

From the first week of his arrival, Mr. Garnon had been in the habit of frequently visiting the different towns in the mountains, which are peopled by negroes who have been liberated from slave ships; and where they are not only trained to habits of civilization, but are brought under the sound of the everlasting Gospel. Here seems to be the gathering together of almost all the nations on this part of the vast continent of Africa: and the inhuman traffic in slaves is thus so wonderfully overruled by Providence, that these our fellow creatures, debased by ignorance and sin, shall be taken in bonds to a place, where friends shall free their bodies from fetters, and where he has provided missionaries to instruct them in the things which belong to their everlasting peace; and to bring them into that freedom which Christ bestows! Good is brought out of evil; and the Gospel, with all its blessings, is, by this unlooked for means, diffusing itself among the sons and

daughters of injured Africa! Missionaries from the church missionary society are placed as superintendents over these towns. In their comfort and success Mr. Garnon felt the most lively concern. Though younger in years than most of them, he not only gained their affection and confidence, but sought to be a *fellow-helper with them*, that he might be a *partaker of their joy*. He delighted to instruct the negroes; whether young or old: and his heart was often refreshed by these affecting seasons; while they evidenced their joy on his going among them, by their countenances and expressions.

As the rains came on, sickness among the Europeans became very general. The mission was soon deprived of two of its members. Mr. Brennand, a school-master, but recently arrived, died in June; and, in July, the Rev. Leopold Butscher departed from the labours which he had long sustained on this coast. In referring to these deaths, and the many other losses which the mission had sustained, Mr. Garnon thus writes, in a letter to a friend:—

“It is most affecting to see so frequently one and another taken from us, in the great cause in which we are engaged. But *the will of the Lord be done!*” He moves in a mysterious way.” His words are, *Be still! and know that I am God:—What thou knowest not now, thou shalt know hereafter.*”

In consequence of Mr. Butscher's removal, the whole superintendence of the Christian institution, at Leicester Mountain, devolved on Mr. Garnon. This was a charge for which he felt very anxious, and which materially increased his exertions; but his prevailing desire was, not to consider his own personal ease, but to do what he could in the service of his heavenly master. Much of his time was necessarily spent among the children at Leicester Mountain, and they soon formed an attachment to him.

His health was wonderfully preserved during this rainy season; amidst great exposures, to which his official duties subjected him; so that he was generally able to discharge them. He seemed to fear nothing, when the path of duty was plain before him. His faith was firmly fixed on God; as will appear in the following extract from a letter to his friend, the Rev. W. Carus Wilson:—

“When a soldier of the king, I have seen men fall on my right hand and on my left; but death never came nigh me. And so I can say now: though exposed to frequent rains, and to Africa's hot sun, yet I am spared—and why? *Because the Lord has been my helper: therefore under the shadow of his wings will I trust!* Has he not said, *The sun shall not smite thee by day, nor the moon by night?* Have not I been exposed to both these dangers? Blessed be his name, *He that keepeth Israel shall neither slumber nor sleep!* Oh for more of this “precious” faith!”

Toward all the missionaries Mr. Garnon manifested a spirit of Christian love; rejoicing with them in their prosperity, and sympathizing in their difficulties and trials. He was raised above that

low jealousy of mind which cannot rejoice in the success of others, while it is withheld from our own labours; and was accustomed to say, that though he lamented that he could not discover those blessed effects from his own ministry which he earnestly desired, yet he felt it an honour to be associated with those servants of Christ who were made instrumental in promoting the Divine glory in the salvation of immortal souls. The half yearly meetings, at which he presided, were held in his own house; and his spirit and conduct, on these occasions, will long live in the memory of those who assembled, as tending greatly to encourage them, and to cement them together in the indissoluble bonds of the Gospel. At one of these meetings, held in November, 1817, he proposed that there should be a prayer meeting among them for the general success of the mission once a month, but more especially for the one with which they were connected; and that they should also unite in contributing to the support of the society. In witnessing and participating in these refreshing seasons, his heart was often overwhelmed with gratitude and joy; and he would ardently wish that the members of the society could be present, as he felt that no Christian among them would ever repent of contributing his utmost aid to the promoting of the temporal and eternal welfare of these injured children of Africa.

(To be Continued.)

THE BIBLE.

Speech of Mr. PHILLIPS (the Irish Barrister) at the city of London Auxiliary Bible Society.

“The Bible is a book of facts, as well authenticated as any heathen history—a book of miracles, incontestably avouched—a book of prophecy, confirmed by past as well as present fulfilment—a book of poetry, pure and natural, and elevated even to inspiration—a book of morals, such as human wisdom never framed for the perfection of human happiness. Sir, I will abide by the precepts, admire the beauty, revere the mysteries, and, as far as in me lies, practise the mandates of this sacred volume; and should the ridicule of earth and the blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same holy cause, have conquered, and gloriously triumphed, in the goodly fellowship of the saints—in the noble army of the martyrs—in the society of the great and good and wise of every nation. If my sinfulness be not cleansed, and my darkness be not illumined, at least my pretensionless submission may be excused; if I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their observations.—If I err, it is in a heavenly region—if I wander, it is in fields of light; and rather than sink with infidelity into dust, I am content to cheat myself with their vision of eternity. I err with men who have drunk deep at the fountain of hu-

man knowledge, but who dissolved not the pearl of their salvation in the draught : I err with Bacon, the great-confidant of Nature, fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance ; I err with Milton, rising to heaven on an angel's wing, and, like the bird of morn, soaring out of sight amid the music of his grateful piety ; I err with Locke, whose pure philosophy only taught him to adore its source, and whose love of liberty never degenerated into rebellion against its author ; I err with Newton, whose star-like spirit shot athwart the darkness of the sphere ; I err with Franklin, the patriot of the world, the philosopher of liberty, whose electric touch thrilled through the hemisphere. I will not renounce even the errors of such men for the drunken death-bed of a Paine, or the delirious war-hoop of the sinking fiend, who would exalt his altar on the ruins of society. It is difficult to say, whether their tenets are more ludicrous or detestable. They will not obey the king, the prince, the parliament, or the constitution ; but they will obey anarchy. They will not believe in Moses, or in Christ ; but they believe Tom Paine. With no government but confusion—no creed but scepticism—I really believe they would abjure the one if it became legitimate, and rebel against the other if it were established. A lover of my country, I draw a line between patriotism and rebellion. A friend to liberty of conscience, I will not confound toleration with infidelity. With all its mysteries, I will die in the doctrines of the Christian faith ; and with all its errors, I am contented to live under the glorious safe-guards of the British constitution."

FOREIGN INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

Extracts of a letter from the Rev. Samuel Marsden to the Secretary, dated Parramatta, New South Wales, June 8, 1819.

"I have just received various letters from the missionaries at the islands, though no public ones. They in general contain the most gratifying intelligence. You will learn with much real pleasure that Pormare is going on well, and has finished his immense building for the worship of the true God. Last month the natives were to hold a grand Pentecost. Nothing like this, as I have had occasion before to remark, has occurred since the days of the Apostles. The work is all of God. The missionaries, humanly speaking, had no strength for such a work, although in the discharge of their duty, they have endured hardships and privations which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them. Had any of the great generals of the earth seen Joshua surrounding the walls of Jericho, with his rams' horns,

how contemptible would his conduct have appeared in their sight. Many, even sober thinking men, for years viewed the mission to the islands with sovereign contempt, and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. This work is evidently of God, and his foundation is sure. What less than infinite power could induce a nation to forsake its gods? The Otaheiteans, king and people, have forsaken their gods and cast them into the fire, because they were no gods. Their altars no longer stream with human gore; their infants are no longer murdered as soon as born; nor does the poor savage any longer remain without hope and without God. The blessings of Divine Revelation, even on this side the grave, can never be duly appreciated. It is impossible for those who have never seen a heathen near death, to imagine the terrible nature of his situation. He has no magnetic point by which he may steer his shattered bark through the dark and stormy seas that roll between the present and future world. A horrible darkness, a satanic dread, an anguish such as guilt alone inspires, rack the tortured mind more and more as death approaches; while the frantic friends of the poor dying heathen, yell, howl, dance, shout, and distort their features into a thousand horrid forms, to frighten death from his trembling prey. Now, blessed be God, Jesus steps in between Satan and death, and the dying Otaheitean, saying, 'Fear not, I have the keys of death and hell.' Satan has lost so much of his dominion in the islands, that he will never regain his former holds. The Otaheiteans are now furnished with the sword of the Spirit, (the word of God,) by which they will be able to defend themselves from the common enemy. They can now read for themselves the holy precepts, and precious promises of the Gospel, which will be both their guide and consolation in life and death. I do rejoice with the society. I feel thankful to Almighty God for his mercy to these poor heathens, for whom I can say, that I have often 'travailed in pain.' The 'incorruptible seed' is sown amongst them, which 'liveth and abideth for ever;' and as God has manifested his power, and taken a people to himself from amongst the heathen, he will provide for them, he will take care of them; 'because he has chosen them to be his people.' God has blessed the society's exertions far beyond all our hopes. He has been on our side, and has done much. As workers together with God, much still remains for the Christian world to do. The weakness of the instruments employed in forwarding this great work, must not discourage us, we must look beyond all second causes to the GREAT FIRST CAUSE, and while we do this, we must use such means as are within our reach to follow closely the openings of Providence.

‘ Considerable supplies of agricultural implements will now be wanted to enable the natives to subdue the soil, and to unite the comforts of civil life with the blessings of the Gospel. These will mutually strengthen each other. The Christian world must not be sparing of their money, nor do I think they will in such a cause. Something more will now be necessary than merely what will supply the wants of the missionaries, at least for a time, till the cultivated grateful soil returns a joyful harvest. In this country, the government supplies the new settler, when he enters upon his land, with the implements of agriculture and provisions for a time, till his first crop is ripe. Though he brings with him from England the knowledge of agriculture, and habits of industry, yet the wisdom of government deems it necessary to give him further aid. The Otaheitean has neither knowledge nor habits of industry, nor the means of acquiring them without implements. The directors will take into their favourable consideration the civil and political state of the islands, and, no doubt, will adopt such measures as will conduce to the permanent establishment of Christianity and the arts of civilization therein. With my earnest prayers for the Divine blessing upon all the labours of the society. I remain, Rev. Sir, yours affectionately,
 (Signed) SAM. MARSDEN.”

Extracts of a letter from Mr. Henry to the Rev. S. Marsden, dated Eimeo, Feb. 4, 1819.

“ I am now alone here (Papetoai) with my family, and have the school to attend, and all the other duties of the station to perform myself. My colleague, Mr. Platt, resides for the present near the sugar-works, assisting, together with Mr. Darling and Mr. G. Bicknell, in putting them up. They are situated two or three miles from hence, at the head of a most excellent harbour, where there is fine land and plenty of water, to keep the mill going the whole year round, should that be necessary. I am happy to say, that the mill answers, and leaves the sugar-cane, after pressure, quite flat and dry. Little has, as yet, been done with respect to planting. The absence of the king at present is a great disadvantage. Were he on the spot, I do not doubt that we should soon get a considerable quantity of ground cleared and planted, but we have no reason to expect him here until after the general meeting in May. The people are proceeding with much spirit in procuring cocoa-nut oil, and I doubt not but they will persevere in procuring it and other articles, as their subscriptions to our auxiliary missionary society, from year to year.*

“ The king’s great chapel in the district of Pare, in Otaheite, will soon be finished. It will be a wonderful building for this part of the world. The sides consist of upright planks closely

* Mr. Darling, in a letter to Mr. Marsden, states that there are few on these islands who are not subscribers.

joined together. The great meeting in May is to be held in it. It is expected that the king and a great number of others will be baptized on this occasion, although some of us think it will not be a good time for the administration of the rite, as there will then be so much business to transact, and that it would be better to baptize those who are deemed fit subjects for it, at the respective stations to which they belong.

“ Mr. Tessier, who is now with Mr. H. Bicknell, in Papara, Otaheite, informs me by letter, that the king who has resided for some time in that district, and has but lately left it on his tour around the island, strictly observed the Sabbath while there, and attended the worship of God, both public and private, regularly. So particular was he with respect to the observance of the Sabbath, that he had grass cut for his horse on Saturdays, and water prepared, so that there might be no occasion to take him out on that day.”

Extracts of a letter from Mr. Crook to Rev. S. Marsden, dated Paofai, Wilks's Harbour, Otaheite, Feb. 24, 1819.

“ The chiefs of Atahuru and of Papara, Utami and Tati, two sincere good men who are with us, and mean to take up their residence here, are preparing to build a large boat each. Hitoti also, the chief of Tiarei, who lives near us, is getting on very actively with one of 32 feet keel. The principal view of these chiefs in building these vessels seems to be to visit other islands and carry the Gospel to them. They have themselves profited much by the word of God; they understand the Gospel of Luke, now in their hands, better than most common Christians among our own countrymen. If you mention any subject contained therein, they know where to find it, and if you ask them the meaning, they can in general give a pretty consistent account thereof. I expect another year or two will make a marvellous change in these people.

“ The king is yet on his tour, from which nothing can divert him; when he has completed it and is gone over to Eimeo, it is probable the sugar-works will be put in operation. Nothing can be done in haste here; few of the natives have been accustomed to obey promptly.

“ Through the moist state of the air sickness has been very general for some time past. Mr. and Mrs. Bicknell have been ill, Mr. B. apparently near the grave, he is now better, but not considered out of danger.”

MORAVIAN MISSION.

An obliging friend to whom we are frequently indebted for information respecting the missions of the United Brethren, has favoured us with the LXXIVth number of their “*Periodical Accounts*” from which we

learn that the "labourers on all the stations in the Danish Islands (See C. H. p. 300) were well, in May last." The Rev. MATTHEW WIED, writes from St. Croix, that they

Have, by the Lord's mercy, not lately been afflicted by any heavy illness. I am growing old, being now 75, and begin to feel that my strength fails, particularly my memory, but I have much cause for thankfulness to my God and Saviour, for the very tolerable state of health I enjoy. I have lived 37 years in the West Indies, without ever leaving this hot climate. My dear wife is rather more ailing than myself, and 73 years old.

We beg to salute all our dear brethren and sisters and friends from us, and request their prayers for ourselves, and the cause we are favoured to serve.

The principal part of this number of the periodical accounts is occupied with particulars relating to the Missions at *Witte Revier*, at *Groenekloof* and *Gnudenthal*,* the former of which has suffered exceedingly from the incursions of the neighbouring Caffres. And the Committee of the London Association in aid of the Moravian Missions, have laid before the public an affecting statement of facts, which will be sufficient to insure for their distressed fellow Christians immediate and liberal relief.

The settlement of the United Brethren (or Moravians) on the *Witte Revier*, or *White River*, in the *Uitenhagen District* (Cape of Good Hope), was fixed upon in 1816, after a survey of the spot by the Rev. C. I. Latrobe, under the full concurrence of the colonial government, with the view, partly, of relieving their settlement at *Gnudenthal*, which contains above 1400 Hottentots, from a redundancy of population: The *Witte Revier* falls into the *Sunday River*, which empties itself into the sea, near *Algoa Bay*. Three male and two female missionaries arrived there in April 1818; and with the help of some Hottentots, who settled on their land, and whose numbers soon increased to one hundred and fifty-five, the preparation of a temporary church and dwellings, corn-mill, smithy, gardens, and corn-fields, was soon effected, and the settlement was making rapid advances; but the flattering prospect was soon blighted. The Caffre war broke out; a horde of savages lodged themselves in the glen near the infant settlement; in the beginning of the present year the missionaries sustained three distinct attacks, in which 600 head of cattle were driven off, which reduced them to the extremity of distress, and on the 14th of April nine Christian Hottentots were cruelly mutilated and murdered. The missionaries thus describe their situation:—"All the nine men who were murdered had families of small children, and some of their wives pregnant. The lamentations of the poor women and children pierced our very hearts. All our endeavours to sooth their grief, and administer comfort to them, were vain. They were quite disconsolate. Their fathers were dead; their cattle, which had hitherto supplied them with

* See *Christian Herald* Vol. VI. p. 105.

meat and milk, were all stolen, and they were reduced to the greatest extremity, and we were not sure but that every moment an attack would be made upon us, and murder us also. Our Hottentots had lost all courage. Countless, indeed, were the sighs, tears, and prayers, which we offered up to our God and Saviour during these days of horror and anguish. There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children: yet to stay any longer was equally impossible, as our whole stock of provisions was either destroyed or consumed, and to go out in quest of more was risking the further loss of life." They contrived at length to apprise the Landdrost of their dreadful situation, by whose kind exertions the congregation was withdrawn to Uitenhagen, and partial relief afforded them. They heard soon afterwards, that all they had left behind, together with the corn-fields and gardens, were laid in ashes, and utterly destroyed, first by the Caffres, and then by the elephants. The fugitives were still in a state of the greatest distress, attacked by fever, and in the utmost want of the necessaries of life, all provisions being excessively dear. In the midst of these accumulated sufferings, the faith and patience of the missionaries remained unshaken. They write, "We have more reason to thank the Lord for his protection, than to complain; it might have been worse. He alone knows what still awaits us, but we trust in him to support us under all afflictions, and we feel it our duty with a willing heart to remain with our congregation, which, with us, hope to return to the Witte Revier, when peace is restored."

They acknowledge with gratitude to have received for the above object upward of \$600.

** * Donations, however small, towards the relief and support of the mission of the United Brethren among the Hottentots, will be very thankfully received and acknowledged by the Right Rev. CHRISTIAN G. HUFFEL, Bethlehem, Pennsylvania, the Right Rev. JACOB VAN VLECK, Salem, Stokes county, N. Carolina, the Rev. WILLIAM H. VAN VLECK, No. 74 Race-street, Philadelphia, and by the Rev. BENJAMIN MORTIMER, No. 104 Fulton-street, New-York.*

CONTINENTAL SOCIETY.

This Society have circulated two numbers of extracts from letters received from abroad by their committee. The object of this society is the diffusion of religious knowledge on the continent of Europe, by the aid of *native preachers*, and the distribution of the holy Scriptures and religious tracts, without the design of establishing any distinct sect or party. Sir Thomas Baring, Bart. M. P. is President.

The number of ministers employed by the society is about ten; double that number, however, might be usefully occupied, would the funds allow it. The sum expended for the maintenance of those who are already engaged, amounts to about

12,000 francs per ann. exclusive of Bibles, Tracts, the re-printing the works of the old French Reformers, and all the domestic expenses of the society.

Their ministers appear frequently to meet with a few among the Catholics who read their Bibles, and discover the errors of popery. Many persons of different denominations, seem inquiring, and willing to receive instruction. The names of places and persons are, for obvious reasons, suppressed; but upon the whole, the correspondence is encouraging; and it is evident that the society, though acting at present on a small scale, does not labour in vain.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

It has long been the subject of deep regret in Ireland that there is a melancholy dearth of religious and moral publications, but a wretched abundance of pamphlets and ballads of the vilest description. These evils have become more serious since education has spread among the people, and assume an aspect so alarming, as to call for the most vigorous and extensive measures of remedy and restraint.

An Association has therefore been formed, on a most respectable scale, to alter and ameliorate this state of things—an association which, by the extent of its resources and connexions, may undersell the vile productions alluded to, so as to counterbalance, by *superiority of matter, and inferiority of price*, the natural attraction of vicious tales.

Such is the admirable object of this respectable Association, the chief patrons of which are, the Right Hon. Viscount Lorton, President:—the Earl of Gosford, Viscount Jocelyn, and Sir Richard Steele, Bart. Vice-Presidents.

The Religious Tract Society, of London, the parent of many similar institutions, have honoured themselves by the munificent donation of *one thousand pounds*, to the Religious Tract and Book Society in Ireland, which we hope to see a national association, and a national blessing.

BRITISH AND FOREIGN SCHOOL SOCIETY.

At page 181 of this volume we gave some extracts from the thirteenth report of this society in relation to its foreign operation. The "Committee" have extended their correspondence with enlightened and benevolent men, to almost every country, and have lost no opportunity that presented itself, both to obtain information on the state of Education, and to suggest and urge the adoption of the best means for its improvement. William Allen, Esq. their worthy Treasurer, has visited Norway, Sweden and Russia, and speaks in the highest terms of the very favourable reception which his communications concerning the object of the Society have received, from the most distinguished and illustrious characters in the several countries through which he has passed.

This system has been introduced into this city and various parts of the United States with great success ; and since it has received that powerful auxiliary, Sunday School instruction, it has produced the happiest effects ; and we hope, that not only the 8,000 children, now in our city, without the means of receiving common education, will shortly be supplied, but that its benefits may be extended to every part of the union.

FOREIGN OPERATIONS.

France.—Upwards of 1200 schools on the new system are already bestowing incalculable blessings upon the youth of France. The system has been introduced into a great number of schools connected with the army ; and the minister of war has signified his intention of extending its benefits, in the course of the present year, to all the corps without exception.

A communication from M. Martin, which contains a lively and impressive account of the effect of the Scriptures when judiciously employed in education, will be found in our 15th No. p. 468 of this volume.

Spain.—The school, founded at Madrid, under the superintendence of captain Kearney, continues to flourish ; and measures have been taken to extend the system throughout the kingdom of Spain, under the sanction of the king. The seed is sown, and will not fail to spread itself, in due time, over the naked and barren field.

Russia.—At St. Petersburg, a school, on the British system, was opened in the course of last year ; and the most confident expectations are entertained of its successful progress, under the immediate auspices of the Emperor.

For the school at Homeln, the estate of count Romanzoff, chancellor of the Russian empire, in the government of Mockilow, a building is nearly completed, capable of lodging 200 children, and furnishing accommodation for 400 during the time of instruction. The former number will be selected from those families, who reside too far from the school for the children to attend it daily ; and they will be entirely supported and clothed at the expense of the count. Besides reading, writing, and arithmetic, which will be taught entirely according to the British system—and for the first of which, selections from the holy Scriptures will, as in the British schools, supply the lessons—the children will also receive instruction in the most useful handicrafts and agricultural occupations. Near the principal building, workshops of various kinds are erected, and a large piece of ground has been allotted for a kitchen-garden. It is the noble founder's intention to make such regulations, that, in a short time, every village may have at least one man of skill and experience, in every trade requisite for the improvement of rural and agricultural life.

Italy.—Your committee have been much gratified by intelligence, that a school society has been established at Florence, under the sanction of the Grand Duke of Tuscany.

Schools on the new plan have been established at Sartizano, in Piedmont, and at Naples; and one for 200 scholars at Bastia, in the island of Corsica.

Malta.—The committee have prepared the way for introducing the system into Malta, by receiving Mr. Joseph Naudi, a native of that island, into the training establishment, where he studied during six months. He is now on his return, having been perfectly qualified to conduct a school on the British system; and it is probable that a large school will soon be established there.

United States of America.—Mr. C. Pickton, who was engaged by the committee, at the request of the New-York school committee, to superintend and re-organize all the schools under their management, is safely arrived in that city, and has commenced his labours with signal success. He had, at the time when he wrote his last letter, not only re-organized several schools both for Catholics and Protestants, whereby the number of the scholars had been much increased, but had also assisted in the formation of new schools. He communicates the gratifying intelligence, that, in New-York and its immediate vicinity, there were above 3,600 children of both sexes taught upon the British system; and that there are schools, on that system, in every state, and in some a great number; but he also laments, that, by injudicious alterations and supposed improvements, it had in many instances degenerated, and lost one of its great advantages, **SIMPLICITY.**

Mrs. Pickton has also taken the charge of a newly-established school for 300 girls.

The accounts from Philadelphia are equally gratifying. A new model school, for 1000 children, was opened on the 21st of December last. The British system has been established by an act of the legislature; and is the means of bestowing the benefit of suitable instruction on nearly 3000 children in the city and its suburbs alone, exclusive of several schools in its vicinity; and your committee are informed, that *Joseph Lancaster* has been engaged as superintendent of these schools.

The comptrollers of the public schools have, in their first report, published at the commencement of this year, furnished a comparative statement of the expenses of education under the old and new systems: from which it appears, that, while under the former the public treasury of Pennsylvania paid at the rate of eleven dollars for each child, the introduction of the latter has reduced the expense to 3 1-2 dollars; yet this advantage, valuable as it is, is much surpassed by its salutary influence upon the intellectual and moral habits of the pupils, of which the active and zealous directors of the schools at Philadelphia speak in the highest terms.

Nova Scotia.—The school at Halifax has, under the persevering labours of Mr. Bromley, continued to prosper. His excel-

lency the earl of Dalhousie, the governor, has granted a plot of ground, with the buildings thereon, to the Royal Acadian School Society for ever, to be used for a school on the British system. It is in the centre of the town, and invaluable in situation.

Hayti.—In Hayti, the same zeal appears still to prevail, which gave rise to the first establishment of schools, on the British system, in that interesting country.

“You may,” says Mr. Daniel, “in Europe, use your greatest efforts: you will in vain attempt to equal our progress.”

East Indies.—All the information contained in the report, respecting the schools in the East Indies, was laid before our readers in a former number at p. 341.

Home Proceedings.—The demand for teachers, from the establishment in the Borough Road, has been greater than at any former period; and this circumstance, united with the many express assurances contained in the reports from various parts of the country, leaves no doubt of the gratifying fact, that the advantages of the British system are increasingly felt and acknowledged. The establishment for preparing masters has, therefore, much occupied the attention of the committee: and they have been supplied for various schools in this kingdom; and have been trained for the purpose of establishing schools at Ceylon, Bombay, New South Wales, New-York, Malta, and Caen in Normandy.

An actual survey of various districts in London leaves no doubt of the fact, that 40,000 children are yet unprovided even with Sunday-school instruction. In one small division of a parish, where there are schools for upwards of 1000 children, there are, in 1012 families, comprising 3889 children, 1565 without instruction of any kind. In another, containing 446 families and 1268 children, there are 737 without any instruction. Your committee cannot pass over this melancholy state of the poor in the metropolis, without most earnestly entreating the attention and consideration of the public to a case, which calls for the immediate exertion of every friend to mankind.

Of Ireland, it is said—

The benefits of education are spread with undiminished success. Under the auspices of the society in Dublin, liberally supported by parliamentary grants for promoting the education of the poor in Ireland on the British system, a model school for 500 children of each sex will speedily be opened. In this institution it is intended to provide masters and mistresses for schools, for other parts of Ireland.

We have already stated, at p. 250, the income and expenditure of the year.

From the reports received from parts of the country, there is reason to believe, that, in England and Wales, there are 500,000 children yet unprovided with the means of instruction.

DOMESTIC.

AMERICAN BAPTIST MISSION.

We have been favoured with the perusal of a letter from the Rev. A. JUNSON, Missionary at Rangoon, addressed to the Rev. SAMUEL NORR, junr. of this city, from which we make the following extracts:—

Rangoon, June 24th, 1819.

My dear brother,

I have been nearly six years in this land, and at length begin to see a little, very little ray of light. We built a zayat, or public house, a few months ago, in which I have stated worship on the Lord's day, and commonly stay every day from morning till night, receiving company and preaching the Gospel. Several hundreds of the Burmans have obtained considerable knowledge of the way of salvation, and among them all, we trust we have found one of God's chosen people. He has given us satisfactory evidence for several weeks; and we have fixed on next Sunday for his baptism. There are several others who are inquiring; and we hope that God will not leave us with one solitary convert. Pray, my dear brother, that *Moung-Nau* may be the Kristno* of Burmah, the first of a precious number. Oh that you were with us. I never think of our unfortunate separation without bitter regret. Is it not within the compass of possibility that our destinies on earth may be yet united? The liver complaint is never known in Rangoon: this is the finest climate of the east.

A glorious harvest of Burmans will, I trust, be brought in, in the course of ten, twenty, and thirty years. Suppose you come and help to reap. Do pray a little about it. I have only one colleague, Mr. Colman. Brother Wheelock is just gone in a consumption, a family complaint, the symptoms of which were obvious before he came here.

DEATH OF REV. MR. WHEELOCK.

Extract of a letter from Rev. Geo. H. Hough, dated Serampore, Sept. 11, 1819.

"On the 8th of August, brother Wheelock and his wife embarked at Rangoon for this place, with a view to his obtaining medical assistance, having never been able to study since ten days after his arrival in Rangoon from America. He appeared to be getting better during the first days of his passage; but afterwards began to discover some symptoms of insanity, which manifested itself in religious despair; he became so entirely deranged as not to know his wife. On the 20th of August, while

* Kristno is a pious and faithful native preacher at Calcutta, whose interesting journal is published p. 174 of this volume.

Mrs. Wheelock was engaged in writing, and he, to her, being apparently asleep, she heard the water-gallery door close; and looking round, saw that he was gone—she sprang to the door, and opening it, found, to her unspeakable grief, that he had vanished for ever from her sight: he had thrown himself out of the water-gallery window into the sea, and was seen nor heard no more. He was, while in Rangoon, in a very happy state of mind; also during the first part of his voyage; and waiting, with humble faith in the Redeemer, the great change which was apparently awaiting him. His disease was pulmonary. His afflicted widow is now with us.

“On the 27th of June, a Burman, by the name of Mounghau, was, on a profession of faith, baptized at Rangoon. He is a young man of the common class. He is the *first fruit* of the Rangoon mission.

“About the 1st of June, the old king of Burmah died. His grand-son ascended the throne, through much opposition, and at the sacrifice of many of his enemies and opponents. He has begun his reign by prohibiting any taxes for three years and three months; and commanding his subjects to live in peace; and to pursue, undisturbed, their own concerns. But it is very difficult to form any opinion of what kind of material his sceptre is made.”

NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

Summary of the third Annual Report, presented 1st Dec., 1819.

(Concluded from page 568.)

It was stated in the last report, that the board had commissioned the Rev. David Tenny, and the Rev. Charles S. Robinson, to labour a year in the territories of Missouri, Illinois, and Indiana. Mr. Robinson arrived at St. Louis on the 8th of December. He learned that there was but one settled Presbyterian minister, and but five or six missionaries in those two states. With the advice of some pious and respectable men in St. Louis, he determined to spend the winter in that place and its vicinity, there being several small churches without pastors, or even occasional preaching. A lamentable indifference to the Gospel, and other forbidding circumstances, tended much to discourage him. “Yet on the whole,” he writes, in a letter dated April 8th, “I rejoice that the Lord has directed me hither; and I trust I am in some degree grateful to the great head of the church, and to your Society; that I am permitted to do the work of an evangelist. The moral state of this country has deeply affected my heart. Numbers who are free from gross immoralities, have lost their regard for preaching, and reverence of the Sabbath. Many professors of religion, also, have lost their zeal, and imbibed the spirit of the

world. Yet others, thanks be to God, have remained immovable, and have not ceased to lament the desolations of Zion.

At St. Charles I had the pleasure of being instrumental in forming a Bible Society, auxiliary to the American Bible Society. This I consider very important, as many families are destitute of the word of God. At that place, also, I have formed a Female Society for the support of a Sunday School, which is now in a flourishing condition. Besides which, I have a small Sunday School of blacks, who are fast learning to read; and have instituted a monthly concert of prayer, which is very well attended. It is of great importance that Missionaries should come to this country.—The tide of emigration this way, from every part of the union is immense. Something more efficient must be done. There are in this territory, (Missouri) more than eighty thousand inhabitants, and only five Presbyterian ministers.

In a communication bearing date October 19th, Mr. Robinson observes; "Since my last I have regularly preached one Sabbath in a month at the Dardenne, eighteen miles north-west of St. Charles. This promises to be a very respectable settlement; but at present there are not more than eighty or an hundred people, and these are much scattered.

The 19th of September I formed a church in this place, consisting of nine members, and administered the sacrament of the Lord's Supper upon the Sabbath.

"Dear brethren," Mr. R. observes, "permit me now to say, I take a lively interest in your society; for I consider the field you have entered upon in this western country more important at present than any other upon our continent, and it as fully expresses your benevolence as any missionary station you could have selected upon the globe. The wants of this portion of the country appear not to have reached the eastern shores of the Atlantic, or the Macedonian cry has so died away upon the breeze, that it has produced little or no effect. Yet the field is every day widening, and the wants multiplying in consequence of the immense tide of emigration. According to the best calculation, five thousand souls within six weeks have entered what is here called the forks of the Missouri and Mississippi rivers. They have generally gone from one hundred and fifty to two hundred miles up the Missouri, and from seventy to one hundred up the Mississippi. From the confluence of these rivers to the extreme distances I have mentioned, there are, according to correct information, thirty-five to forty thousand inhabitants; and Mr. Matthews and myself the only Presbyterian ministers. Yet, thanks be to God, we have a number of Methodist and Baptist brethren, who, I trust, are doing much good. But do we not want help? And may we not look to your society for assistance? O Sirs, my eye affects my heart. When I view the fertile soil of this territory—see what an immense population Providence

has probably designed to support here—look at its extent and relative situation—then behold the moral darkness which broods over the territory of Louisiana, and the whole south-west part of our continent—that valley of the shadow of death—and then from the spirit of enterprize and emigration, contemplate the time as not far distant when settlements will be formed west of the Rocky Mountains, and villages rise upon the banks of the Pacific, I am astonished that no more is done to establish the Gospel west of the Mississippi.”

A very minute account of Mr. Tenny's mission up to the 29th of September, has been received. From about the 1st of November, to the 11th of January, he laboured in the county of St. Louis, where he observes, there was in general but little attention to religion. Since that time he has confined himself for the most part to the Missouri territory. From January 11th, to the middle of May, he discharged the duties of his mission in Herculanum and the adjacent country. While there, himself and Mr. Robinson attended a meeting of the Missouri Presbytery, of which, on this and subsequent occasions they were half the number of clerical members; and but for their presence, the Presbytery probably would not have been constituted during the year. At this meeting, the Presbytery resolved itself into a Missionary Society, by the name of the Missouri Missionary Society; and desired Mr. Tenny to make a tour to the south to learn the moral state of the inhabitants, and if possible, to organize churches.

At New Madrid, the zeal of a pious female prompted her, personally, to circulate notice through the place of a meeting for public worship; and I was earnestly solicited to preach again and again. At Jackson, I preached on the Lord's day, to a large and solemn assembly; and, at their special request, engaged to return thither as soon as possible.

About the 20th of August, Mr. Tenny performed a tour to New Madrid, visited many families and individuals that were sick—preached five times, and rode one hundred and sixty miles. Shortly after this he organized a church at Jackson, consisting of twenty members, and a Bible society, auxiliary to the American Bible Society.

In the whole territory of Missouri there is but one installed Presbyterian minister, and not more than three or four sermons had ever been preached by Presbyterian ministers in the county of Cape Girardien before his arrival there.

At a settlement on White Water the principal men of a large assembly surrounded him after he had preached, and begged that they might have a minister one quarter or one fifth of the time, saying that they would gladly support him. It appears that there are but two Presbyterian churches in the state of Illinois.

The following are unoccupied and important missionary stations, viz. in Illinois—Shawnee Town, Kaskaskia, Edwardsville, Shoal Creek, and Covington; in Missouri,—Settlement on two rivers, Bonhomme, Herculanum, St. Genevieve, Jackson with Cape Girardien, New Madrid, St. Charles, Franklin, and Chariton; Arkansaw—Port of Arkansas, White River settlements, Cadron on the Arkansas river, and Alexandria on Red River.

Mr. Tenny considered the spreading of religious publications an object of great importance; and has been so successful in diffusing them, that they are now read by a great proportion of the members of the Presbyterian and Baptist churches in Missouri. He made occasional visits to the Shawanee and Delaware tribes of Indians, who are desirous of being instructed, and have strong claims for missionary aid.

Among others, a Bible was given to an aged catholic woman, who received it with tears of joy. Seventy-five years have I lived, said she, and have never seen the Bible—and now my eyes are blessed with the sight of what I have so long wished to see. Let the priest wrest it from me if he can. I will show it to him—and clasp it in my arms, and press it to my heart.

At most places which he visited, Mr. T. was received in a very friendly manner, and treated with generous hospitality. In the course of the year, besides visiting schools and families, he administered the sacrament of the supper once—baptized nine children—attended numerous prayer meetings—formed one church—preached one hundred and forty-eight times, and travelled upwards of five thousand miles. And though in his various journeyings, Mr. T. encountered many difficulties incident to other travellers in that country, and some peculiar to his own case; though he has been in weariness and painfulness, in hunger and thirst, in perils of water, in perils of robbers, in perils by the heathen, in perils in the wilderness: though sometimes in an inhospitable clime, without any possible refuge from storms and tempests; though far from the abode of man, through dreary nights “in wilds more drear,” yet could he welcome any or all these, if met with in the path-way of usefulness in his Master’s service.

In view of these narrations it is painful to the board to state, that the commissions of these indefatigable missionaries have expired. Every contemplation of what they have done, and of the desolate regions where they have strove to preach the Gospel, seems to make it inexcusable not to re-appoint them. How can we submit to recall them for the want of funds? or how can they believe that on this account they must return and seek some other service? What stronger appeal can be made to the society than is contained in their communications.

Must the progress of his cause, whose is the earth and the fullness thereof, be arrested or embarrassed for want of means? Will a man rob God? Especially will they who with memorable

solemnity have recognized his right to them and theirs, thus act the part of faithless stewards? With the voice of seven thunders does the fact that there are those who do thus, speak of neglected duty on the part of — whom? With introverted thought shall we not severally inquire; is it I? Lord, is it I?

Christian brethren, instead of remitting, we must redouble our exertions in behalf of those who sit in darkness. Life is too short; souls are too precious; the retributions of eternity are too solemn to indulge in protracted supineness. Each day abbreviates the period of our labour. Each day renders more affecting the case of the heathen; for each day, with vast numbers, is the last day of hope!

SANDWICH MISSION.

MR. CHARLES SHERMAN acknowledges the receipt of a number of valuable articles of hardware, books, &c. together with \$118 5 in money, which were forwarded to the treasurer of the Board of Foreign Missions, by Thomas Hopoo.

Amongst the donations was "a widow's mite, six cents," accompanied with a hammer. The donor said she had no money to give, but she could do without the hammer. Perhaps it will be needed ere long, in erecting a temple in Owhyhee, to the living God.—*Religious Intelligencer*.

SENECA INDIANS.

Buffalo, N. Y. Oct. 19.

The Indians of the Six Nations have lately held two councils upon the proposals made to them by government, to establish schools and other improvements among them, one at Oneida, and the other at their village near this place. Their debates were warm, and for a time violent. It is well known that the pagan party of these Indians, which compose a large majority of the whole, have always strenuously opposed any advance towards civilization. But they have at length yielded to the arguments of the Christian party, and have consented to accept the proposals of government, and to establish schools in all their settlements. The adoption of Christianity has also been a subject of discussion in these councils; and although they have not unanimously agreed to receive missionaries among them, yet they have indicated a much more favourable disposition upon this subject than formerly, and the sentiments of many of their principal leaders seem to be entirely changed. This revolution in the views of the Indians will appear surprising to those who have known their inveterate enmity towards the Christian religion. We are indebted for it to the united exertions of the agents, Messrs. Parish and Jones, and Mr. E. Williams, the episcopal

missionary at Oneida, assisted by the Oneida chiefs. We trust it will be productive of much good, and the news of it grateful to every friend of humanity. There is now no doubt but that the Indians will soon receive Christian instructors in all their settlements. And by the joint influence of learning, arts, industry, and religion, we may confidently hope to see their condition meliorated, their minds enlightened, and their morals improved.

Extract from the Report of the Massachusetts Baptist Education Society, Sept. 16, 1819.

"The whole number of young men who have enjoyed your patronage the past year is fourteen. The term for which two of them was received, has expired. The remainder, with the exception of two, have pursued their studies at the Maine Literary and Theological Institution, where they are still continued. Their deportment has been such as to afford, in general, good satisfaction to your Committee, and their progress in knowledge as great, as might reasonably be expected."

SYNOD OF OHIO.

The presbytery of Ohio has been divided into four presbyteries: that portion which lies on the north and west of the Ohio river, forms the Steubenville Presbytery. The residue is divided by a line beginning at Georgetown, on the Ohio river, running nearly N. S. to the southern boundary. The eastern section retains the name of Ohio, and the western section is called the Washington Presbytery. The college of Washington is placed by the synod, under the care of this presbytery. The present principal of the college is attached to the Washington Presbytery, and the late principal to that of Ohio.

This is deemed an auspicious event, which promises very beneficial and important results, both with regard to the church and college.

The synod of Ohio consists of four presbyteries, viz. those of Washington, Lancaster, Miami, and Richland. From the presbyterial reports presented October, 1819, it appears that there are, belonging to the synod, 48 ordained ministers, 3 licentiates, and 2 candidates. Of the ordained ministers, 41 are settled, and 7 without charges. There are under the care of the synod, 126 congregations; of which 61 are supplied with the stated ministrations of the gospel, and 65 are vacant. Of the latter, 16 are able, and 49 unable to support a minister. In 59 congregations, which presented reports to their respective presbyteries, there are 5167 persons in communion; of whom 844 were added last year. The number in those congregations from which no reports have been received is unknown, but is believed to be

much less than the number found in those which have been reported. In 55 congregations, were baptised last year, 100 adults, and 381 infants, making a total of 981.—*Weekly Recorder.*

From the Religious Intelligencer.

Nassau Hall Bible Society.

When our Seminaries of Learning become Bible Societies, they are in reality, sending forth streams that make glad the city of our God. It is pleasing to see young men, who are soon to go forth as preachers of the gospel, or to fill other important stations in society, manifesting their friendship for the Bible, by sending it to the destitute. In this way they are effectually preparing the field for their own usefulness. The Bible is no doubt often made the power of God, and the wisdom of God to the salvation of sinners, without a preacher, and without note or comment. But a preacher without the Bible, is like a ship without a compass, and is likely to be cast with those he undertakes to pilot, into an unwished for haven. And the man of science who does not value the Bible enough to lend his aid in sending it to others, and whose principles are not governed by its precepts, may exercise an influence in community that will render all his attainments a curse instead of a blessing to himself, and to those with whom he is connected. We hope a Bible Society will be formed in every college and seminary of learning. In addition to the blessedness of furnishing the destitute with heaven's best gift, they will prove a useful school for young men, who will hereafter be patrons of benevolent institutions; and it will teach them to value the treasure they are giving to others. A praise worthy example is set before them, by the Nassau Hall Bible Society, exhibited in the following extracts from their Report.

"The Naval and Military Committee, who once constituted the most efficient part of your Board, have found no field for the exercise of the benevolence of the society. Naval and Military posts have been supplied with an alacrity which does honour to our sister institutions; so that whenever the Committee have inquired where Bibles could be distributed with advantage, they have invariably found that others more conveniently situated, have anticipated the question.

"The Corresponding Committee have been restricted in their exertions, by the same causes which affected the Naval and Military Committee.

"The Distributing Committee were in circumstances still more unfavourable. The sphere in which they were destined to act, was yet more limited, being confined to Princeton and its vicinity, which had been almost entirely supplied by the Committees of former Boards. It is, however, proper to remark, that within the district of the Committee, seventeen Bibles and Testaments,

have been distributed by several members of the Theological Seminary, who observed a demand and obtained a supply.

"The Bibles and Testaments distributed, and appropriated by your Board in the current year, have not been generally through their Committees. They early embraced the opportunity of supplying missionaries with Bibles for distribution, whilst employed in the duties of their vocation. Fifty Bibles were given to Messrs. Lowe and Graham, members of the Theological Seminary in this place, for supplying the destitute in Ohio and Indiana. Fifty more were given to Mr. Hunter, of the Seminary, for like distribution, whilst employed in his missionary tour. Twenty-five Bibles were requested by the Female Missionary Society, of this place, and were granted by the Board. On notice received from Trenton, 25 Bibles and 25 Testaments were sent to the factories at that place, for the use of the children and labourers employed in those institutions. Your Board have also taken into consideration, the propriety of aiding the Sunday Schools in the prosecution of their benevolent labours. Although it appeared somewhat out of the ordinary course pursued by other Bible Societies, and *this* hitherto; yet on considering our situation, and our limited opportunities of usefulness, it appeared an object worthy of our patronage. Accordingly they have, at the earnest request of several Sunday School Associations, sent supplies of Bibles and Testaments, to be distributed as they may find most profitable. Twenty-four Testaments and twelve Bibles have been sent to the managers of the Trenton Sunday School. Twenty Testaments to a Sabbath School at Bloomfield, and ten Bibles to the Princeton association, for the same purpose.

"The whole amount of Bibles and Testaments distributed in the year, is 184 Bibles, and 88 Testaments.

"A few copies of the Bible and Testament have been distributed to the destitute in Princeton and its vicinity, which are not noticed in the above calculation, and fifty dollars sent on to the American Bible Society, making the whole number, since the formation of this Society, 1943 Bibles, and 129 Testaments. To which may be added 400 dollars in donations to other societies."

From the Boston Recorder.

Summary of the Third Annual Report of the Boston Society, for the Moral and Religious Instruction of the Poor.

The Society has three specific objects—the support of Sabbath Schools, the maintenance of public worship for seamen, and the moral and religious improvement of West Boston.

The Sabbath Schools are four, viz. North Bennet-street, Mr. Proctor, superintendent; Hawkins'-street, Mr. Armstrong, and Train, superintendents; School-street, Mr. Vinton, superintendent; Mason-street, Mr. Cleaveland, and Mr. Homer, superin-

tendents; the last is divided into two departments, the male and female. The whole number of teachers is sixty-eight; the number of pupils recorded is two thousand and seventy-four; the number received the past year eight hundred and twenty-two; the average number of attendants, four hundred and seventy.

Our readers will distinctly understand that these are only the schools under the patronage of this society; besides these, there are a number of very flourishing schools in the Baptist and Episcopal* Societies.

THE SEAMENS' MEETING has prospered. Between three and four hundred have regularly attended, (except in the winter season, when few are in port,) with decency and seriousness. At the close of the regular service, on the Sabbath, religious tracts are distributed, which continue to preach with powerful effect. Bibles are placed also at the disposal of the preacher, by the Massachusetts Bible Society, which are gratuitously presented to the poor among the sailors. Psalm books have been generously furnished by private liberality, for the use of the meeting; and some other donations are gratefully acknowledged. When the usefulness of pious seamen, constantly passing from one part of the world to another, is considered, their numerous opportunities and hardy courage, their enterprise and nobleness of character, we fully concur in opinion with the late Judge Tudor, "this is one of the noblest charities ever devised."

"But one circumstance more, among the many that offer, shall be mentioned, in order to exhibit the service, which pious seamen when abroad, may render to religion. Two captains of vessels, one of whom was of New-York, and the other an occasional worshipper here, led in the public religious duties of the Lord's day, and animated the people to exert themselves for the establishment of gospel ordinances in a port belonging to the Alabama territory, in which they were providentially detained. A subscription for a place of worship was, at their motion, soon commenced; and it is hoped their Christian kindness will eventually secure a permanent blessing."

At West Boston, a hall has been fitted up, in which, since February last, the gospel has been preached to an assembly composed of both sexes, every Sabbath afternoon; also since May, a weekly lecture every Wednesday evening.—These meetings are increasing, and have already been blessed to the spiritual benefit

* The following is the preamble to the Constitution of the *Salem-street Sunday School Society* :—

"The school under the direction of this society, was the first Sunday School in New-England. It commenced its operations in June 1816; from which time to the organization of this society in April 1817, it was entirely supported by individual contributions, and was furnished with casual teachers only. The number of children admitted in this period was two hundred and ninety-nine; since which, upwards of three hundred have attended. The school has been, since this society was organized, under the direction of a regular committee, and has been well supplied with teachers. Children of all denominations are admitted to its privileges."

of some. Preparatory measures have been taken to erect here, a building for divine worship, and for a school.

GOOD DEVISED AND EFFECTED.

Several persons in Norfolk, Connecticut, are affording aid to a young man designed for the ministry, by giving his board in their families, while he is prosecuting his studies preparatory to entering the sophomore class in college. He has now been thus accommodated the greater part of a year; and many find it convenient to do twice, if not four times as much in this way, to aid the church in raising up a well educated ministry, as they would feel able to do by contributions in money. The same thing may now be done in some other towns, but if it were generally practised in all those places where a student could be accommodated with the requisite instruction, it is obvious that much good would be done in the cheapest way, and the resources of our Education Societies might be more extensively devoted to the aid of those already in college.

A country parish in Connecticut, containing but about 50 families, has within 16 months built an elegant meeting-house, at an expense of 5000 dollars; raised a fund of more than 5000 dollars, and settled a minister with a competent salary. Let men anywhere feel the value of religious institutions, and realize the hazards to which they are exposed, from prevailing licentiousness, and all difficulties in the way of supporting the gospel will vanish.

AMERICAN BIBLE SOCIETY.

W. W. Woolsey, Esq. Treasurer, acknowledges the receipt of the following sums during the month of January, 1820:—

To constitute Ministers members for life,	\$ 165 87
Donations from societies and individuals,	230 14
Payments for Bibles, by do.	1,178 61
	\$1,574 62

The number of Bibles issued from the depository in January, is 2,857, and of Testaments 2,081—Total 4,938—valued at \$3,042 82.

American Board of Commissioners for Foreign Missions.—The Treasurer acknowledges the receipt of \$1,983 57 donations during the month of December, 1819.

Baptist Board of Foreign Missions.—The Treasurer acknowledges the receipt of \$2,962 23 donations from the 21st June to the 9th December, 1819.

MARINERS' CHURCH IN PHILADELPHIA.

The following paragraph, sent for insertion in the *Christian Herald*, by "A Friend to Seamen," will show that the subject of providing mariners with the blessings of the gospel, has been taken up in Philadelphia with a becoming spirit. We feel it our duty not to let any opportunity pass, without directing the attention of our readers, and the friends of neglected seamen, to that great and imperious work, the erection of the **MARINERS' CHURCH** in this city. The building is now enclosed, and with that assistance which it is in the power, and which it is the duty of our fellow-citizens to give, it may soon be completed, and become the house of prayer and consolation to dying sinners.

"Pursuant to notice given in the newspapers of this city, the Mariners' place of Worship was opened the last Lord's day, where two appropriate discourses were delivered by the Rev. Joseph Eastburn, and in the morning an additional short address by the Rev. Mr. Joice.

"The room selected for the purpose is considered to have an area capable of containing at least 600 persons, and perhaps more. This was filled both in the morning and afternoon, with chiefly those valuable hardy seamen, whose best interests it is designed thus to promote. The marked attention of this audience to the important truths which were delivered, the crowded appearance of the room, the stillness and solemnity which prevailed, and the truly animating zeal of the preacher, rendered the services of the day peculiarly impressive, and, as may reasonably be hoped, a blessing to those who attended.

"This auspicious commencement of establishing a Church for Mariners, in the city of Philadelphia, may be hailed as an omen for good to this long neglected though useful part of the community. In addition to their religious instruction, it is in contemplation to establish a Sunday School, in the intervals of worship, for the benefit of those who are yet ignorant of the first rudiments of learning. Here it may please the Lord to carry on his own blessed work to the reformation of many, who, being out of the means of grace, have grown up thoughtless and careless of the things which belong to their everlasting peace;—here, it may be ordered, that they shall become acquainted not only with religious truths, but so much of science as shall render them more valuable and useful members of the community.

"It will be the pleasing duty of the citizens of Philadelphia, to aid in this, as they have in so many other objects of benevolence, and having used the requisite exertions, which is ever the part of the creature, they may with a degree of confident hope, look unto the Father of Mercies to consummate the good work so happily commenced, to the temporal and eternal happiness of destitute mariners."

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

In our last number we were obliged to omit the following interesting report of school No. 34.

This school, which is exclusively devoted to COLOURED MALE ADULTS, is taught in the *Rose-street Academy*, and, consisting of *ninety-one* scholars, from sixty to seventy-five of whom regularly attend; affords one of the most interesting spectacles that we have ever witnessed, and the most conclusive proof that the coloured people are capable of making great advances in knowledge and piety, under the direction of Sunday School Teachers, with the blessing of God on their exertions. More than 150 men have been instructed in this school since November 1817.

S——— W———, a seaman, has been employed between this city and Troy during the summer. It was his practice to offer up his prayers morning and evening to Almighty God. One morning two of the sailors came down in the fore-castle and began to curse and swear, and said he was always praying; but it had no effect, S——— calmly replied, "*man thou art doing wrong,*" and continued his supplications. The next morning the sailors came to S———, and confessed that they had done wrong, and were sensible of their folly. Previous to this, these sailors were in the habit of drinking to excess, and of profaning the name of God; they have since left off these pernicious practices, and state that S———'s example is the cause that produced the change. This interesting scholar now resides at Haerlem, (eight miles from the city) and notwithstanding the distance, generally attends the school. F——— J———, while reading a passage from the spelling book to his wife, was forcibly struck with the subject, and immediately fell upon his knees, and prayed to God to have mercy upon him, a miserable sinner: he has since continued the practice of morning and evening devotions. It is with deep regret that we have to state, that Jeremiah Frazier, formerly one of our scholars, was hired as a servant by a gentleman, (or rather a *man stealer*,) and taken to the south and sold as a slave, and is now in bondage. We understand that the Manumission Society have taken up the subject, and sent on papers in order to obtain his release.

AFRICAN EXPEDITION.

The African Expedition, consisting of the United States' ship *Cyane*, and the ship *Elizabeth*, sailed from this port the 6th inst. in the afternoon. The *Elizabeth*, chartered by government, proceeds to the western coast of Africa, for the purpose of carrying into effect the act of 1819, agreeably to the views of the President, as expressed in his late Message on that subject. She carries out the United States' agents and artisans, mechanics and labourers, for the purpose of negotiating with the local authorities of the country, for *permission to land and provide for recap-*

tured or liberated Africans ; and to build houses and cultivate land for their use. About 50 adults, people of colour, go out as mechanics and labourers, provided with utensils, tools, implements, and stores. Those whose services are valuable on account of their trades, and who could not be prevailed on otherwise to go, are permitted to take their families with them. This expedition, we are informed, has no direct or necessary connexion with colonization. The Colonization Society, it is understood, will soon send a vessel out from the south with colonists. The U. States takes no part in the affair of colonization.—But if its operations for liberated Africans are carried on in the same place where the Colonization Society conducts its colony, a mutual help will necessarily be felt by each other's efforts.—These two communities ought not to be connected in the public mind, as they are not in fact ; yet they may be viewed as two individuals carrying on, each its benevolent purpose, upon the same theatre of action.

The Cyane proceeds on a cruize on the western coast of Africa, against the slave traders.

AMERICAN SOCIETY FOR COLONIZING AND EVANGELIZING THE JEWS.

At this time when an unchristian spirit of hatred and persecution against the descendants of Abraham is spreading on the continent of Europe, every measure which tends to meliorate the condition of this ancient people, must be received with pleasure by Christians of every name.

When we reflect that there are more than *six millions* (according to Dr. Buchanan) of this scattered race, to whom the knowledge of the true Messiah is yet to be communicated, and that human agents are to be employed to make known to them the glad tidings of salvation through a crucified Redeemer, how should it warm our love, invigorate our zeal, and increase our exertions in the cause of our Master!

In pursuance of preliminary measures which had been taken to form a "*Society for colonizing and evangelizing the Jews*," a meeting of the "*Friends of Israel*" was held in this city on Tuesday the 8th inst. when the Rev. Philip Milledoler, D. D. was called to the chair, and R. Havens, Esq. was appointed Secretary.

The constitution of the Society was read and the officers chosen in conformity therewith.

We hope, in our next, to be able to lay before our readers the constitution of the Society.

"ILLUSTRIOUS sons of Abraham's race,
Scatter'd and peel'd, in every place,
Afflicted, buffeted, forlorn,
Objects of universal scorn,
Glad tidings now for Jacob hear
Your final jubilee is near.

Oh ! for the Spirit from on high,
To bring these wand'ring children nigh ;
And take the veil from Israel's heart,
Which he will by his grace impart ;
Then shall the earth with Israel hear,
And in his glory Christ appear."

Ordinations.—Nov. 24th.—The Rev. RUFUS W. BAILEY, was ordained pastor of the South church and congregation in Norwich, Vermont.

Dec. 1st.—The Rev. WILLIAM BALCH, was installed pastor of the congregational church and society in Salem, N. H.

For the Christian Herald.

LINES on returning to my native village after a long absence.

WELL pleas'd was I to see the land once more,
Which whilst a pilgrim far, to me was nigh,
For ne'er on Hella's nor Hesperia's shore,
Had nature look'd so sweet beneath mine eye.

The landscape was the same that it had been
In days of old, beset all round with hills ;
The distant mountain too, was dimly seen,
Which gives to vales beneath its lovely rills.

The flocks just stretch'd along the mountain side
In varied groups, had heard the shepherd's call,
His voice they knew, which oft at ev'ning tide,
Announc'd that ev'ning dews would quickly fall.

The moral landscape ; ah how sadly faded,
Endearments gone, that once so richly grew ;
Beneath the tree, my lowly roof that shaded,
Mark the green sod, concealing from my view,

The face of him, whose trembling with' red hand
Would lead me forth at ev'nings mildest ray,
And when some hill we gain'd, together stand
'Till night, so loath was he to come away.

Nature's sweet beauties he could well unfold,
For skill'd was he in all such useful lore,
And oft some charm he call'd me to behold,
Which ev'n his eye had not found out before.

Departed shade could this sad heart but know
The hour when thy meek spirit left its clay ;
The tear, in distant lands a pilgrim lone,
Would o'er my cheek have sooner found its way.

Ah ! what to me is yonder mountain blue,
The verdant lawn, the grove or forest deep ;
The cot, the crystal lake, or light canoe,
When in the lonely vale, my kindred sleep.

Sweet star of eve, where'er my footsteps roam
O'er this wide world, I love thy cheering light,
Thro' Him who died, thy fields shall be my home,
When the cold grave shall hide thee from my sight.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, February 19, 1820.

[No. XX.]

MISCELLANY.

Memoir of the late Rev. William Garnon, First Chaplain of the Colony of Sierra Leone.

(Concluded from p. 583.)

Toward the latter end of this month, (January, 1818,) the second chaplain, the Rev. John Collier, arrived, with Mrs. Collier and others. Mr. Garnon received these friends with his accustomed kindness, welcoming them as fellow-labourers; and now indulging the hope that they should be able to extend their exertions.

In the beginning of February, Mr. Johnson being disabled from his labours by fever, Mr. Garnon, went up to Regent's Town, in order to take his friend's post on the Sunday.

The situation of Regent's Town (he writes) is delightful. The first view which you have of it, in going from Leicester Mountain, is as you emerge from a thick wood and are descending into a valley. There, on a small eminence, stand the church, the parsonage house, and the schools. In all directions are seen the houses of the liberated negroes. The whole is surrounded with "cloud-capt mountains," covered almost with an impenetrable forest. I arrived there about seven o'clock on Saturday evening, and found his communicants, to the number of seventy, assembled for religious edification, and to pray for the success of the mission. I was much delighted to hear about twenty of them give a simple but affecting account of the state of their minds. They seem to labour under trials from without and from within—from their own country people, and from the temptations of satan and the struggles of a depraved heart. They speak strongly as to their good and their bad heart, the one opposing the other, so that they *cannot do the things that they would*.

Mr. Garnon noted down some of the expressions which he heard from the natives at this meeting. They will serve to show the similarity of Christian feelings and conflicts under every clime; and will gladden the heart of the sincere servants of Christ, by manifesting the influence of divine grace among these people.

The first began thus—"Trouble too much live in my heart. Me be poor sinner. Me no sabby any thing. Me no see, me no feel, till God open my heart. Me live long time in my country: me no sabby God: me sabby the devil. Now my heart

trouble me too much. Me think me have two hearts; one good, one bad. Good heart tell me pray, bad heart tell me no pray. I try pray-God, my bad heart trouble me: he speak: he say, 'No pray: go work. One man come in your house: suppose you no go home, he thieve something.' I can't pray: me sinner too much." We exhorted him to prayer, and told him that these were the suggestions of the evil one, and that he must therefore *continue in prayer*.

Another man related the opposition which he met with from his wife, who even proceeded to hard blows. Mr. Johnson, said, "I'll put her in gaol." "No Massa," said he, "you can't do that. Suppose she beat me, me kneel down—me pray."

A third man stated the difficulties which he met with from his country-people when he talked to them about Jesus Christ. They called him "White Man's Child;" and told him that white man make him fool. He went one day to see some of them, and tell them "God's palaver." Ten or twelve were present. One man, worse than the rest, said, "Me no want God. Me no want Jesus Christ. Where he live? Me no look him. Me want cassada to eat. Me no like white man's fashion: suppose me sabby white man's fashion, me be fool." The other answered, "Suppose you no sabby Jesus Christ, and suppose you die, you go to hell." "Hell!" said he, "what place that? I no look that place in my country." "Why hell be one place where big fire live for ever and ever." "Ah!" said he, "I like that. Suppose you give me plenty of cassada to roast, that be good too much. Me sabby go there!" The poor fellow knew not how to reply to such a reprobate, while he continued, "What good thing Jesus Christ do for you? You sabby him, you be fool." But God graciously put a word in the mouth of his servant which slew this Philistine. "Why," said he, "look me—look you. Me have good clothes: me be clean: me sabby Jesus Christ: me sabby God's book. Now look you—you no clothes: you be dirty: you be bushman," [that is, ignorant, senseless] "you no sabby God, but the devil." This simple, but just and striking contrast, had a wonderful effect. The lion was tamed, and the monster changed into a man. He hung down his head, and seemed convinced that to know Jesus Christ will never make a man a fool. He has since never opposed, but willingly comes to hear the Word of God. A visible change has taken place in him: and we may hope that this was the beginning of good things to his soul.

Speaking of the young negroes, in a letter to the Rev. W. C. Wilson, he says, "What are my feelings, when surrounded by this group of black lambs! When I hear the names of Wilberforce, Buchanan, and many more such worthies, my heart is full. I pray that they may become like those whose names they bear, *in all holy conversation and godliness.*"

By this kind and affable manner of conducting himself towards these children, and by his readiness to comply with every reasonable request which could conduce to their happiness, he won their hearts; and, at the same time, gained their respect, by the firm maintenance of authority. He loved to encourage and reward the diligent; but he failed not to reprove and punish the disobedient.

On Mr. Garnon's return to Free Town, he found Mr. Collier much indisposed, and quite disabled from duty. He continued thus for some time: on his recovery, it was agreed that each should take his week alternately, for fulfilling their parochial duties; and that, in general, one of them only should remain in Free Town on the Sunday, while the other should preach in some other town in the colony which might be destitute, or should supply for any missionary who from sickness should be unequal to perform his own services. This last arrangement could not frequently be carried into effect; Mr. Collier being soon taken ill again, and rendered incapable of much exertion. Mr. Garnon, however, entered on the plan, in the hope of continuing it. He went early one Sunday morning, to Congo Town, and preached there: thence, accompanied by many of his hearers, he proceeded to Wilberforce Town, where he preached also; returning home in the afternoon, after walking six miles and having two services.

Having found, by several months' experience, that it was inconvenient to have an afternoon's service at the court room, he proposed that the troops should be brought down to a country building near to his house, which was otherwise used as a school; and that service should be held there, continuing the one at Soldiers' Town in the evening, as the weather would admit.

It was now early in June. The rains were again coming on, and the sickness usually attendant on this season began to appear. Some of the missionaries, tried by these afflictions, received fresh proofs of his Christian sympathy and tenderness; while, by his cheerful piety, he enlivened and encouraged them in their hours of suffering. In the beginning of July, he rode to the different towns in the mountains; and was received by all the missionaries with that regard and respect which they ever manifested toward him. He entered with great feeling into all their proceedings; and returned home, much gratified that he had been thus able to accomplish his wishes, apprehensive that he should not have it in his power to repeat his visit till the end of the rains: but, alas! little did his friends anticipate that this was his last visit to them.

The rains on the following Sunday were so heavy, that he was prevented from performing divine service in the morning, at the court room: but he preached to the troops in the afternoon, and visited the military hospital; and, in the evening, went to Sol-

diers' Town. The sermon which he had prepared for the morning, was from the miracle recorded in the ninth chapter of St. John's gospel. After exhorting, in conclusion, those whose spiritual sight had been restored, boldly to confess Christ before men, he would have closed his ministry among them with that animating exhortation, unconscious how strikingly applicable they were to his own case—*Be thou faithful unto death, and I will give thee a crown of life.*

By the exertions of this day Mr. Garnon was much fatigued. Soon after he had retired to rest, he was suddenly called up by a messenger from Kiskey Town, sent to inform him that Mr. Wenzel, who had been ill several days, considered himself dying, and begged that he would hasten to him. Shortly after, another messenger came with a similar entreaty. Mrs. Garnon, dreading the effects of such an unseasonable exposure, and especially under his particular circumstances, affectionately and earnestly remonstrated with him on the danger, requesting that he would defer his visit till the morning. He felt it uncertain, however, whether Mr. Wenzel might live till the morning; and, considering that his visit might be of importance to the aged sufferer, or to the society with which he was connected, he thought it his duty to comply with the request. With a view to relieve the solicitude of Mrs. Garnon, he said to her, "my dear, do not be anxious about me. I believe it is my duty to go; THEREFORE I am not at all afraid:" adding, "The medical attendant is sent for: surely, if he go on his business, I should not hesitate in going on mine." About two o'clock he set off; and scarcely had he mounted his horse, when the rain descended very heavily, and continued to do so for three or four hours; so that in riding three miles, he was completely wet through.

No symptoms of illness immediately appearing, his friends had fondly hoped he might have escaped injury, though there was evidently in him a want of his usual energy. On the following Thursday evening, he complained of head-ache; and the next morning, finding himself very ill, medical advice was immediately procured. His attack was pronounced inflammatory, resulting from his exposure during the night on his visit to Mr. Wenzel; and not the general fever of the country.

His sufferings now became very acute: but, on the following Sunday, he was considerably relieved by the use of the warm bath. In an humble and thankful frame of mind, he said to his afflicted wife, who was overwhelmed with gratitude to see her beloved husband better. "My dear Mary! I have suffered greatly; and I know you have felt for me, and prayed for me. This is a trial to us both; but it is needful, and I trust will be for our benefit. Our happiness hitherto has been uninterrupted—we have enjoyed many mercies. That gracious promise—*My God shall supply all your need out of his riches in glory by Christ Jesus*

—has been powerfully impressed on my mind, from the first. My need is that of patience ; and it shall be supplied to me.”

On the Rev. Mr. Johnson’s coming from Regent’s Town to sit up with him, he inquired, with great affection, after all the missionaries ; and with great earnestness, prayed, “ May God bless them ! ” Finding himself continue very ill, he said to Mr. Johnson, “ I should like to have more medical advice. I think it right to use all proper means, and then shall leave the event with my Heavenly Father, to whom I have long since committed myself and my all.” More medical assistance was immediately called in ; but still no serious danger was apprehended. His sufferings were at times great ; but calmness and resignation pervaded his soul. When in pain and much weakness, he would cry out, as he frequently did, “ I need patience : ” he would always add, with firm confidence, “ It shall be given me ! It is a part of that need which shall be supplied.”

On the morning of the day of his death, he was considered better ; but an evident and distressing change suddenly taking place about four o’clock in the afternoon, those hopes, which his afflicted and anxious friends had so willingly cherished, were at once blasted. The missionaries had all assembled at his house, for the purpose of paying the last tribute of respect to the memory of the late Mrs. Collier :—and now they united in earnest prayer, if so be that God would, in mercy, spare his young servant, and restore him to his family and the church ; or, if he had appointed otherwise, that he would afford sustaining grace in this trying hour. It was a season, the solemnity of which, under such peculiar circumstances, may be better conceived than described.

But the appointed time was come ; and, early on the morning of the 29th of July, 1818, his happy spirit was released from the body, and entered into rest.

At the early age of twenty-seven was this devoted servant of God thus cut off, in the midst of increasing exertions and usefulness ! What a dream is life ! *All flesh is grass, and all the goodliness thereof as the flower of the field.*

The improvement of the colony in which he occupied so important a station lay, in every way, near his heart. This led him to promote, so far as he could, every useful institution ; whether it related to the welfare of a few individuals, or to the general good : and, in thus acting, he had but to follow the distinguished example of the governor. He took an active part in the Poor Society, supported chiefly by Europeans ; for the relief of those settlers, who, from age or infirmity, became incapable of procuring a comfortable maintenance for themselves. In his visits to this class and his attention to their wants, he evinced his earnest desire to minister to their temporal and eternal happiness. In respect of these works of charity, he laboured to im-

press on the minds of his hearers, the necessity of a right motive and end.

Mr. Garnon was naturally of a generous and amiable disposition; and, under the influence of Christian principle, his heart was always open to the sufferings and distresses of others. With cheerfulness he often personally ministered to the sick and afflicted. That spirit of Christian charity glowed in him, which taught him *to weep with them that wept, and rejoice with them that rejoiced*. In the spirit of gratitude to his heavenly Father for the many mercies freely conferred on him, he liberally contributed to the necessitous and destitute; and no calls of this nature were made to him in vain.

In the discharge of the relative duties of domestic life, he was most exemplary. It was at home, as well as abroad, that he set a bright and lovely example of the power of religion, to heighten every social comfort, and to sanctify every human enjoyment. As a husband, she who can best testify to his character declares him to have been uniformly tender and affectionate: his sympathizing heart soothed every feeling of anxiety and pain, while his cheerful piety animated and enlivened his whole conduct in this endearing relation. As a master, he earnestly sought and prayed for the present and eternal happiness of those who served under him; and his deportment toward his native domestics did not fail to awaken their esteem and confidence.

But his own career of labour was drawing to a close. And yet the nearness of that close was but little anticipated. He was, indeed, alive and awake to the special duty of redeeming the time in such a field of labour as Africa; but both he and Mrs. Garnon had been favoured with an unusual measure of health. After a residence of nearly a year and a half in the colony, including the rainy season of 1817, he wrote thus, at the beginning of May 1818.

"I am happy to record again the tender mercies of our Heavenly Father toward us. We are still in the enjoyment of good health and spirits, which are a great treasure in Africa. I do not know that either of us has had a head-ache, more than what we might have expected in our native land. I pray that we may ever feel truly grateful to God for such signal mercies.

"My wife is always very busy; whether in Free Town, or at Leicester Mountain. She has had the colonial girls' school for some time under her charge: this, and her own engagements, fully occupy her hands. We find it needful to regard the divine admonition—*Work while it is day*. The uncertainty of life in Africa calls upon us to do, with all our might, whatsoever our hand findeth to do."

And when his Lord came, he found his servant thus labouring. In less than three months after writing this, he was called, at an early hour of his day of toil, to enter into the joy of his Lord.

But his work was done! He is now no longer the subject of

pain and weakness. No imperfection now mingles with his services—no temptations assail him—no shades of sorrow tinge his highest enjoyments. *The sun shall no more smite him by day, nor the moon by night. He shall hunger no more, neither thirst any more: for the Lamb, which is in the midst of the throne, shall feed him, and lead him to living fountains of waters. Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them.*

From the Journal of the Times.

PREPARATION FOR THE FUTURE.

It is curious to observe those wonderful instincts impressed by heaven on the subordinate classes of animal life. In every situation that instinct is still predominant; thus a squirrel which had been kept by a gentleman for four revolving years, during which period he has not felt the severity of cold, takes the same precaution to provide against the severity of the approaching season, as if he was still a tenant of the woods. He forms for himself a warm and comfortable bed of wool with which he fences the windows of his prison house, with as much care and anxiety as if the cold and frosty winds of December were whistling in his ears. Nor does his precautionary measures end here; he feels that the season is approaching when the trees of the forest will no longer yield him a subsistence—when the ground will be covered with a dazzling whiteness, beneath which the nuts will be buried, and that all research at that period for subsistence will be on his part ineffectual. With a provident sagacity worthy of the imitation of man, he carefully lays up his winter's stock of provisions amongst the wool that forms his bedding. Every nut presented to him, when the cravings of immediate hunger are satisfied, is carefully deposited in that woolly receptacle of his winter's treasures. What does it import to him, that for four revolving years he has never known hunger, or how can this fact be brought to bear against the operations of instinct! He provides for future necessity in the midst of present plenty, nor is he capable of being taught that while he continues in his present state of servitude he will never remain destitute. He conceives himself at the present moment to be a denizen of the forest, and anticipates the moment when reposing snug on his bed of leaves and wool, he will hear from his warm and comfortable nest, the howling blasts of winter. Many years ago, a lady, who then resided in Albany, domesticated a beaver. This tenant of the aquatic element so familiar to the building of dams, was in a state of seclusion from the liquid element restless and uneasy. The wood was deposited by the servants in the kitchen to build a morning fire. At all hours of the night the family were disturbed by the industry of this animal. He was with great gravity and industry employed in the erection of the dam, and was for that purpose rolling logs

across the floor with which he every morning barricaded the door and blocked up all entrance to his apartment. Of what avail or of what importance was it to him that there was no stream to obstruct by his pile of logs, instinct had prompted him to provide himself with a dam. What is this strange and mysterious property called instinct, that acts on the minds of the lower orders of animated nature at all times and at all places without regard to circumstances; in one word it is the power of God—he has taught these humble creatures to provide for their own subsistence, and no kindness, no providence on the part of man can obliterate the impression for a moment—they still feel the impulse communicated by the wisdom and benevolence of the great Parent of Nature, from which they can never be diverted. But we do not mention these two examples as singularities; in all the subordinate classes of animated nature, we find the same proof of Omniscience. Wherever the Deity has not bestowed reason, he has impressed *instinct*, that is, he has impressed a certainty of action that makes a part, not of moral but of physical nature. The squirrel that we have mentioned above, feels that he should provide for the approaches of winter; he feels the same necessity that teaches us by the slower and less certain process of argument, that we should be furnished with more warmth, more fuel, more apparel, more subsistence during the ravages of this inhospitable season. He is taught this lesson by the Deity himself, and if he is provided with all these enjoyments by the hand of man, he does not suspend his exertions. We laugh at the idle industry of this squirrel, and in truth it is ludicrous. But we will now for the sake of argument, suppose that this tiny creature, thus made the object of our mirth, should be by some supernatural power, endowed with human intellect; we will then suppose that he should enquire into the cause of our merriment. After he had obtained the requisite intelligence, we will further suppose that he should say, it is true that I am a tenant of your bounty—it is true that you have administered to my comforts, and have supplied all my necessities. But to you who boast of so much more intelligence than I can pretend to, I would ask one plain question, do you use this intelligence with so much care and caution as I do my humbler instinct? Do you look towards futurity, towards perhaps an endless futurity, with the same apprehension and alarm as I do when I contemplate the ravages of winter? Are you as careful to provide for that season? If the cold, desolate, dreary winter hours present such horrors to me, even in my present abode of warmth and comfort, has futurity no horrors for you! are you sure that the season is provided for in time, and that you have nothing to apprehend from its advances! Unless you are capable of answering all these questions in the affirmative, where, I ask you, is this boasted superiority of your reason to my instinct! No, I had rather be impressed by the

hand of my Creator, with an instinctive certainty of right, than to be endowed with all the propensity of distinguishing between right and wrong, and finally to choose in such a case, to do wrong. I had rather be the tame creature of instinct, than a free agent.

HINDOO CHARACTER.

From the address of the Rev. James Traill, lately returned from India, delivered at the second anniversary of the "*Carlisle Association*," auxiliary to the Church Missionary Society.

The Hindoo character presents so many anomalies, and is made up of qualities so contradictory and incongruous, that nothing but experience would lead one to give credit to a faithful description of it. In this country, we used formerly to hear much of the mild and innocent Hindoo, and a kind of interesting charm was thrown about the character of the natives of the East; but, in India, I can assure you, we know of no such character as the innocent Hindoo. He exists only in the visions of the poet, or the dreams of the theorist. We find there a mass of intellect—prostrate, debased, and enslaved, by the whimsical fooleries and the polluting mysteries of a horrid system of idolatry—a system which has been well and aptly characterized, as a compound of sensuality and blood.

It is not necessary for me to enter into particulars, respecting the many unmeaning and ridiculous, and often impure rites, improperly named 'religious,' in India. I need not tell you, that the pagodas are dens of filth—that the idols which they worship are the most absurd and shapeless blocks imaginable—that their images are such, that it is difficult to understand how the idea of figures so absurd could find admittance into the mind of man. It is hardly necessary to add, that the processions are devoid of every thing even showy, solemn, or pleasing: the whole resembles a drunken revel; and the yell that accompanies them, seems to proceed from the mouths of demons, and not of men. Nor is it requisite to enumerate the vices that debase the character of its inhabitants. I might tell you of their sensuality, of their dishonesty, and of their deceitfulness. I might, indeed, run through all the black catalogue of moral delinquency; and I might add, that all these are blended in the character of the natives of India.

It may be said, that we need not travel so far as India, to find specimens of all that is vicious and immoral; and that, in Christian lands, there are multitudes who are *earthly, sensual, and devilish*. True! but, in India, we have none to redeem the general character—no salt to save the mass from universal corruption. Indeed, such is the total depravation of the moral sense, that a Hindoo feels no shame at his turpitude: if he is convicted of a crime, he may feel regret and vexation at being detected; but he is a stranger to remorse, or a salutary sense of shame, for the

crime itself. Whatever crimes a Hindoo may be guilty of, he can find a parallel and an excuse, in the lives of the being, whom he worships; and it is a common practice with them, to rid themselves of all present remorse and future responsibility, by directly referring their profligate practices to the suggestion of the Deity himself. Repeatedly have I observed the operation of their deadly principles. "What could I do?—How could I help it?—God put it into my mind."—I have, again and again, heard urged by these benighted people, as an excuse for their delinquencies.

I would only add to this account, a single remark on the state of the females in India. It is impossible for you, Sir, or for this assembly, habituated as you are to behold females in the possession of all that estimation and respect and tenderness which characterize a Christian country, to conceive the state of degradation and contempt in which they are held in India. Some idea may be formed of it from this single fact, that the only females there who receive even the common elements of instruction, are those profligate creatures whom a licentious superstition attaches to the retinue of some particular pagoda.

In short, Sir, you have only to suppose the natural corrupt propensities of the human heart acted upon by a system of superstition, licentious and bloody—a superstition wrought, as it were, into the very hearts of its votaries—and you have a picture of the moral state of the inhabitants of Hindostan. That is, indeed, *the region of the shadow of death*; a land of death—a death of intellect—a death of moral feeling.

Without wandering into the region of conjecture, we can trace, in the impulse confessedly given to public opinion among the more intelligent classes of the natives of India, the dawning of a brighter day in that benighted land. Formerly they would not hear you speak on the subject of Christianity—now, they are ready to listen, and to reply. The subject has fairly arrested their attention. The influence too of the Brahmins is on the decline: political causes have contributed to abridge their wealth; and, with that, a large portion of their authority has vanished; and nothing pleases the natives better than to hear the arguments of the Brahmins confuted by the Christian missionary.

CONVERSION OF TWO INFIDELS.

During the late war, Col. S. was an officer in the Peninsula. One day, when a party of officers were dining together, the Colonel denounced the Bible as nonsense from the beginning to the end. A general officer who presided at the table, asked him whether he had ever read the book upon which he had made these severe remarks. Col. S. was obliged to confess that he had not. "This is what I suspected," answered the General;

"if you had read it, you could not have spoken as you did; I hope, however, that you will read it; in which case I have no doubt that your sentiments respecting it will be changed." The Colonel promised that he would read it. He did so; the divine blessing accompanied it, and he became a Christian.

About the beginning of the present year, Dr. F. of F. a physician of celebrity, but a professed infidel, was suddenly taken ill. On hearing of his illness, Col. S. his intimate friend, visited him, with a view of conversing with him on religious subjects, as he could not bear the thought that his friend should die an infidel. He earnestly intreated him to read the Bible. "No Colonel," replied he, "you know my sentiments concerning that book. I do not believe a word of it. I hope, therefore, you will not mention it to me any more." The Colonel perceiving that it would be of no avail to urge it any further, said, "I have a book in my hand, which, as it is not the Bible, you will perhaps allow your lady to read it to you. At all events I will leave it with you." Having said this he took his leave. A few days after, the physician sent for him, and said to him on his arrival, "I cannot be sufficiently thankful for the book which you requested me to read. By the blessing of God it has produced a complete change in my views: I now believe the Bible to be the word of God, and hope, by the divine aid, to comply with its requirements." The book was, "The Gospel its own Witness."

FOREIGN INTELLIGENCE.

BAPTIST MISSION.

MISSIONARY COLLEGE AT SERAMPORE.

Notwithstanding the many obstacles presented by the state of society in India, the Baptist missionaries at Serampore have baptised about 600 natives, Hindoos, and Mussulmans, most of them gross idolaters, and some of them brahmins of the highest cast. The dreadful errors and moral degradation in which these converts were involved, greatly retard their progress in the Christian life: still, however, the change which has been produced in their views and conduct is said to be highly encouraging: many appear to be preparing for a blessed immortality; and some, already departed, have left the most pleasing evidence of their having been rendered meet for "the inheritance of the saints in light." A number of these converts, brahmins and others, have, for some time past, been employed as distributors of tracts, readers of the scriptures, and preachers. Their talents, though subordinate, have been so blessed, that a number of converts, the fruits of their ministry, have been baptised. Tarachund, a Hindoo of the writer cast, converted by reading the New Testament in Benga-

lee, without an instructor, is said to be an excellent poet; a great part of the Bengalee hymns in the Serampore hymn-book are his composition, as well as an interesting work on the doctrines of the gospel contrasted with the Hindoo religion.

Many of the readers and preachers were educated in the Protestant, Roman Catholic, or Armenian churches; and are capable of every acquirement necessary to the most acceptable discharge of the ministerial office in the Bengalee or Hindoost'hanee languages. The pure natives in the list of native readers and preachers were, with two exceptions, Hindoos. These preachers are connected with about seventeen Christian churches, the greater part of the members of which were heathens.

Dr. Carey and his brethren have published translations of the whole of the sacred volume in five important languages of the east; namely, the Sungskrit, the Mahratta, the Hindee, the Bengalee, and the Orissa. A great part of the Bible has been printed in the Chinese; and the whole is in regular progress through the press. The New Testament has been published in six other languages, and several more are in the press. In this most important work, the translators are assisted by learned natives from all parts of India. Should the life of Dr. Carey be spared for a few years longer, it is trusted, that he will have prepared the holy scriptures for the greater part of India; and hopes are given, that in the course of this and the following year, the whole of the divine records will have been published by Dr. Marshman, for the many millions in China.

A few years since, an address to the public, under the title of "Hints relative to Native Schools," was published at Serampore. The encouragement received from all parts of India enabled the publishers to extend their schools, till at length the scholars amounted to eight thousand heathen children: they might have been fifty thousand, if the funds had been sufficient; for the villages continued to send deputations to Serampore, from the distance of ten and twelve miles, with petitions for schools, till notice was obliged to be sent, that no more schools could be established, for want of funds.

But the chief plan which Dr. Carey and his brethren are anxious to see realised before their removal from the scene of their labours, is, that of a college at Serampore, for the improvement of native pastors and missionaries. The persons at present employed as Christian teachers in India would be considered in this country as very inadequately qualified for so important a charge; but the missionaries, considering the urgency of the case, thought it right to do what they could; and they express a hope that this part of their plan has been attended with some degree of success. The work of teaching, in India, they remark, is more like "crying in the wilderness," and "disputing in the school of Tyrannus," than the method used in England, of instructing men by

prepared discourses. Indeed, the state of society and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpits of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of explaining the mysteries of the gospel in the manner they ought. Many of these native teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the missionaries.

In these circumstances, Dr. Carey and his brethren have for some time past been very anxious to establish a seminary in which the case of native pastors and missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan, they have bought a piece of ground adjoining the mission premises, on which there is an old house, and which, for the present, may be sufficient; but they are anxious to see, before their removal by death, a better house erected. A row of small rooms for the students is immediately wanted.

The Catholic Institution at Penang, for training up Chinese converts; and a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta, might be mentioned as offering arguments to support the necessity of the object: but the pressing necessity is too evident not to be seen by the most superficial observer. At present, there is not one minister for each million of British subjects, even if we include every clergyman and every missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles; yet our native subjects in India do not amount to one half the population of Hindoosthan. The pecuniary resources, and the number of missionaries required for the instruction of all these millions, can never, therefore, be supplied from England. It is on native preachers that the weight of this work must ultimately rest, though the presence of European missionaries will also be indispensably necessary for many years to come.

The superior fitness of native preachers is argued from the difficulty of Europeans acquiring a foreign language; from the heat of the climate, which incapacitates them for very active services in the open air; and from the facility with which natives journey from place to place.

The native preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than that which attends similar labours in England: he can also find access to his own countrymen, and, which Europe-

ans cannot have, to the lower orders of his own countrywomen, in every place : he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit ; and he knows the way to the hearts, as well as to the heads of his countrymen without difficulty. The European cannot travel without carrying along with him his food, and accommodations for sleeping, as there are no public inns ; and hence a boat or a palanquin is quite necessary. Thus the expense of travelling to an European is very considerable ; while the Hindoo preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, to be forgotten in the comparison between a native and an European missionary.

Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education ; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the divine word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the holy scriptures will be very soon rendered into all of them ; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English missionaries, who may be called to the work of the mission, will find in this college an education which may prepare them to become efficient agents in the instruction of the heathen.

It is further intended, that a respectable but inferior education should be given at this college, to a number of the children of converted Hindoos and Mussulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subject by the loss of cast ; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance. This college is also proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves.

The ground for the erection of the buildings necessary for this seminary, was purchased during the past year, after the plan, published all over India, had received the sanction and patronage of the most noble the Marquis of Hastings, his excellency Jacob

Krefting, Esq. the governor of Serampore, and other distinguished personages.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this plan, by superintending the instruction of a number of youths, who may be considered as the first pupils of this seminary. A letter from Serampore, dated in February last, says, "the number of youths in the college is thirty-one, of whom twenty-three are Christians; they are going on well." We since learn, that two native professors had been appointed; the one for astronomy, and the other for the Hindoo law. The scholars had been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour.

CHURCH MISSIONARY SOCIETY.

Further extracts from the Nineteenth Report.

TO the SEVEN MISSIONS of the society, mentioned in the last Report, there is a prospect of adding an EIGHTH, for Bombay and the west of India. In these various missions, there may now be reckoned upward of ONE HUNDRED CHRISTIAN TEACHERS, at above FORTY STATIONS; and, in the schools connected with these stations, there are under education, as has been before mentioned, upwards of SIX THOUSAND CHILDREN, beside MANY ADULT SCHOLARS. At these stations, the gospel is preached and made known by conversation and publications, to many thousands of the heathen; and the first fruits of that abundant harvest, which awaits the faith of the Christian Church, are continually gathering in.

The Committee have received, since the last anniversary, offers of service under the society from more than sixty persons. Of these offers, about one half have been accepted: most of these persons are under preparation for their future labours, and the rest have proceeded to their respective destinations. The whole number of persons who have left this country during the nineteenth year, to promote the objects of the society, including adults and children, is nineteen; and there remain at present, twenty-three under preparation.

In conclusion, the Committee would direct the attention of the members to the very peculiar character of the times in which we live.

We are labouring in a pacified world! The sword is beaten into the plough-share, and the spear into the pruning-hook. The elements of discord seem to be enchained as in a prison. The

greatest monarchs of the earth are pledging themselves, in the presence of one another and before the world, to act and govern on the laws of the Prince of Peace.

The spirit of enterprise, nurtured in a protracted contest, is bursting forth in the discovery of new nations. The relations of commerce, broken by war, are renewed; and are extending themselves on all sides. Every shore of the world is accessible to our Christian efforts. The civil and military servants of the crown throughout its foreign possessions, and the East-India Company in its territories, are freely offering their labour and their influence to aid the benevolent designs of Christians. Asia, in her northern regions, opens to Russian charity; and, in her southern, to the beneficence and justice of this country.

The "*Cyrus*" of our day, the truly great Alexander, is placing himself at the head of Christian enterprise, as a *nursing father* of the church; and counts it his highest honour, to place his crown at the foot of that throne, to which he offers unwearied prayers for a blessing on the labours of Christians in their attempts to convert the world.

Ancient Christian churches are reviving from their slumbers. The glory of the Lord will be reflected by them on the surrounding heathen. Their dignified representatives are coming over to us in person, to beg at our hands, as a boon, the means of causing their churches to shine out with splendour before the world.

A spirit of discussion is rising among Mahomedans. The now blessed Henry Martyn has awakened in Persia dissatisfaction with their own creed. Hindoo Deists are shaking to the foundation the superstitions of their country. Heathens themselves are liberally aiding in the diffusion of Christian knowledge. Everywhere the press is demanded, for the circulation of divine truth. An eagerness after knowledge, and a restless anxiety for something wiser and better than what they now have, are manifesting themselves in every quarter.

Is this the actual state of things? Then who will not rejoice, that the Christian world is moving forward to meet the calls of Providence? The very magnitude, and the acknowledged difficulties of this work, will lead the sincere servant of Christ to rejoice that help is preparing in all quarters and of every varied kind. It would be folly to challenge this work to our own circles. No! we see, with joy, the different denominations of Christians among us *working the work of the Lord as we also do*; and we pray that *the spirit of wisdom and counsel* may ever rest on them. We see, in truth, the whole protestant world in motion—the Episcopal church of America; the Congregational, the Baptist, the Presbyterian churches of the new world, and the continental protestant states—are all girding themselves to this holy war. And our common difficulties urge us to unwearied prayer

and to mutual charity; while one common success carries us on with lively hope and assured confidence in the blessing of the Lord.

Difficulties multiply, indeed, with exertions and with success. And this must be expected. The great enemy of man will not lightly yield his usurped dominion: and there are signs, very evident to the discerning mind, of his malignant operation, in various ways. Possibly Christians may be called to pass through trials, in which they have not yet participated with their more suffering forefathers, in the accomplishment of the will and the achieving of the triumphs of their Lord.

But they need not fear. Their Lord is Almighty. *He must reign, till he hath put all enemies under his feet.*

"Look around," said the eloquent Bishop Hurd, in addressing the society for the propagation of the gospel—"look around on the shifting scenes of glory, which have been exhibited on the theatre of this world, and see the success of mighty conquerors, the policy of states, the destiny of empires, depend on the secret purpose of God in his Son Jesus; before whom all the achievements and imaginations of men must bow down, and to whose honour all the mysterious workings of his providence are now, have hitherto been, and will for ever be, directed."

The Committee cannot but urge on all the members of the Society, in conclusion, this striking fact—**THAT THE CALLS OF PROVIDENCE FAR OUTFRIN THE CHARITY OF THE CHURCH!**

This declaration could never have been made since the existence of the church, with so much truth and force as at this hour.

Some duties are binding on Christians at all times. From the moment when our Lord, looking on the desolate multitudes of Judea, gave that injunction to his disciples—*Pray ye the Lord of the harvest that he would send forth labourers into his harvest*—from that moment, prayer for this object has never ceased to be the duty of every Christian. From the moment when He left that last command—*Go ye into all the world, and preach the gospel to every creature*—from that moment every possible effort has been the duty of every Christian in every age.

But some of the duties which are binding at all times, may seem, for a season, to be left, as it were, to their own bare authority in the divine word. And then it is but here and there that a devout and heavenly mind rises above the circumstances of the times, and discerns and feels truths and duties to which the providence of God does not seem to call peculiar attention.

How truly has this been the case, with respect to the conversion of the world!

But things are wholly changed! Missionary zeal, in our pious fathers, would show itself in breathing forth fervent prayers, with David—*Our souls wait for the Lord, more than they that watch for the morning*—But the sun is risen in full splendour. It throws

light on all the dark places of the earth, and shows them to us full of the habitations of cruelty. It has ripened the harvest, and it shows the field to the labourer.

And what is the extent of that field? Here is a call for Christian charity, which was never heard before! We have found, in some measure, the level of domestic charities. It may be doubted whether the application of any very considerable addition of funds to these charities would be really beneficial: but the charity of Christian missions is co-extensive with the heathen world! Let us offer, then, as we have never yet offered. Let us meet the openings of Divine Providence. Let us give ourselves to this labour, and great will be our reward.

SPECIAL GENERAL MEETING.

A considerable number of missionaries and others, being about to proceed to various stations; a special general meeting of the society was called on the occasion, on Friday, the 19th of November.

Preparatory to the meeting, a sermon was preached before the society, at St. Bride's church, by the Rev. William Marsh, M. A. Vicar of St. Peter's, Colchester, from the words of St. Paul to Timothy, (2 Tim. i. 7.) *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.* The preacher enlarged in a manner likely, with the blessing of God, to be a lasting benefit to the society's labourers, on the HOLY COURAGE, AFFECTIONATE SPIRIT, and SOUND MIND, which should mark the Christian missionary; and which are GRACIOUS QUALIFICATIONS IMPARTED FROM GOD HIMSELF, and to be exercised in a CONSTANT DEPENDENCE ON Him.

Soon after two o'clock, the chair was taken by the right honourable the president, at Freemasons' Hall. The instructions of the Committee were addressed to the missionaries by the secretary, in the order of the following list; when Messrs. La Roche, Kenney, Browning, Cowell, and Johnson, severally replied, as the respective parts of the instructions were concluded.

Calcutta and North-India Mission—Rev. Thomas Morris, Mrs. Morris, Rev. Benedict La Roche, Rev. John Perowne, Mrs. Perowne, Mr. Thomas Brown. *Madras and South-India Mission*—Rev. R. Kenney, Mrs. Kenney, Rev. James Ridsdale. *Ceylon Mission*—Rev. Thomas Browning. *Australasia Mission*—Mr. John Cowell, Mrs. Cowell, Mayree, (New Zealander.) *West-Africa Mission*—Rev. W. B. Johnson, Mr. James Lisk, Mrs. Lisk, Mr. Robert Beckley, Mrs. Beckley, Three School-mistresses.

The Rev. Thomas T. Biddulph, minister of St. James's church, Bristol, delivered an address to the missionaries, on those various blessings which it was the desire of his heart that they might receive. On these he enlarged in the following order:—person-

al safety—clear discoveries of the gospel—the clothing of humility—a rich in-dwelling of the word of Christ—the spirit of prayer—invincible constancy—the possession of their souls in patience—the meekness and gentleness of Christ—the unity of the spirit in the bond of peace—deliverance from the fear of death, and from all inordinate love of life. These topics were frequently illustrated by apposite quotations from the life of the late Mr. Martyn, and were all enforced in a manner the most affectionate and impressive.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Monthly Extracts of Correspondence.

From the Rev. Dr. Pinkerton, Corfu, July 24, 1819.

On the 20th inst. in the evening, we had the satisfaction of seeing upwards of one hundred individuals met in a large hall of the palace of his highness Baron Theotoky, President of the Senate of the Ionian States, for the purpose of laying the foundation of the Ionian Bible Society. Among those present, the Greek Bishop, Macarius, with a respectable train of his clergy; the Catholic Vicar General, with several of his fellow priests; the Senators of the Ionian State, and the members of the Tribunal of Justice, were peculiarly distinguished. In addition to these, there were many other gentlemen, who, taken collectively, presented a most respectable assembly of persons of different nations, and belonging to various Christian communions. The Baron commenced the business of the evening by an address, illustrative of the principles and salutary influence of Bible societies; and, amidst other details of their rapid progress throughout the world, spoke of their success in Russia as a matter encouraging to the Greeks, and of the zeal of the Russians in the pious work as worthy of their imitation.

After this, the eldest son of his excellency, a young nobleman of distinguished talents and most promising character, stood up, and read certain extracts from the publication in Greek, mentioned in my last, which, with the opinions of the Russian prelates, and of the Emperor Alexander, relative to Bible societies, and the well-known patriarchal declaration, were listened to with much attention and apparent interest by all present. The statutes of the proposed Ionian Bible Society were then read, in Greek and Italian, and unanimously adopted. At this stage of the business, the venerable bishop Macarius rose, and at the close of a concise and appropriate address, presented his Excellency to the assembly as the fittest person to be chosen President of the institution. This proposal of the Bishop met with universal approbation; being thus elected President, he expressed his deep sense of the honour conferred upon him, and promised, with the Divine assistance, to further, to the utmost of his power, the sacred

and humane cause of the society. A number of vice presidents were next chosen, among whom are the count Joscardi, count Anino, with three other senators, the hon. colonel Maitland, the hon. Mr. Percy, sir Frederic Hankey, and some other noblemen. A treasurer, twelve directors, and three secretaries, were further appointed, consisting of Greeks and Englishmen. The president then delivered a most eloquent concluding address, which seemed to make a very favourable impression on the audience, respecting the piety and benevolence of the object proposed. This was strikingly observable at the breaking up of the meeting, in the expressions of joy and satisfaction which sounded throughout the numerous groups into which the assembly naturally dissolved; and in the members who pressed forward from all sides to reach the table in the middle of the hall, in order to enrol their names and contributions in the list of the society. When we came to examine these, after the business was over, we were astonished to find that no less than 1,026 dollars had been subscribed on the occasion, (about £250 sterling.)

I returned to my lodgings at a late hour, grateful to my heavenly Master for this new token of his approbation of my weak efforts to promote the best of causes, and of his designs of mercy towards the Greeks, Hlyrians, Albanians, and other neighbouring nations. The plant has been inserted in a promising soil, whose branches, we trust, shall soon extend over the isles of the Archipelago, and other countries of Greece, and produce fruits to supply the spiritual needs of their numerous inhabitants. The immediate field of the society's labours will be the Seven Islands, containing a population of about 200,000 souls; but the exertions of the institution are meant to be directed to a much greater distance; for, according to the first article of the statutes, the object of the society is defined to be "The circulation of the holy Scriptures, without note or comment, to the greatest possible extent, but especially in the Ionian islands, and other parts of Greece." The committee intend, therefore, to come into immediate correspondence with their brethren in every part of Greece and Albania, and invite them to a cordial co-operation, as far as local circumstances will admit.

The translation of the New Testament into the Albanian language, is also a point to which the attention of the committee will be immediately directed. The great need there exists for undertaking this version for the numerous tribe of Albanians, most of whom belong to the Greek church, who have no part of the Scriptures in a language which they can understand, is granted by all; and it is proposed to correspond with such persons in Canina, and other parts of Albania, as are most likely to possess facilities for getting the version made. But, as the Albanian is still an uncultivated language, much time will be required to produce a version which will be generally understood; in order

thereby to lay a foundation for the future cultivation of the language, and the consequent civilization of that rude and warlike nation. I mean to leave the Albanian grammar which I procured at Rome, in the hands of the committee, with a view to facilitate this interesting work. It is further proposed to begin a correspondence with the Greek bishop of Bosnia, with the design of ascertaining what can be done for supplying the inhabitants of those parts with the Scriptures; and at the same time offering to undertake the printing of an edition of any approved version for their use.

Such are the general features of the extensive sphere of usefulness which presents itself to the Ionian Bible Society. The manner in which the institution has been formed, and the highly respectable characters of the Greeks, both clergy and laity, who are vice-presidents and directors of the society, with baron Theotoky at their head, will make an extensive and powerful impression in favour of the Bible cause in every part of Greece.

These, my dear friends, are the results of my visit to Corfu. We have gained much more than my fondest hope ever anticipated. Let us bring the glory to the foot of the cross, and offer it unto him to whom it is due! I purpose visiting Cephalonia and Zante, in order, if possible, to form auxiliaries to the parent society.

The president has manifested much zeal for the cause in general, and has great influence among his fellow countrymen. He has shown me unwearied personal kindness, and is preparing letters of introduction for me to different parts of Greece. He is also writing to the new Patriarch of Constantinople. The climate here is very trying for my constitution; the degree of heat, for some time past, has been unusually great: I have been much reduced by perpetual exertions since I came hither three weeks ago. What has been gained for the blessed cause, during that short period, is quite astonishing! The subscriptions are augmenting daily. O let me have a constant interest in the prayers of all good men.

From the Rev. Dr. Paterson, Mattanen, Finland, August 8, 1819.

The people in Kuopio are in general very poor. They were described to me as a tall, stout, robust people, remarkable for their primitive simplicity of manners; distinguished for their hospitality and kindness to strangers, and for cleanliness and neatness in their persons and houses. They possess superior information, and are even looked up to by the inhabitants of other parts of Finland. They are also industrious; but their country, although perhaps one of the most romantic and beautiful in the world, is not productive; all the hopes of the husbandman being often cut off by one night's frost. They have managed to get Bibles even to their remote regions; but they are few in number.

As this people can, generally, read, they seemed to require in no ordinary degree, the attention of the Bible Society.

It may be necessary here to mention, that, at the request, and with the advice, of the friends in Abo, I appropriated the money granted by the British and Foreign Bible Society to the auxiliary societies in Finland, to procuring and keeping up a sufficient stock of Bibles in each of the government towns, from which all the parishes could be easily supplied. This, you will observe, secures a constant supply of copies of the word of God for futurity. Gratis distribution, expense of carriage, &c. must be defrayed out of their own subscriptions. Their income in Kuopio has hitherto been small, and the very little they have received has been used for necessities. If any copies are to be given away gratis, they must receive assistance from abroad; and I promised to apply to you for a little assistance for nine of the poorest of the parishes, all situated in Karel, and which would require above 100 Bibles and 500 Testaments to relieve their most urgent wants. This will amount to about £50. sterling. But this is merely for the Kuopio government, and does not include that part of Kaul over which Dean Stoltman is placed, and which is equally destitute and poor, and deserving of attention. If you would give about half of the sum mentioned above for his district, including Kexholm, you would gladden the heart of many a pious but poor Christian, and cause many thanksgivings to ascend to the Father of mercies.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Baptism of a learned Jew at Berlin, and his subsequent arrival in England.

Among the many Jewish students at the University of Berlin with whom Mr. Way conversed during his stay in that city, was one of the name of Reich, who had distinguished himself there by his literary attainments. Finding him one day studying with deep attention Bishop Horsey's edition of Sir Isaac Newton's works, and perceiving that he had a mind eagerly engaged in the search of truth, Mr. Way reminded him, that both the editor and the author of the work before him were firm believers in the truth of Christianity, and putting a Hebrew Testament into his hands, told him, he would never discover what he sought for, until with prayerful and impartial attention he looked for it in that book.

The remark sunk deep into his mind; and after Mr. Way's departure he seriously perused the Hebrew New Testament. Being convinced, under the divine blessing, of the truth of its contents, he some months afterwards made known the change that had taken place in his mind, on this momentous subject, to some of the friends of the cause at Berlin. He became gradually more and more established in the truth, until at length he resolved to

give up his professional pursuit, which was that of physic, and to devote himself to the ministry, as a missionary to his brethren. We have the satisfaction of adding, that he has since arrived in this country, in order to pursue his studies under the auspices of the society.

BETHEL SEAMEN'S UNION, BRITISH AND FOREIGN.

On Friday evening, November 12, a general meeting of this society was held at the City of London Tavern.

Sir George Mouat Keith, bart. commander in the R. N. in the chair; supported by Capt. Fabian; and other naval officers, merchants, captains, &c.; about 200 seamen and cabin boys were also present. The gallant chairman opened the business with urging attention to the immortal interest of sailors. The Rev. G. C. Smith, of Penzance, explained the objects of the society. 1. To unite and extend the prayer-meetings now established in various ships on the river Thames. 2. To ascertain the state of British seamen in every sea-port throughout Great Britain, both in the navy and merchant service, and adopt such measures, in connexion with friends in maritime towns, as may best conduce to their moral and religious interest. 3. To establish a foreign correspondence, and solicit information and direction as to the best means of doing good to foreign sailors, so that the limits of this society shall be the circumference of the globe. 4. To publish a Sailors' Magazine.

LIVERPOOL RELIGIOUS TRACT SOCIETY.

Summary of the Fifth Annual Report, 1819.

To the catalogue of Tracts already printed by this Society, *ten* in the English language, *four* in the Welsh, and *two* in the Manx, have this year been added. To the list of the Society's Honorary Members, the committee have added the Rev. Dr. KOLLOCK, of Savannah (whose recent and lamentable death was noticed at p. 575 of our last number) and THOMAS PARNELL, Esq. of Dublin, to whose active exertions the Sunday School Society of Ireland, and many other excellent institutions owe much of their prosperity.

The following is an account of the Society's distribution:—

Claimed by Subscribers 9,248—Sold to do. 2,606—Voted by the Committee 21,964—Ladies' Association 13,469—Sold to various individuals and societies 205,508—Total distribution since the last Report, being ten and a half months, 252,795—making a grand total from the 1st January 1815, to 30th June 1819, of 1,221,315—Remaining on hand 385,847.

The expenditure of the Society for the last year amounts to only \$359 86, and they are under engagements to the Treasurer for \$288 76 advanced on account of the Society.

The Society has maintained a correspondence with many similar institutions on both sides the Atlantic, which has been met in the most friendly manner, especially by the Tract societies in Baltimore and New-York.

The seventh Report of the last named society contains a gratifying statement of the progress of the cause in different parts of the United States; and speaks in gratifying terms of the proceedings of this society, and of the communications made by its officers.

The committee have entrusted a respectable supply to the care of a captain in whose discretion they confided, who was about to proceed with a vessel to Cork, to take convicts thence to Botany Bay. They have since learnt that the Tracts were dealt out prudently at intervals amongst the prisoners, and that they were very gratefully received.

Another grant made by the committee demands special notice. A highly valued member of your society having been recently appointed to a very important office in the municipal administration at Dublin, an application was made to him by a prisoner confined for debt, on behalf of himself and others, for a supply of religious Tracts; the prisoner intending not only to seek his own edification by the perusal of them, but if possible to check the awful profaneness which surrounded him on all sides, by taking favourable opportunities of putting a few into the hands of his fellow-prisoners. The application was immediately attended to; and it at once suggested to the benevolent mind of the individual in question, that the general distribution of suitable Tracts in all the different prisons in Ireland, might not only give a seasonable check to the awful depravity which marked the conduct of most of their inmates, but might be found a valuable auxiliary to the attempt he was making in concert with others, to introduce a general reform of prison discipline throughout Ireland, upon the plan so successfully attempted in England under the superintendence of Mrs. Fry. He accordingly applied for aid to your committee, and undertook, in the event of the application being successful, to distribute some of the Tracts in every prison in the kingdom. The opening was considered one of great importance, and demanding the most prompt attention of the committee. Tracts were immediately despatched to Dublin, to the value of five guineas, with an assurance that if a further supply should be necessary for this purpose, it would be cheerfully accorded; and a communication has been since received from the gentleman in question, stating that he had already insured their circulation in most of the prisons, and had taken the opportunity of supplying a number of vessels about to sail to New South Wales with convicts; entrusting them to the care of the captains and officers, who had promised to distribute them at proper seasons during the voyage.

“ If to instruct the ignorant, to cheer the disconsolate, to relieve the wretched, to save the lost, be a work worthy the attention of an enlightened and benevolent mind, the Tract Society has all the claims which such objects can supply, on your liberal support. — Your Tracts instruct the ignorant in the Sunday-school—in the factory—in the fields—in the mines—by the docks—and on the public way. Your tracts enter the cottages of the poor—the chamber of disease—the cell of the condemned—and yield consolation and hope to the wretched and the dying: and, perhaps, in many instances, unknown to us, and which shall never be disclosed till eternity unveils them, they are made the means of saving knowledge and eternal life. Nor can your committee deem it a fanciful, but an encouraging consideration, that since the formation of this Society there have been issued from its depository at the rate of one Tract for every thousand of mankind; so that, supposing them translated in their different tongues, and every one read to an assembly of a thousand, they would have furnished instruction, on the most momentous subject, equal to the entire population of the globe. Then surely you exclaim, We have done enough! Oh, no! the work is but commenced, and the supply must be multiplied a thousand fold, ere each individual of the human race is furnished by your society with a *single Tract*.”

As an example worthy of imitation by all who engage in the distribution of Tracts we extract from the Appendix to the Report, the following circumstantial report of a captain of a merchant vessel, made to the Secretary of the Ladies' Association.

This minute statement of the distribution of Tracts, specifying the circumstances under which they were distributed, the titles of the Tracts so given, and the dates of their distribution; shows that the greatest judgment and discrimination were manifested in the adaptation of the Tracts to the characters and circumstances of the individuals receiving them.

Twelve Tracts, (specifying their titles,) given as rewards to children at a Sunday School in Perth Amboy. The children were much delighted, and received them joyfully, prizing them much as gifts sent out from England. Many more wanted to receive Tracts, if I had some more to give away. The teachers also were very thankful for the Tracts.

One to the master of a steam boat; and one to an half pay officer at St. Johns.—Four to different people in a timber saw-mill, who received them with pleasure and gratitude.

Three to the master of a brig, that received them very affectionately; and acknowledged the truth in them contained, to be what was very necessary for him to attend to.

Three to two soldiers of the 74th regiment, who promised to read them attentively. One of them observed, these are such books as I have seen before, sir, and was fond of them; but,

alas! I am not now what I was. I hope through your attentive perusal of the contents of them, that former impressions may be renewed. I hope so, sir, and am much obliged to you.

Six to a Stevedore and his wife, who received them with many thanks, and bestowed much praise on the good people of England for sending out such good books, and observed there were no such means of instruction with them in the province, and that they could get no such religious books except now and then on board of some vessels.

Two to a soldier of the 74th regiment, who promised to read them, and also to lend them to his comrades; and observed, one of our captains has little books of this kind to give us, and one of our serjeants is inclined this way.

Two to a timber merchant, who is a member and an elder of the Scot's Kirk at St. Johns; who afterwards sent me his compliments and kind thanks for the Tracts.

To Mr. John Griffin, a Baptist minister, I gave twelve different Tracts. He observed, "Religious books are very scarce, and when I have any to distribute in the country where I frequently travel, they are eagerly sought for and read. This is by no means a country for books, and printing is very high at St. Johns. I have opportunities to distribute a great many Tracts to people who would delight much in reading them, and am persuaded many would readily pay for them also. Bibles and Testaments are scarce up the country. In some instances, I could not get a Bible in the pulpit to take the text from." He thinks that no country presents a better advantage for the sale of religious books according to its population.

Nine to a widow lady living with her father, who is an elder in the Scot's Kirk. She requested the favour of me to spare her some more Tracts, as she had been deprived of those I had given before, by a gentleman from Halifax. Many of her neighbours and acquaintance desired much to get some religious Tracts; and often some poor females were calling upon her to borrow religious books to read.

Two to the pilot, who received them with pleasure, and promised to peruse them attentively.

CALCUTTA.

Every ship from the east bears us some interesting intelligence concerning the progress of the gospel. Not that great things are yet reported as done, but that great preparations for great results are evidently making. Indeed, who can fail to admire the various and important agencies which divine providence is bringing to his own work, in a land which, thirty years ago, except in one part, was unapproached, and apparently unapproachable by the messengers of the gospel. Not only have missionaries been

widely spread abroad, but the spirit of the times has been awakened among European residents in those ends of the earth, until at length the various presidencies and stations, once the seats of dissipation, and the places where the pious instructions of early years were forgotten or scorned, have become the seats of societies to aid the cause, so lately on the same ground neglected and despised :—until the traveller who encircles the whole coast of British India, and penetrates its vast interior, will scarce pass a station or a cantonment, without finding some evidence that the Lord Jesus is about to visit with his gospel and his presence, its miserable inhabitants. Is not this approach invited, and will it not be accelerated by the agents which God has prepared, as harbingers of the great Messiah's advent? and do they not seem to cry, before the millions of the east, "prepare ye the way before the Lord, make his paths straight?"

In the narrations which have excited these reflections in us, we are sensible that our feelings have led us further than we have a right to expect our readers to follow, and our only apology is, that we do not view them as insulated facts, but as a part of the great arrangement of divine providence, which is helping forward the progress of the gospel, and our feelings are not a little animated, to see the official gazette of the general government of India, reporting the establishment of new societies, and attempting to interest the public mind, with the progress and success of Christian operations.

We are informed in the "Calcutta Oriental Star," lately received in this city, that a Bible Society was formed at Trincomalie, on the 9th of May, 1819, in aid of the Bible Society at Columbo. The subscription was kindly supported by nearly all the members of the civil and military service, at Trincomalie. More than fifteen hundred rix dollars were raised in the first subscriptions.

The Oriental Star, of Sept. 18, 1819, contains the following interesting article, with which we must close our extracts for the present number.

"It is satisfactory to notice the progress of the schools under the direction of the Church Missionary Society. From the Report of the Calcutta Committee, we have taken the following extract of a letter, dated Bancoonah, the 5th March, 1819."

"It was very gratifying to hear a large company of Bengalee boys explain the government of England, speak of the two houses of parliament, the army and navy, and universities, and chief cities of the United Kingdom; and I can truly add, that I have never seen more sharpness, and zeal for knowledge and emulation, in the matter of taking places, in any English schools.

"The most gratifying part of the examination, however, was that which consisted in the reading and questioning from fable books, which is the first in the enclosed list. The questions are

taken verbatim from the morals, printed at the end of the fables. In giving an answer, the boy was expected to explain the example by describing how it arose from the fable. Here the lad's skill was manifested. And it was very evident, that no plan of teaching is so amusing and instructive as the method of fables. The boy is at once entertained and edified; he is delighted to discover truth, and describe truth, in connexion with what is familiar and lively; his wits are sharpened, his language improved, and maxims of moral conduct are seized with eagerness. Now all this must be very useful; it must greatly open the understandings of youth, and do that sort of good which it is a part of the School Book Society's plan to confer on the natives of India."

DOMESTIC.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS OF NORTH AMERICA.

Abstract of the Report of the Committee, read and accepted November 4th, 1819.

His Honour WILLIAM PHILLIPS, Boston, President.

The missions of the Society during the year past have been in the *District of Maine*;—among the *New Stockbridge Indians*;—the *Indians on Martha's Vineyard*;—the *Narragansets, the Seneca's, and Munsees.*

1. *In the District of Maine.*

The Rev. Daniel Lovejoy has laboured at Robbinston and the vicinity. In this town he has been settled the past year. "During his mission of five months, he preached sixty-two sermons, attended five meetings for prayer, baptized four children, administered the Lord's Supper, and made family visits." Mr. Lovejoy's health is infirm, and he will probably be obliged to relinquish the mission. On this account the Rev. Elijah Kellogg has been appointed to a mission at Lubec and the neighbourhood.

The Rev. John Sawyer has laboured at Williamsburg, Brownville, and the vicinity, Sangerville, Foxcroft, Garland, Sebeck, No. 3, Williamsburg, Orono, and Sunkhaze. He was employed four months. Besides the usual duties of a missionary, he has been laboriously engaged in establishing and superintending schools, which are increasing in numbers, and promise much good.

The Rev. Dr. Nathaniel Porter has performed his missionary services at Fryeburg and the vicinity. He spent nine Sabbaths in the service of the Society. "There are appearances of a reformation in Fryeburg. The number of inquirers is increased. A Sabbath Bible School was continued in Fryeburg and Conway, during the summer and autumn of last year, and it was expected to be revived, and others opened, in the spring."

The Rev. Mr. Nurse has laboured, as formerly, at Ellsworth, both as pastor of the church in that place, and as superintendent of the school, at which instructors are qualified for many other schools in the neighbourhood. It has consisted of from 50 to 80 scholars.

The Rev. Josiah Peet has performed the duties assigned him at Norridgewock and the vicinity. He visited Temple, Farmington, New Sharon, and Bingham. "Attendance on meetings, and attention to the word preached, has been greater during this mission, than usual."

"The Rev. Nathan Douglas, during a mission of two months, spent one week alternately with his own people in Alfred, and in Shapleigh." He had many applications for Tracts, gives an encouraging account of the schools, their proficiency, and their prospects.

The Rev. Jonathan Calef has performed a mission of two months at Parsonsfield and the vicinity. His labours were in Parsonsfield, Effingham, Cornish, Newfield, Limington, and Waterborough. In the first mentioned place, "They entertain a hope, that, if they can be favoured with missionary assistance two or three years more, they shall be able to settle the Gospel again among them."

"The Rev. Jonathan Fisher has assiduously performed a mission of two months at Sedgwick and the vicinity. He devoted much time and attention to personal and family instruction." The appearances in that neighbourhood are considered by the missionary as increasingly favourable.

The Rev. Freeman Parker has continued his labours at Dresden and the vicinity. A considerable part of his services were performed in Bowdoinham. "The Sunday schools, which were mostly under the instruction of young ladies of professed piety, were holden in three parts of the town of Dresden, and about 100 children attend."

The Rev. Mighill Blood preached at Columbia and Machias, visited Lubec, and passed over to Eastport, where he spent the rest of the time during his mission. He found the people in this place very attentive—had much reason to be satisfied with his reception among them, and believes there are many praying for the prosperity of Zion on that island.

The Rev. Thomas Cochran, on a mission of two months, preached at Searsmont, Camden, Belmont, Duck Trap, and St. Georges, and performed other missionary services. He established one Sunday school, visited others, and distributed many books.

The Rev. Thomas Adams has performed a mission of four months at Vassalboro' and the vicinity. This appointment, together with the encouragement of the Society's patronage, faci-

litated Mr. Adam's settlement in the ministry at Vassalboro', which has taken place since his appointment. Mr. A. has preached in Winslow ten Sabbaths, and was heard with respectful and solemn attention, and was cordially received in his visits, as well as in his public ministrations. Several members of the church of Vassalboro' resided here, and the Lord's Supper was celebrated here on the first Sabbath of Nov. 1818, and again on the first Sabbath of May. "On invitation, several other denominations mingled with this little flock around the sacramental board, manifesting their persuasion that *Christ is not divided*; but that there is indeed *one Lord, one faith, one baptism*." Sunday schools are established both here and at Vassalboro', and the moral aspect appears brightening.

2. *Moheakunnuk or New Stockbridge Indians.*

The number of these Indians has been recently diminished by emigration. The Rev. Mr. Sargeant, the missionary, collected the whole tribe on the 24th of July, 1818, by appointment, "with a view to have them present at the forming of a church from this tribe, who were about to remove and form a new settlement at White river, in Indiana, with a number of others of the tribe. Mr. S. transcribed the Confession of Faith and Covenant, both in English, and in their own language, which was subscribed by each of the members of the newly formed church. Before their departure, the missionary delivered a long address to them, pointing out their duty, and advising them how to conduct themselves when arrived among the heathen. Before their departure Mr. S. preached to them and administered the Lord's Supper, and by a testimonial, signed by himself, and the Rev. Mr. Lyman, commended this infant church to the Christian kindness and care of all the friends of Christ."

3. *Indians on Martha's Vineyard.*

Mr. Frederick Baylies, who had for several years been employed as instructor to the Indians on this island, having received several grants from the Society the two last years, and entirely approved himself by his assiduity and fidelity, has been appointed to a more extended mission. Mr. B. says, "Chabaquiddick, Farm Neck, and Christiantown, remain much the same as they have been for years past. At Gay Head they are more attentive to public worship than formerly; and I find a greater number in my favour than I expected. In my visits my feelings are often hurt; the universal complaint is, 'Our children are suffering for want of a school, and we are not able to support one. Can you help us.' Mr. Baylies spent a day at Troy, where are 48 natives, who received him kindly. They have a decent house for meeting and schools. In a letter from the Rev. Mr. Thaxter of Edgartown, he remarks, "I consider the instruction of these poor creatures an object of importance. I have been acquainted with

them near forty years, and am fully persuaded, that schooling the children ought to be the first object; preaching to them the second. Were the missionary entrusted with a small sum to procure a school mistress, it would be productive of great good. It would not only benefit the children, but endear him to their parents, and render his labours more useful."

On the 21st of June, in a full assembly of the Indians, at Gay Head, at which Mr. Thaxter attended, he informed them what exertions were making for them, and counselled them to improve the privileges within their reach. "The Indians appeared to be pleased; they chose a committee to agree with a woman to take charge of the school. On the 28th it was opened." It soon contained 30 to 36 scholars, from 5 to 16 years of age. Mr. B. on visiting the school repeatedly, says, 'I found it in good order, the parents gratified, and the children improved.' On the 30th of August, Betsey Carter, a woman of colour, opened a school at Chabaquiddick. Mr. Baylies visited her school several times. "She has more than 20 scholars, and gives good satisfaction." On the 6th of September, Miss I. Luce opened a school at the North Shore. The missionary visited her school twice. "She has 13 scholars, and discharges her duty with fidelity." Mr. Thaxter in a letter to the Secretary, says, "I advised Mr. Baylies to try to awaken their ambition, by choosing a committee of their own, to provide a school mistress, and to oversee the schools. It took with them. I advised them to add to the donation, and to keep up a steady school. They appeared well pleased."

4. *Narragansets.*

The Indians at Charlestown, R. I. who were included in Mr. Baylies' commission, have been the objects of his particular care. He set out for Narraganset on the 22d of July. On the 2d of August he opened a school at Charlestown, in the Indian school house, and continued it three weeks. He had from 11 to 36 scholars. The whole number was 46, of whom 10 can read in the Testament. On the 23d of August, Miss Clark took charge of the school. She will also continue the Sunday school which Mr. B. commenced. "A new era appears to be commenced among the Indians in regard to education. Their schools are in a flourishing state." "Here the tender mind is early disciplined to order; here they are taught the excellency of the Christian religion, and the importance of a regular life. These schools meet the general approbation of all." Public worship is more respected on this island than formerly.

5. *Senecas and Munsees.*

The Rev. Timothy Alden has been appointed to another mission among these tribes. If unable to perform his mission this year, he will, by permission, perform it the next. PAN.

NEW-YORK RELIGIOUS TRACT SOCIETY.

Eighth Anniversary.

On Wednesday the 9th inst. the Annual Meeting was held, and the officers for the ensuing year were elected. On Thursday evening the 17th inst. the Eighth Anniversary was celebrated in the Associate Reformed Church in Cedar-street, when the Annual Report was read, and an Address delivered by the Rev. R. B. E. M'Leod. We expect to notice the Report in our next.

We are requested to mention that Mr. John R. Hurd was elected Corresponding Secretary in the place of Zechariah Lewis, Esq. who declined a re-election.

 OBITUARY.

Died at Shoal Creek, State of Illinois, on Thursday morning the 21st of October, the Rev. DAVID TENNY, a missionary in the employment of the "New-York Evangelical Missionary Society," in the 34th year of his age, and the second of his ministry. He arrived in that country last December, and has laboured as a faithful and zealous missionary of the cross, in preaching the gospel of Christ in that western wilderness, hoping to lead to Christ some of his fellow men. He was a native of Massachusetts, and descended from respectable parents, who gave him a pious education. For several years previous to his entering the ministry, he was a professor of that religion which he afterwards taught, and adorned it by a life of exemplary piety.

 FAREWELL.

If in this little word we find
 That which alloys our present bliss,
 Reflect that to a Christian's mind
 No word contains such joy as this.
 Farewell! 'twill be a pleasing thought,
 When we depart this world of care;
 And when to Canaan's land we're brought
 That *which alloys* ne'er enters there.
 Farewell to separating pangs,
 Which mar the joys of Christian love;
 The thought of union ever hangs
 Upon the lips of saints above.
 Farewell! and what if next we meet
 In yonder world to which we haste,
 And join to cast at Jesus feet
 Our crowns, while we his love shall taste!
 Should *sorrow* therefore fill our mind
 With such a hope it must be well:
 Oh, no! but we should look behind,
 And smiling say, my friend, *farewell!*

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, March 4, 1820.

[No. XXI.]

MISCELLANY.

ADMONITIONS PREPARATORY TO THE LORD'S TABLE.

"As often as ye eat this bread, and drink this cup, ye do *shew* the Lord's death *till he come.*"

If your exercise is suitable, it will be a sort of practical *preaching* to others. So much is imported by the original word, here rendered "*shewing*" the Lord's death. By keeping this ordinance, you declare to all around you, *that you think of Christ as he testifies of himself.* You declare your persuasion of your own guilt and peril by nature; your persuasion that there is none other name given under heaven among men, whereby they can be saved. You profess, for yourselves, that you have believed on Christ, that you might be justified by faith, and that you have joy and peace in believing. You set to your seals that God is true, and that the gospel is no cunningly devised fable, but the power of God, and the wisdom of God, unto salvation.

Such a solemn profession is, to those who live without God, and without hope, and without Christ, in the world, an admonition of the most affecting nature. They might perhaps have known your original views and feelings to have been the same with their own. But do they *now* perceive you laying to heart the things that belong to your peace? Do they behold you publicly avouching your persuasion, that nothing stands between you and eternal perdition, but the death of Christ? Surely, unless they can persuade themselves, that your employment is delusion or unmeaning ceremony, it must operate as an appeal to their understandings, that the doctrine of Christ deserves their most serious enquiry. Otherwise, your solemn commemoration must condemn their unbelief and impenitence.

You ought also to consider the profession of faith made by you in this ordinance, as an eminent means of promoting mutual edification among fellow worshippers. Your hearts may well burn within you, while you gather together to your Lord and Saviour, around his table, as men redeemed by his blood from the wrath to come, and in hope of eternal life promised in him before the world began. Your joint commemoration may well serve to increase your love one to another, as those for whom Christ died, for the truth's sake that dwelleth in you, and shall be with you for ever. It may well contribute to revive your fervour, and

to check the spirit of lukewarmness, which too often arises from outward tranquillity, and to arrest in their progress the errors which might prove injurious to your comfort.

You may perceive besides, that the observance of the Lord's Supper has been, in no small degree, the means of propagating in the world, and perpetuating from one generation to another, the history of the facts on which our faith and hopes are founded. Commonly, though not always, the scriptures are made to draw attention by means of a living testimony, subsisting in the faith, the worship, and the practice of Christians. How soon otherwise, in the common course of things, might the peculiar doctrines of the gospel be forgotten in the world? Men absorbed in its business, and pleasure, and pride, have no inclination to open a book, whose doctrines would inscribe vanity and terror on their favourite pursuits. A church, too, may become so corrupt, that its ministers may neglect or pervert the leading doctrines of the gospel. But it is impossible to observe this ordinance, without at least bringing into view the great facts of an atonement made in the sufferings of the Son of God, and the remission of sins through his blood, as they are asserted in the words of institution.

Nothing can be better adapted than this commemoration, to excite enquiry, and to impress instruction on the minds, especially of the young, who may be spectators. And it well becomes Christian parents to teach their children what they mean by this service. May it not then be supposed, that the Spirit of God makes use of impressions arising from this source, to rear one generation after another to serve Christ, who shall come and declare his righteousness unto a people that shall be born?

Observe, also, that while you keep this ordinance, you not only profess before the church, and before the world, your faith in the record concerning his death, but you also appear in your place and in your generation, *as expectants of the Lord's coming, according to his promise, to receive his people to himself, and to judge the world in righteousness.*

Many generations have already died in this hope, and it is probable that many more shall be gathered to them before that day come. But because "he shall see his seed, and prolong his days," there shall never be wanting a remnant on the earth to commemorate his death, and to transmit to posterity the hope of his coming. While they do so, they virtually pledge their persuasion of all that the scripture testifies of his resurrection, and of the glory he has with the Father. Their recollections of his death are blended with the contemplation of the glory that followed; of his endless life, as the first begotten from the dead; the Mediator of the New Testament; the Head of his body the church; the Prince of the kings of the earth; the Lord of the hosts of heaven; the destroyer of satan and his works. This

faith it behooves them to keep amidst many conflicts, and much tribulation, though their hearts and their flesh should be ready to fail. The frame of their minds, when they come to the Lord's table, may often be like that described by the apostle, "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh." It is commonly through much experience of this kind, that they are brought to welcome the idea of the Lord's coming. They need a long course of teaching to convince them, that every thing under the sun is vanity and vexation of spirit. Although made willing to occupy their talents during the space assigned them, and "to wait all the days of their appointed time till their change come, and to fill up that which is behind of the afflictions of Christ, in their flesh;" yet the experience of their own imperfections, and of sin dwelling in them, their sufferings from the hatred and injuries of the world, may well make them join in the aspiration of the beloved disciple, "Amen, even so come, Lord Jesus."

For it need scarcely be here observed, that in many respects the coming of Christ is anticipated with regard to every man, when he leaves this world. At that period, he receives the spirit of the just to be with him in paradise. Instead, therefore, of looking forward to the hour of their departure with gloom or terror, his people ought principally to regard it as the hour when their discipline shall have been finished, and their warfare accomplished; when they shall receive his call to serve him among the spirits of the just made perfect.

While, then, they show to the world, by keeping this ordinance, their belief of the Lord's coming at the great day, they also express their good hope through grace, of the joyful connexion between the hour of their departure and that event.

MARSHALL.

A Consolatory Address to Christians upon the Death of their Believing Friends.

The dead who have fallen asleep in Jesus, are beyond the reach of your sympathy, and need none of your sorrows. But if your hearts are made of tenderness, and you really delight in the exercise of lamentation and mourning, there are many objects around you and near you, to whom your grief may be profitable, and on whom you may safely and usefully lavish all the sensibilities of your soul. These are your friends and relatives who, in the bloom of youth, and in the vigour of health, are strangers to the influence of religion, and living without God in the world. If you must weep at all, let your tears flow for the

men with whom you are associated in the duties and business of life, and with whom you can exchange the courtesies of social kindness, but whose immoral conduct, or profane conversation, furnishes sad evidence, that the truths of Christianity, and the overpowering realities of eternity have made no saving nor valuable impression on their minds. If you must indulge in sorrow, and if you find any enjoyment or refreshment in the exercise of grief, then pour out the fulness of your hearts, and exhaust all your powers of pity, for the members of your family who give you too strong reason to believe that they are not renewed in the spirit of their minds, nor interested in the blessings of the great salvation. What is there in the state or employment of them who, with their songs of praise, are surrounding the Lamb on the mount Zión, and invested with all the fulness of God, which you are called to contemplate with sadness, or deplore in the language of despondence and melancholy?—But for your carnal and worldly relatives, for those who are dead while they live, for those who are abominable, and disobedient, and unto every good work reprobate, or who are deceiving themselves with the form of godliness whilst destitute of its power, what concern can be too lively or strong, or what regret can be too deep and lasting? They are dead indeed: they are under sentence of condemnation, and nothing but the brittle thread of life is placed betwixt them and everlasting misery. Compared with the doom, awaiting the impenitent and hardened, in the world of wo, all the sufferings which the imagination can conceive, or which the body can at present bear, shrink into insignificance and are less than nothing. The loss of fortune and of liberty, the rackings of disease and the agonies of death, may appear to be severe and terrible evils; but, at the utmost, they are only of a limited extent and transient duration; but what tongue can utter, or mind can measure, the amount of that misery which in the regions of despair is reserved for them, who neither know God nor obey the gospel of his Son? And shall you extract an occasion for regret, from the removal of him whom you saw descending to the grave in all the dignity of faith, and in all the radiance of anticipated glory: but find no cause of alarm nor sorrow for your kindred and acquaintances around you, who are feeding themselves without fear, keenly plying their tasks of business, or pursuits of pleasure, while exposed to all the horrors of everlasting death; and not content with the dreadful vengeance which they have already accumulated against the season of awful retribution, by their profligacy and crimes are hourly augmenting the mighty sum, and treasuring up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God? Shall you mourn the departure of a companion, who, full of hope and joy, embarks to take possession of a kingdom and a crown: but find no reason for sorrow in the fate of a relative left behind in a dungeon,

or under sentence of an ignominious death? In the character and condition of the living servants of iniquity, there is enough to exhaust all your powers of pity, and justify the most violent and unbounded sorrow: but surely every particle of grief is thrown away which is spent upon the faithful, who have fallen asleep in Jesus, and are in the full enjoyment of their God.

“ The thoughtless, gay, the scoffing band,
Your deepest, keenest grief demand :
But why consume your life in tears
For them who fill the thrones on high,
Who tread yon light-invested sky,
And triumph in eternal years ?”

Be persuaded then, to turn your thoughts from the dead to the living; and instead of wasting your time and wearing out your strength in fruitless and ruinous lamentations for them who have gone down to the grave, embark more fully and ardently in the duties of life. Devote yourselves more completely to godliness and good works: by a faithful discharge of every obligation, by a conscientious improvement of every advantage which you possess, and by kind and unwearied efforts to promote the worth and welfare all around you, make your light so shine before men, that they may glorify your Father who is in heaven. Your obligations are innumerable and immense. You owe all to the Saviour, to him consecrate all that you have and are; and let his love constrain you to live not unto yourselves but unto him who died for you and rose again. Make the everlasting salvation of your ungodly relatives and friends the leading and predominating object of your labour and your prayers. Time is fast flying away, you know not what a day shall bring forth, you cannot tell how soon they may be carried into the world of spirits, nor how suddenly death may for ever terminate your own opportunities for usefulness. But what an agonizing reflection would it infuse into the whole of your recollections, to remember that, through your criminal sloth or cowardice, the seal of eternity had been fixed upon their state before you had employed every mean within your power to reach their hearts, and allure them to the obedience of faith. Whatever, therefore, you find necessary to do, either to alarm and rouse them, or to admonish and warn them, do it quickly, and do it with your might. Behold, now is the accepted time; behold, now is the day of salvation. Follow them by your kindness, and urge them by your counsels; set before them the light of a good example, and in your own conduct let them see a specimen of the overpowering beauties and soul-subduing influence of living, substantial godliness; recommend to their notice, and occasionally put into their hands, able and searching religious publications; watch the favourable moments for drawing them into serious conversation on the worth of the

soul, and the awful realities of eternity; and whatever advice or exertion you employ, follow it with fervent persevering prayers to the God of peace, that he may clothe it with his grace and crown it with his blessing. The range of your agency is limited and narrow. With some it is but seldom that you can associate, and at the best your instructions cannot of themselves secure access to the soul. But the presence of the God of heaven is unconfined, and the residue of the Spirit is with him. He can speak to the heart, he can render the most feeble, but honest means, absolutely irresistible, and the instruments of drawing down the noblest blessings, by which our condition can be ennobled in time, or gladdened through eternity. In the spirit, then, of faith, of love, of sincerity, and of prayer, continue to seek the everlasting welfare of all around you; nor ever desist from your benevolent labours till you have good reason to believe that religion has penetrated their hearts, and shed her sanctifying and saving energies over them all. Ye that make mention of the Lord, keep not silence, and give him no rest, till Christ be formed in their soul, the hope and the earnest of glory. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good. What knowest thou, O wife, whether thou shalt save thy husband; or how knowest thou, O man, whether thou shalt save thy wife?" But this we know, that the effectual fervent prayer of a righteous man avail-eth much; and this we also know, that they who be wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever. HAMILTON.

From the London Evangelical Magazine.

CHARACTER OF THE FOUNDER OF CHRISTIANITY.

"Truly this was the Son of God."—MATT. xxvii. 54.

When our success in any business of importance depends solely on the exertions of a single individual, we cannot but feel ourselves interested in his personal character: and the more deeply so, the more important and serious the services are which we expect him to perform. If he is to manage our fortunes, and guide the helm of our affairs, we shall be anxious to assure ourselves of the principles that actuate his conduct and conversation. We shall listen with concern to every breath of public report respecting a man on whom we depend so much; and shall be apt, from every discovery we make of his character, to foretell good or bad consequences to ourselves.

But supposing we had, by breaking the laws of our country, forfeited not our property only but our lives also, and that a pardon were to be obtained only in consideration of the character and services of this individual, would not our whole souls be on

the stretch to satisfy ourselves with regard to his responsibility ; and would not every trait of his character be an object of the utmost importance to our peace ? Yes : should we discover his character to be unequal to the task, our disappointment would sink us into despair : but should we, on the contrary, have reason to believe that it was fully adequate to the great purposes required, our joy and our gratitude would rise higher than words could express.

But a greater concern than all this is now before us. Our *temporal concerns* are as much inferior to our *eternal interests* as time is to eternity ; as the painted pleasures of the world are to the pure joys of heaven.

But on whom depends our sharing that happy state of existence which forms so bright a contrast with the present life ? On Jesus Christ the alone Mediator between God and man. What, then, is the true character of this great personage, to whom we look with so much anxiety ? He is holy as God is holy, for he is *essentially* God's fellow, ' the holy one of Israel ; even he who is of purer eyes than to behold iniquity ; in whose sight the heavens are not pure, and who chargeth his angels with folly.' Such is the *essential* character of our Lord : but if we approach to contemplate his human nature, in which he performed the office of Mediator, there, too, we shall meet with immaculate purity ; for it is written, ' he did *no* sin, neither was guile found in his lips : he was holy, harmless, undefiled, and separate from sinners.' Let the sceptic, let the infidel follow him through the various events of his wonderful history, and then tell us the result. Can envy herself find a flaw in his character ? What was his childhood ? It was an ' increase in wisdom and stature, and in favour with God and man.' What was his ministry ? A series of benevolent actions, prompted by the purest motives, and producing the happiest effects. What was his death ? The most astonishing phenomenon of patience and forgiveness that was ever exhibited to the view of mortals.

It is seldom we meet with a character amongst men which will bear a close inspection. Their imperfections at a distance may escape our observation ; but when we draw nearer and scrutinize them, how irregular, how imperfect the picture they display ! Look at the great Founder of our Religion, scrutinize him with the closest eye, and tell us what you see. Do you see no form nor comeliness in him ; is there no beauty that you should desire him ? Yes, you see a comeliness beyond comparison, a beauty beyond description !

His obedience to the moral law was a perfect fulfilment of all righteousness. In the most trying hours of his life, his will was perfectly resigned to that of his Divine Father, and he calmed the agony of his mind under the severest pressures, with this pious exclamation, ' Nevertheless, not *my* will, but *thine* be

done.' Amidst the most provoking insults of his enemies, not a word of passionate resentment escaped from his lips; but he always acted on that truly God-like principle which he recommended to his followers, 'he loved them that hated him; he blessed them that cursed him; he did good to them that hated him, and prayed for them that despitefully used him and persecuted him.' 'He went about doing good;' and during the short course of his ministry, his benevolence was more extensively useful than the longest lives of the most virtuous of our race would ever prove. The Roman governor himself declared 'he could find no fault in him;' and the centurion, when he saw the close of his life, could not withhold his testimony, but gave glory to God, and said, 'Surely this was a righteous man!' In fine, he gave evident proofs of his mission from heaven; and demonstrated himself to be nothing less than the illustrious object of Isaiah's prophecy, when he declared, 'The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge, and of the fear of the Lord: righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.'

From this imperfect sketch of the *personal character* of our blessed Redeemer, we have abundant reason to esteem him as the just object of love, obedience, and adoration.

ANECDOTE.

The following interesting story was related a short time ago, at the Brighton Bible Meeting, by a stranger, who requested permission to address the company: "The child of a drunken sailor asked him for bread. Irritated by his request, the dissolute father spurned him from him with his foot, and the child fell into the sea from the beach. Nothing could be done from the shore, and the child soon disappeared; but the arm of Providence was extended over him, and by clinging to an oar or raft, that he came near, he floated till picked up by a vessel then under weigh. The child would only tell them his name was Jack, but the humanity of the crew led them to take care of him. *Poor Jack*, as he grew up, was promoted to wait on the officers, received instructions easily, was quick and steady, and served in some actions. In the last he had obtained so much promotion that he was appointed to the care of the wounded seamen. He observed one with a Bible under his head, and shewed him so much attention, that the man, when he was near dying, requested Jack to accept this Bible, which had been the means of reclaiming him from the ways of sin. *By some circumstance poor Jack recognized his father in the penitent sailor.*" Thus far the tale excited so much interest, that when the speaker saw the effect it had produced, he, with a modest bow, added, "Ladies and gentlemen, *I am poor Jack.*"

FOREIGN INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

Madras.—Mr. Fleming, in a letter just received, represents the state of religion there as very encouraging. Prayer meetings and societies for the diffusion of useful knowledge multiply, and begin to meet with cordial support. The late visit of the bishop of Calcutta to Madras has, he says, infused new life into the religious community.

The schools connected with our missions, fourteen in number, containing upwards of 350 Hindoo children, continue to prosper.

Mr. Fleming lately conversed with a Jewish Rabbi, who had been at *Cabul*, who says that a Christian missionary might reside there with safety—that there is an *Armenian* Christian church there, and a Jewish synagogue. He says also, the *Armenians* are *Beni-Israel*, and maintain all kinds of intercourse with the Jews, marriage excepted.

Bombay.—Mr. Charles Mault, missionary to Travancore, arrived safely at Bombay on the 18th of May, he was kindly received by the American missionaries, and by Mr. Horner, the Wesleyan missionary, at whose house Mr. and Mrs. M. for the present reside.

Mr. Newell, of Bombay, had heard from our missionaries at Surat, in April last, when they and their families were well; they are said to have made considerable progress in the translation of the New Testament.

We are glad to find that there are more than twenty native schools under the care of the American brethren, beside those under Mr. Horner's care. The hopes of the missionaries at Bombay, seem to be founded chiefly on the effects of the instruction given to the rising generation.

While Mr. Mault remains at Bombay, (which, on account of the season, was likely to be some months) he will diligently employ himself in the study of the language of Travancore.

Mrs. Donaldson is married to Mr. Mitchell, a pious lieutenant in the army, who has distinguished himself by his zeal for missions, in translating the scriptures, &c. into the language of the country.

Bellary.—Mr. Reeve states, that *Ryadass*, a converted native, whom they had engaged in the service of the mission about two years ago, but who had left them for a season, has returned, and they are disposed to give him another trial. He has a great knowledge of oriental languages, and speaks with much fluency and energy. He appears to have renounced the popish errors which he had imbibed while conversant with the Catholics. If he should prove steadfast, he will be a valuable acquisition to the mission. The account he gives of his conversion is interesting, but we have not room at present for its insertion.

Mr. Reeve says, that all the mission family, at Bellary, are in tolerable health, and anxiously looking for additional help.

CHURCH MISSIONARY SOCIETY.

Sierra Leone.

From various communications, of different dates during the first half of the present year, several of which are from Christian labourers now withdrawn from their toil, we shall extract such passages as will throw further light on the state and prospects of the mission.

Mr. and Mrs. Jesty's account of the state of Regent's Town.

Mr. Jesty and his late excellent wife, soon after their arrival at Sierra Leone, paid a visit, in the beginning of April, to Regent's Town. The description which they have both given of the effect on their feelings of what they there witnessed, will convey to our readers a lively idea of the blessings which the gospel of Christ has conferred on that people.

Mrs. Jesty writes to her sister, from Regent's Town, under date of April 5, 1819—"The power of the gospel, and the efficacy of the love of Christ, have excited such joy within me, that I cannot resist giving you some information respecting it. As it is not yet determined where my husband and myself shall be stationed, we accepted the invitation to visit some of our friends, before we enter on our important work. This is our first visit, at brother Johnson's. I wish that I could find language sufficiently descriptive of the interesting scenes which we have witnessed here. Indeed they must be seen, before the facts will be credited. Had I heard the circumstances from the best authority, I could not have conceived it possible that so glorious a progress could have been made in the work of our God, as we have beheld since we have been staying at Regent's Town.

On Thursday, the 1st of April, Mr. Johnson sent five of his people to Freetown, to take me to his house in a palankeen. While they waited, we heard singing; and, on going to the door, found that these five men had seated themselves under the piazza, and with united voices were singing a hymn to the praise and glory of the Redeemer. We did not disturb them, but returned to our room; and, as you may imagine, with feelings of peculiar pleasure, that the song of Zion should be sung by the inhabitants of a heathen land.

In the course of an hour, I set off in the palankeen, borne by these liberated negroes. When we got to the top of Leicester Mountain, over which we had to pass to Regent's Town, I requested my bearers to stop, and rest themselves; and then took an opportunity of introducing a religious conversation. I think I may say, that the few minutes, during which we rested on the

mountain, were the happiest that I had then ever experienced; because I had never before had an opportunity of seeing the glorious effects wrought by the gospel of Jesus on the hearts of our dear black brethren. I was much astonished to hear one of the men (called the Headman) address the other four in language truly scriptural, and of godly simplicity; using the words of exhortation, and strongly urging the necessity of the blood of Jesus Christ to cleanse them from their sins. He spoke much of their depravity by nature, and of their weakness and insufficiency without Christ—while his little audience listened, with an attentive anxiety, to hear the truths of the gospel from one of their countrymen. I was much affected at what he said; and was ready to exclaim, "Oh how powerful is the word of God!"

Of their entrance into Regent's Town, Mr. Jesty says—"Just as we had reached the summit of the last mountain, between Freetown and Regent's Town, the latter place presented itself to our view. As I walked down the mountain, pleased with the enchanting scene, I was in an instant lost in "wonder, love, and praise." Music of the sweetest kind, and possessing charms which I had never before experienced, burst upon my ears. It was moonlight; and all the houses being lighted up, I inquired of brother Johnson from whence this sound proceeded. He pointed to the church, which is situated at the side of a mountain, then opposite to us, on the other side of a brook that runs from the mountains between the church and the principal part of the town, over which brother Johnson has caused his people to erect a strong, handsome, stone bridge. The church is a fine stone building. It was now lighted up, and the people were assembled in it for evening prayer.

The chain of mountains that surrounds the town, resounded with the echo of the praises of the Saviour.

I hastened, with all possible speed, down the mountain and up the other, to enter the church, where I found upward of 500 black faces prostrate at the throne of grace. I entered with brother Johnson; and, soon after, Mrs. Jesty arrived. After the service was over, above 200 of the congregation surrounded us. They came in such crowds to shake hands with us, that we were obliged to give both hands at once. So rejoiced were they to see more labourers from "Whiteman's country," that, after we left the church, and had entered Mr. Johnson's house, many, who from the pressure in the church were not able to speak to and shake hands with us, entered the parlour, and would not leave until they had manifested their love to us by their affectionate looks and humble salutations.

Of a Sunday spent at Regent's Town, Mr. Jesty, after speaking of an early meeting in the church, at six o'clock in the morning, thus writes—"At ten o'clock, I saw a sight which at once astonished and delighted me. The bell at the church rung for

divine service ; on which Mr. Johnson's well-regulated schools of boys and girls walked, two and two, to the church—the girls extremely clean, and dressed entirely in white ; in striking contrast with which were their black arms and faces—the boys, equally clean, were dressed in white trowsers and scarlet jackets. The clothing of both boys and girls is supplied by government.

The eagerness of the inhabitants to hear the word, will appear from their early attendance on the means of grace. It is true, there is a bell in the steeple of the church : but it is of little use at Regent's Town ; for the church is generally filled, half an hour before the bell tolls. The greatest attention is paid during the service. Indeed, I witnessed a Christian congregation in a heathen land—a people *fearing God and working righteousness*. The tear of godly sorrow rolled down many a coloured cheek, and showed the contrition of a heart that felt its own vileness.

At three o'clock in the afternoon, there was again a very full attendance ; so that scarcely an individual was to be seen throughout the town ; so eager are they to hear the word, and to feed on that *living bread that came down from heaven*. The service was over about half past four o'clock.

At six we met again ; and although many had to come from a considerable distance, and up a tremendous hill, I did not perceive any decrease of number, or any weariness in their frequent attendance on the means of grace.

We left the church about eight o'clock, and returned to Mr. Johnson's house, which is close by the church. While at supper, I heard singing ; and on walking into the piazza, found that about twenty of the school girls were assembled under it. One of the elder girls gave out the hymn in an impressive manner, while a younger girl held a lamp. After we had supped, the girls, in a very respectable and humble way, sent up to Mr. Johnson, to know if he would allow them to come up stairs into his sitting-room, to sing a parting hymn. On their entering the room, Mr. Johnson gave out a hymn ; and, in a few minutes, I think we had at least 120 boys and girls in the room and piazza. They sang three hymns ; and after a few suitable words from Mr. Johnson, they departed, pleased with the favour granted them.

Mrs. Jesty thus concludes her letter to her sister—"The love which these people manifest among themselves, and toward their minister and all faithful missionaries ; their anxiety and the fervency of their prayers that the gospel may be made known through all nations—these things are worthy the admiration of all Christians. It may almost be said of the inhabitants of Regent's Town, that they *dwell in love* ; and that they live a life of prayer and praise to Him, *who loved them, and gave himself for them* : for, beside their meetings for prayer every morning and evening, the hearts of many of them seem to be full of the love of Christ

the whole day ; and when *they are merry, they sing psalms* : such vocal music resounds from all parts of the town. A dispute is seldom known among them. They have every one of them cast off his gregree, and nearly all of them are become worshippers of the blessed Jesus. A few years since, all the inhabitants of this place had never heard the name of Jesus : they went about naked ; and were, in every respect, like the savage tribes : but now oh what a happy change ! they are all decently dressed ; and it is the most heart-cheering sight, to see them flock together in crowds to the house of prayer.

Mr. Johnson has been made an instrument of incalculable good to this people. Under his ministry, 116 persons have become communicants, and 110 are candidates for baptism and the Lord's supper : these will be received as members of the church of Christ on Easter Sunday. He is very particular in his examination of the people, before they are admitted to the Lord's table.

It may, indeed, be said, that *numbers are added to the church daily* ; for Mr. Johnson has frequently five or six of a day come to his house, to talk of the state of their souls, who appear to be very sincere. During the few days that we have been here, upward of fifty persons have been to tell Mr. Johnson of their troubles, which they confess in affecting terms :—"My bad heart trouble me—me no sleep all night—me no peace—me know me very wicked : but God good too much—me tank God for what he done for my soul ; me want love Jesus more—me want to go to Jesus—me know noting else but de blood of Jesus can wash away my sin." Such complaints as those, from these lost sheep of Israel, are incessantly brought before their worthy pastor ; who, with affection, directs them to the great Comforter, and advises them to embrace that gospel which is *the power of God unto salvation*.

O my dear sister, is not this encouraging to all Christian friends in England, to be doubly zealous and active in their missionary exertions ? Let me entreat you all, to be unwearied in your efforts and prayers, that all Africa may become as Regent's Town. This is the fruit of the gospel ! O send forth the gospel, and more faithful labourers into the vineyard of the Lord ! Let me again beg of you, my dear sister, *to pray, and not to faint*. Let the interests of Christ's kingdom be ever uppermost in your heart. Here is yet a wide field for labour. May the happy effect of the gospel be felt by all benighted Africa, and to God shall the glory be given for ever !"

State of Regent's Town since Mr. Johnson left.

In May, Mr. Morgan writes respecting the people—"There still goes on here a great enquiry after the way of salvation. We closely examined several candidates lately. One was admitted, in whom the evidences of true religion appeared very satisfacto-

ry. The house was nearly full of those who desired to belong to the church of Christ; but they were dismissed for that season. Surely our Saviour is *gathering his sons from afar, and his daughters from the ends of the earth*. Circumstances are daily occurring, which prove the force of the truths of the gospel.

"I was sent for last month to visit a communicant, who was very ill. He said he thought he should die; but he desired to see me first. On my enquiring his reason, he replied—"For several months before my dear minister left, my heart tell me dat ting what he tell about Lord Jesus no be true, because nobody (meaning no one beside Mr. Johnson) tell me dis ting. But when you come, you talk all same fashion, dat first time: and den God open my eyes. Now, I tink, suppose you and Mr. Johnson tell us one ting about Lord Jesus, den I sure dat de Lord teach you, and den I sure all be true." He was much distressed, lest this unbelief should not be forgiven."

In a letter of July the 7th, Mr. Morgan writes—"Inquiries concerning the way to heaven are very numerous. Many come to complain of the anguish of their hearts. The house is completely filled with those who are desirous of being examined for baptism. Mr. Cates and myself have admitted but three. Many of them, I think, do indeed believe that Christ came into the world to save sinners; but do not as yet feel themselves to be, without Him, lost and perishing sinners."

Appointment of two Native Teachers.

William Tamba and William Davis, two of the liberated negroes at Regent's Town, have been taken into the service of the society, as teachers of their countrymen.

At a meeting of the missionaries, held on the 25th of January, at Freetown, Mr. Johnson stated that they had given most satisfactory proofs of their conversion to Christianity, from the heathen ignorance in which they had before lived; and that they had long cherished a desire to visit their respective countries, in order to make known to their friends the glad tidings which they had themselves heard, and what it had pleased God to do for them. Both appeared to possess abilities, likely, with the blessing of God, to render them useful. William Tamba, who had accompanied himself and Mr. Cates in their excursion round the colony, had conducted himself entirely to their satisfaction.

William Tamba being called in, the following examination took place:—"Do you wish to go among your country-people?" "Yes."—"What for?" "To talk about God-Palaver."—"Are you able to do that?" "Not by myself; but if God help me, I can."—"Do you think he will help you?" "If I pray to him, he will."—"Do not you think your present situation is better for you? Many good men have been ill-treated by an evil world. Perhaps you may be caught and sold for a slave; or

you may be killed." "I know not what may come to pass. If they kill me, they kill me. I know what I go for."—"Do you think it is God's will that you should go?" "I cannot prove that: I am full of fear."—"What do you fear?" "I have a great desire to go, and tell them what God has done for me; but I sometimes fear that it may arise from my own deceitful heart, and that I should do no good."

Of William Davis, an examination equally satisfactory ensued:—"Do you wish to go to your country-people?" "Yes, I wish to talk to them about Jesus Christ. When I remember the state in which they are, and in which I was, I feel sorry, and wish to go and talk to them; but am full of doubt."—"When did you feel that desire first?" "When Jesus first began to work upon my heart, two Christmas' past."—"Dare you go to your country-people alone?" "No. I cannot go in my own strength."—"Do you not think they would catch you, and make you a slave?" "Perhaps they would; but if God be with me, I don't care."—"Should you get trouble, or contempt and ridicule, could you bear it for Christ's sake?" "Yes, I don't mind that. My country-men here have laughed at me. If God be with me, I can bear it."—"Many young men from Africa have been to England, and been educated there; but when they went back to their own countries, they soon turned heathens again. Do you think you could resist this?" "If God be with me, I can; but by myself, I can do nothing."

William Tamba and William Davis, were accordingly received as native teachers under the society.

On a journey with Mr. Cates, very promising opportunities of usefulness opened before them; and, on their return, Mr. Cates bore the following testimony concerning his companions:—"I had repeated occasion, during our journey, to admire the grace of God in both Tamba and Davis; and hope, that by raising up such men, and opening such ways for their exertions, we may gather that it will please God soon to send better days for Africa."

CHINA.

Edict against Christianity.

The following translation of an Imperial Edict, issued in China, in 1806, is extracted from the transactions of the Literary Society in Bombay. It has been sent to us by a friend, as likely not to be seen by the great body of our readers in the work from which he has extracted it. The European, to whom the edict refers, under the name of Te-tien-tse, was father Adeodato, a missionary at Pekin. The edict manifests a degree of alarm at the employment of the press in China, in the diffusion of the truths of Christianity, which will not fail to encourage Christians in the

determined employment, in every practicable way, as opportunities shall be offered, of this powerful engine.

"The Supreme Criminal Court has reported to us the trial, investigation, and countenance of that tribunal, respecting Ching-yo-vang, a native of the province of Canton, who had been discovered to have received privately a man and sundry letters from the European Te-tien-tse, and also regarding several other persons who had been found guilty of teaching and propagating the doctrines of the Christian religion.

The Europeans, who adhere to the Christian faith, act conformably to the customs established in these countries, and are not prohibited from doing so by our laws. Their establishments at Peking were originally founded with the auspicious views of adopting the Western method in our astronomical calculations: and Europeans of every nation, who have been desirous of studying and practising the same at this court, have readily been permitted to come and reside upon the above establishments; but, from the beginning they were restricted from maintaining intercourse with, and exciting troubles among our subjects.

Nevertheless, Te-tien-tse has had the audacity secretly to propagate and teach his doctrines to the various persons mentioned in the Report; and he has not only worked on the minds of the simple peasantry and women, but even many of our Tartar subjects have been persuaded to believe and conform to his religion: and it appears that no less than thirty-one books upon the European religion have been printed, by his order, in the Chinese character.

Unless we act with severity and decision on this occasion, how are these perverse doctrines to be suppressed? how shall we stop their insinuating progress? The books of the Christian religion must originally have been written in the European languages; and, in that state, were incapable of influencing the minds of our subjects, or of propagating the doctrine in this country: but the books lately discovered are all of them printed in the Chinese character—with what view it is needless to enquire: for it is sufficient, that in this country, such means must not be employed to seduce our simple peasantry to the knowledge and belief of these tenets; and much less can it be suffered thus to operate on the minds of our Tartar subjects, as the most serious effects are to be apprehended from it on the hearts and minds of the people.

With respect to Ching-yo-vang, who had taken charge of the letters—Ching-ping-te, a private of infantry under the Chinese banner, who was discovered teaching the doctrine in a church—Lieut-chao-tang, Siao-ching-ting, Chu-chang-tug, and the private soldier Veng-mea-te, who severally superintended congregations of Christians; as they have been respectively convicted of conveying letters, or employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the

court, according to which they shall severally be sent into banishment at Elee, in Tartary, and become slaves among the Eleuts; and, previous to their departure, shall wear each of them the heavy cangue for three months, that their chastisement may be corrective and exemplary.

The conduct of the female peasant Chin-yang-shy, who undertook to superintend a congregation of her own sex, is still more odious: she, therefore, shall also be banished to Elee, and reduced to the condition of a slave at the military station, instead of being indulged with the female privilege of redeeming the punishment by a fine.

The peasant, Kien-hen, who was employed in distributing letters for the congregation, and in persuading others to assist in their ministry, and likewise the soldier, Tung-hing-shen who contumaciously resisted the repeated exhortations made to him to renounce his errors, shall respectively wear the common cangue for three months; and, after the expiration of that term, undergo banishment to Elee, and become slaves among the Eleuts.

The soldiers, Chau-ping-te, Vang-men-te, Tung-hen-shen, who have gone astray, and willingly become proselytes to the European doctrine, are really unworthy to be considered as men; and their names shall be erased from the list of those serving under our banners.

The countrymen, Vang-shy-ning, Kotien-fo, Yen-se-king, and Vu-si-man; and the soldiers serving in the Chinese infantry, Tung-ming, Tang-tse, and Chin-yung-tung—have each of them repented, and renounced their errors; and may therefore, be discharged from confinement: but, as the fear of punishment may have had more effect in producing their recantation than any sincere disposition to reform, it is necessary that the magistrates and military officers, in whose jurisdiction they may be, should keep a strict watch over them; and inflict a punishment doubly severe, if they should relapse into their former errors.

Te-tien-tse, who is an European entertained in our service at court, having so far forgot his duty and disobeyed the laws, as to print books and otherwise contrive to disseminate his doctrines, is guilty of a very odious offence. The alternative proposed by the court, of dismissing him to his native country, or of remanding him from the prison to his station at Peking, is very inadequate to his crime. We, therefore, direct that the Supreme Military Court do appoint an officer to take charge of the said Te-tien-tse, and conduct him to Ge-ho, in Tartary; where it is our pleasure that he should remain a prisoner in the guard-house of the Eleuts, and be subject to the superintendence and visitation of the noble magistrate King-ku, who must carefully prevent him from having any correspondence or communication with the Tartars in that neighbourhood.

The noble officer Chang-foc, who has hitherto superintended

the European establishment, having been ignorant of what was going forward in his department, and having made no investigation or enquiries during the time that Te-tien-tse, was writing letters, printing books, and spreading his religion, has proved himself insufficient, and unworthy of his station; wherefore we direct the Interior Council of State to take cognizance of his misconduct. In like manner, it is our desire that the Council of State take cognizance of the neglect and inattention ascribable to the military commanders, who suffered the soldiers under their orders to be corrupted with these foreign doctrines, and then report to us the result of their deliberations, in order that we may refer the adjudication of punishment to the proper court. The Council of State shall, moreover, in concurrence with the Supreme Criminal Court, appoint certain officers to examine all the books of the Christian doctrine which have been discovered; after which they shall, without exception be committed to the flames, together with the printing blocks from which the impressions were taken.

The governor and other magistrates of Peking, and the commanders of troops stationed in the capital, shall strictly attend to the subject of these instructions; and severally address edicts to the people and soldiers, declaring that all persons henceforth frequenting the Europeans in order to learn their doctrines, will be punished with the utmost rigour of the law, without exception or abatement, for having acted in defiance of the present prohibition. As for the rest, we confirm the sentence of the court."

INDIA.

A letter from Mr. *J. D. Pearson*, a missionary in the employ of the London Missionary Society, who succeeded the late Rev. Robert May, in the superintendence of the schools in Chinsura, near Calcutta, to *Dirie Bethune*, Esq. of this city.

Chinsura, near Calcutta. }
August, 11, 1819. }

My Dear Sir,

I sit down in haste to acknowledge the receipt of your letter, dated 27th November, last year, addressed to our late lamented friend, my fellow-labourer, the Rev. Mr. May; and inclosing, or accompanied by, 180 dollars, particulars as below. It would doubtless, be a sudden and unexpected grief to you, to hear of our loss in the death of our dear friend, removed from the scene of action in the midst of his days. Since then, the superintendence of the native schools, and the other duties attached to the station, have devolved on me. May the Lord afford me grace and strength, long as my day lasts, suitably to fulfil them! I, and the rest of my brethren in the mission, cannot but be exceedingly moved at the active and liberal zeal displayed by yourself and others, our dear fellow-christians in America, in behalf of the native youth of India. Doubtless their case loudly calls for

compassion, immersed as they are at present in the darkness of heathenism! I have already acknowledged, and should I be, in time, will again acknowledge, from Capt. Bromley, 60 dollars received for like purposes from R. Ralston, Esq. Philadelphia, and 30 from Rev. T. Read's society, Delaware.

I was in hopes of having it in my power to say we had actually commenced operations, to the full extent of the benevolent intentions of the donors; but I find that to fulfil them in the letter, would require a lapse of time, if at all to be accomplished, such is the peculiar and vastly different state of the heathen here compared with those bordering upon you. At present, amongst them are scarcely to be found any willing to give up their children, though unable themselves to support them, if the condition be they are to be brought up as Christians. In the mean time, if appears to us, the destitute children of native Christians, of which there are some few in this part, have at least an equal claim to Christian benevolence; and that on several accounts, the proposed end is more likely to be accomplished through them than by the children of idolaters. Trusting, therefore, it will entirely meet the wishes of the donors, I am looking out for such; and when I have prepared a suitable school house, &c. which will be when the rains have ceased, have little doubt shortly of completing the number. Several weighty reasons, arising from the peculiar state of the natives in this country, lead me to suggest also, that the *christian names* be dispensed with, as likely to prove a bar to the reception and success of those who should go forth to instruct their countrymen. Thus far at present. I hope to write more fully in a short time, and to continue, long as life is spared, a correspondence relative to our missionary work in general. My hands are indeed full. Our last Report—schools 27—2650 children—great exertions are making here in this department.

With other publications I send first productions of the Chinsura press, of which I beg your acceptance; also a copy of Rev. R. May's lectures, published since his death. I acknowledge, also, letters to the late Mr. May, from Mr. Caldwell, Mr. W. Stafford, and the Juvenile Hindoo Society.

Received by Captain Bromley,

From New-York Sunday School, for education of one boy—name, Edward Gilbert,	\$ 30
From six teachers of Sunday School, Falmouth, Virginia, one boy—name, Samuel B. Wilson,	30
From Hindoo Mite Society, Female Sabbath School No. 2, New-York, one girl—name, Mary Ludlow,	30
From No. 3, do, one do. Joanna Bethune,	30
From Juvenile Hindoo Society, one boy—name, John Edwards Caldwell,	30
From Eliza L. Oakey, weekly association in Albany, one boy—William James.	30

ACCOUNT OF THE SAUDS.

We noticed in our last, the incidental assistance which is now afforded to the spread of the gospel in India, by the novel exertions of resident Europeans. There are various other encouraging considerations which have occurred to our minds with deep interest, as we have pursued the train of our reflections, which we propose, as time and space shall permit, to present to the attention of our readers; sure that we can never write to better purpose, than when endeavouring to animate their prayers, and exertions, and hopes, for an *hundred millions* of perishing heathen.

We shall, in the present number, confine our remarks to that preparation for the reception of the true religion, which exists among the natives themselves, in which we see the traces of that Providence which always leads on the progress of the church.

Accounts have, of late, frequently been published, of the discovery of sects among the Hindoos;* who, like those described in the extracts at the close of these remarks, "utterly reject and abhor all kinds of idolatry." These sects are evidently prepared to receive, and to hear the Christian missionary; and, as they are approached, they will doubtless often be found "anxious to become acquainted with the Christian religion." In the rise of these sects, however, there appears another encouragement which may not at first strike the mind; for, whence is it, that amid nations given to idolatry there arise such sects? Is it not, that after all their madness and folly, there is still an inward dissatisfaction with the absurdities and wickedness of their own degrading worship? an inward impression that there is one only living and true God? Indeed, we are credibly informed, that the heathen of India, debased as they are in all their sentiments respecting Him, do generally acknowledge, that their idols were only minor deities, occupying for a season the place of the great Supreme; do generally admit, that idolatry is suited only to an age of corruption and baseness.

This, in our opinion, is the fact that accounts for the increase of the sects devoted to the worship of the one God; and it more than justifies the assertion of the report of the Church Missionary Society, published in our last, that "*Hindoo deists are shaking to the foundation the religion of their country.*" It justifies the assertion which we think we may venture to make, that the light of nature, and the power of conscience, are made more and more in the course of divine providence, to prepare the way for the approaching light of revelation.

The extract referred to, gives an account of the *Sauds*, a religious sect in the upper provinces, and it is taken by the "*Oriental Star*," from the second Report of the "*Calcutta Committee.*"

* See *Christian Herald*, p. 215, Vol. VI.

1. "In March, 1816, I went with two other gentlemen from Futtehgurh, on the invitation of the principal persons of the *Saud* sect, to witness an assemblage of them, for the purpose of religious worship, in the city of Furrukhabad, the general meeting of the sect being that year in that city.

2. "The assembly took place within the court-yard (*Dalan*) of a large house. The number of men, women, and children, was considerable: we were received with great attention, and chairs were placed for us in front of the *Deurhee* or hall. After some time, when the place was quite full of people, the worship commenced. It consisted solely in the chaunting of a hymn, this being the only mode of public worship used by the Sauds.

3. "At subsequent periods, I made particular enquiries relative to the religious opinions and practices of this sect, and was frequently visited by Bhuwanee Dos, the principal person of the sect, in the city of Furrukhabad.

4. "The following is the substance of the account given by Bhuwanee Dos, of the origin of his sect:

5. "About the Sumbat year 1600, or 177 years ago, a person named Beer,bh,an, inhabitant of Beej,hasur near Narnoul, in the province of Delhi, received a miraculous communication from Ooda Dos, teaching him the particulars of the religion now professed by the Sauds—Ooda Dos, at the same time gave to Beer,bh,an marks by which he might know him on his reappearance: 1st. That whatever he foretold should happen.. 2d. That no shadow be cast from his figure.. 3d. That he would tell him his thoughts. 4th. That he would be suspended between heaven and earth. 5th. That he would bring the dead to life.

6. "Bhuwanee Dos presented me with a copy of the *Pot,hee*, or religious book of the Sauds, written in a kind of verse, in the *Thent,h* Hindee dialect, and he fully explained to me the leading points of their religion.

7. "The Sauds utterly reject and abhor all kinds of idolatry, and the Ganges is considered by them with no greater veneration than by Christians, although the converts are made chiefly, if not entirely, from among the Hindoos, whom they resemble in outward appearance. Their name for God is *Sulgur*; and *Saud*, the appellation of the sect, means servant of God. They are pure deists, and their form of worship is most simple, as I have already stated.

8. "The Sauds resemble the Quakers in their customs, in a remarkable degree.

9. "Ornaments, and gay apparel of every kind, are strictly prohibited; their dress is always white.

10. "They never make any obeisance or sulam.

11. "They will not take an oath, and they are exempted in the courts of justice; their asseveration as that of the Quakers, being considered equivalent.

12. "The Sauds profess to abstain from all luxuries, such as tobacco, paun, opium, and wine. They never have nauches or dancing.

13. "All attack on man or beast is forbidden; but in self-defence, resistance is allowable.

14. "Industry is strongly enjoined. The Sauds, like the Quakers, take great care of their poor and infirm people. To receive assistance out of the *punt* or tribe, would be reckoned disgraceful, and render the offender liable to excommunication.

15. "All parade of worship is forbidden. Secret prayer is commended; alms should be unostentatious; they are not to be done that they should be seen of men.

16. "The due regulation of the tongue is a principal duty.

17. "The chief seats of the Saud sect, are Delhi, Agra, Jypoor, and Furrukhabad; but there are several of the sect scattered over the country. An annual meeting takes place at one or other of the cities above mentioned, at which the concerns of the sect are settled.

18. "The magistrate of Furrukhabad informed me, that he had found the Sauds an orderly and well-conducted people: they are chiefly engaged in trade.

19. "Bhuwanee Dos was anxious to become acquainted with the Christian religion, and I gave him some copies of the New Testament, in Persian and Hindoostanee, which he said he had read and shown to his people, and much approved. I had no copy of the Old Testament in any language which he understood well, but as he expressed a strong desire to know the account of the creation as given in it, I explained it to him from an Arabic version, of which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible.

20. "I am of opinion, that the Sauds are a very interesting people, and that an intelligent and zealous missionary, would find great facility in communicating with them."

DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

A letter, from which we make the following extract, was written to a gentleman in New-England, who had subscribed \$30 a year for the support of a Choctaw boy, and as much for a Choctaw girl, to be educated in the family of Mr. Kingsbury:—

"I know not what you will think of my long neglect of writing, and it might be useless to attempt an apology. Mrs. K. and myself especially, and the missionaries generally, are deeply sensible of the honour, and of the privilege conferred on us, by your generous donation, for the support of two children in our family. We have not yet taken any measures on this subject, as we wish for more definite instructions on several points.

"One cause of my delaying to write was a wish to see such scholars in the school, as it would be suitable to select for such an object. That time has now arrived. We have many lovely children in our school, but most of the parents are able to contribute towards the support of their children. I have been looking for the children of poverty, to be beneficiaries of your bounty. Such are now in the school, both male and female.

"We are greatly encouraged with our prospects of usefulness among this people. I am now on a tour through the nation, for the purpose of making arrangements for establishing another school. I have been told within a few days, that there are probably a thousand children in the Choctaw nation who would be immediately sent to school, if there were schools to receive them. We have pushed our system of industry among our scholars at Elliot, as some would think almost to an extreme. But it is no objection with the Choctaws: they like it the better. At present, we have 54 scholars. No one has yet left us; and I think it would be difficult to get one of them away. Seventy-seven persons compose our stated family. In short, the nation is ripe for receiving Christian instruction and civilization.

"As yet, we can hardly say, that the Gospel has been blessed to any soul. We have a trembling hope that one woman has been converted to the truth. I look forward with pleasure to the arrival of brother Wright. One or two more missionaries are much needed, and many more pious labourers and mechanics. How much many good people are losing by restraining their benevolent feelings, and not expanding them in exertions for the good of others. You, dear sir, I believe, know the rich reward of those who serve the Lord Jesus, and desire to promote the best interest of their fellow creatures."

BAPTIST MISSION.

Letter from Mrs. Judson, Rangoon Mission-House, June 2, 1819.

MY DEAR MRS. S—,

In my last, I mentioned Mr. Judson's commencing public preaching in a building which we had erected for that purpose, and which you will in future know by the name *zayat*. Little did I think when I last wrote, that I should so soon have the joyful intelligence to communicate, that one Burman has embraced the Christian religion, and given good evidence of being a true disciple of the dear Redeemer. This event, this single trophy of victorious grace, has filled our hearts with sensations, hardly to be conceived by Christians in Christian countries. This event has convinced us, that God can and does operate on the minds of the most dark and ignorant, and that he makes his own truths, his own word, the instrument of operation. It serves also, to encourage us to hope, that the Lord has other chosen ones in this

place. As Mr. Judson has given some account of the first impressions of this man, and as I have had him particularly under my instruction since his conversion, I will give you some of his remarks in his own words, with which you will be much interested. "Besides Jesus Christ, I see no way of salvation. He is the Son of the God who has no beginning, no end. He so loved and pitied men that he suffered death in their stead. My mind is sore on account of the sins I have committed during the whole of my life, particularly in worshipping a false god. Our religion, pure as it may be, does not purify the minds of those who believe it: it cannot restrain from sin. But the religion of Jesus Christ makes the mind pure. His disciples desire not to grieve him by sinning. In our religion there is no way to escape the punishment due to sin: but, according to the religion of Christ, he himself has died in order to deliver his disciples. I wish all the Burmans would become his disciples; then we should meet together as you do in your country; then we should all be happy together in heaven. How great are my thanks to Jesus Christ for sending teachers to this country, and how great are my thanks to the teachers for coming! Had they never come and built that *zayat*, I should never have heard of Christ and the true God. I mourn that so much of my life passed away before I heard of this religion. How much I have lost!" It is peculiarly interesting to see with what eagerness he drinks in the truths from the Scriptures. A few days ago, I was reading with him Christ's sermon on the mount. He was deeply impressed and unusually solemn. "These words (said he) take hold on my very liver; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings to the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God, it makes it of its own accord fear sin." When I read this passage, Lay not up for yourselves treasures, &c. he said, "What words are these! It does not mean that we shall take the silver and gold from this world and carry them to heaven; but that by becoming the disciples of Jesus, we shall live in such a manner as to enjoy heaven when we die." We have taken him into our employ for the present, as a copier, though our primary object was to have him near us, that we might have a better opportunity of knowing more of him before he received baptism, and of imparting to him more instruction than occasional visits might afford. Mornings and evenings he spends in reading the Scriptures, and when we all meet in the hall for family worship, he comes and sits with us; though he cannot understand, he says he can think of God in his heart.

Wednesday 4th.—I have just had a very interesting meeting with the women, fifteen in number. They appeared unusually

solemn, and I could not help hoping that the holy Spirit was hovering over us, and would ere long descend and enlighten their precious immortal souls.—Their minds seem to be already prepared to embrace the truth, as these prejudices in favour of Burman religion are apparently destroyed. They also appear to be convinced that the atonement for sin provided in the Gospel, is suitable for persons in their situation. But they frequently say the great difficulty in the way of their becoming Christians, is the sinfulness of their hearts, which they cannot yet overcome. O for the influences of that Spirit, which can alone effect the mighty change! Pray much, my dear Mrs. S.—, pray particularly for these perishing females, who begin to feel the power of sin, and I trust also to fear the consequences. After meeting this evening, Moung Nau, the Burman convert, came in, and observed, the truths were solemn which had been communicated, and his mind was uneasy. I asked the reason. He said, *“he found he had many sins remaining in his heart, and he knew not whether Christ would save him.”* I told him Christ came to save such lost helpless sinners as he thought himself; and if he put his trust in him he would surely save him, though his sins were ever so numerous. It rejoices our hearts to see such evident marks of the operations of the holy Spirit in this man, and we feel, in hearing his simple communications of the exercises of his mind, that we are more than compensated for all the days of darkness and discouragement which we have spent in this heathen land.

Copy of a letter to Rev. James Quinn.

Cincinnati, December 9, 1819.

Dear Brother—Through divine mercy I have just reached home, after an absence of about seven weeks, during which time I have had good meetings in general; but none so good as at Charles-Town, on the Great Kenhawa. There has been about seventy added to our church in this new circuit since conference. This includes a part of Mason and Kenhawa counties, Virginia, and is called Big Kenhawa circuit.—Brother Francis Wilson, who travels on this circuit, states as follows:—“About the 10th of October, I commenced preaching in Charles-Town, and five joined society. Tuesday following seven; and near this, on a funeral occasion, twenty joined. On a creek, seventeen miles from this, twelve have been added, and in the Salt Works twelve. Since the above, in Charles-Town and its vicinity, fifteen have been added, and in various parts of the circuit there has been considerable increase.” At the first quarterly meeting fifteen adults and infants were baptized.

Our second quarterly meeting commenced in Charles-Town, on the 20th November. On Saturday afternoon and night about two hundred and fifty attended. On Sunday morning we had a very profitable love-feast: at eleven o'clock about five hundred

people attended preaching and sacrament with great solemnity, and tears of joy and sorrow were mingled with shouts of praise : five joined society. Monday night I preached in the Salt Works, to a crowded audience of attentive hearers.—Tuesday night I returned to Charles-Town, and preached at Mr. Watson's, to a large assembly, I mean for the mountains of Virginia. It is remarkable that I baptized sixty-one adults and infants during this quarterly meeting.

A sister Hendricks, who is the mother of seventeen children, fifteen of whom are living, walked seventeen miles to this meeting, and being filled with joy in believing, she leaped and praised God with the vigour of youth. Brother Wilson informs me, that a little boy about ten years old experienced religion, and went to lodge with an uncle of his by the name of Cavender : when bed time came on, the boy, seeing the family about to retire, said, 'Uncle, are you not going to pray with us?' 'Why, child,' said he, 'I cannot pray; I never prayed in my life : ' 'Well,' said he, 'if you will all kneel down, I will pray for you.' They did so, and while he was praying the old gentleman, sixty years of age, was awakened; and he, and almost the whole neighbourhood, have since joined society. I saw the boy myself, and he seems to possess the power of religion.

The following I received from brother William Holman. A gentleman in — county, Kentucky, owned a black man, who experienced religion, joined our society, and became a speaker among the coloured people. His master whipped him, to make him desist from serving the Lord, and engaged the patrollers to whip him whenever they caught him out holding meetings. All this was unsuccessful. His master then procured a cow-skin, and tied him up, and told him he would kill him, except he would promise to desist from praying. He began, and when tired, said, "will you pray any more?" "Yes," replied the black man. After becoming desperate in anger, and finding his cruelty unsuccessful, he cut the rope, and ordered the negro to quit the farm, and never return. He did so : but in a few hours after his master was struck with a pain over his eye, and in dreadful delirium he was quickly driven away in his wickedness. I saw the man working on the streets in Paris : the heirs receive his wages, and he is faithful to God; but has not since returned to the farm.

ALEX. CUMMINS.

SOUTHERN AND WESTERN THEOLOGICAL SEMINARY.

It appears by a circular letter issued from the Synod of Tennessee, that it is intended to establish a Theological Seminary for the southern and western states, the Synods of which are invited to appoint delegates to meet at the next session of the Synod of Tennessee, in the town of Frankfort, West-Tennessee, on the 2nd Wednesday of October, 1820. The following are extracts from the address of the Synod.

"The seminaries at Andover and Princeton, while they display the public spirit, the ardour and strength of piety in a portion of

our country, will not be able, for centuries, to supply with ministers, the vast uncultivated regions of the south and west. There is, therefore, a necessity, imperious and urgent, that a Theological Institution be founded and built up among ourselves, in which pious young men, the rich and poor, whose spirits shall ardently engage in the service of the Lord, may have opportunity, and the best advantages to prepare for the interesting work and the various pressing duties of the holy ministry. An institution of this kind would excite the exertions and zeal of Christians to bring forward poor and pious young men to the holy altar, by their benevolent contributions; it would give respectability, solemn dignity, and sensible weight in the view of the public, to the doctrines and religion of Christ, while it would furnish a thousand streams to refresh and gladden Zion, the city of our God.

“The means in the hands of the western and southern population are amply sufficient to accomplish this object of incomparable worth. God, the author of all our temporal and spiritual blessings, has caused an unexampled tide of prosperity to flow upon our land. Our coffers and storehouses have been filled with riches, from the munificent hand of our gracious benefactor. What heart can refuse to devote a portion of his gifts to this object, when the glory of God, the interest of the church, and the eternal welfare of souls demand it?”

EPISCOPAL EDUCATION SOCIETY.

A society has lately been formed for the “education of young men for the ministry of the protestant episcopal church in Virginia and Maryland. In a statement made by the editors of the *Washington Theological Repertory*, who are members of the episcopal church, it is declared that since the year 1799, or during the last twenty years, the actual number of episcopal clergymen in Maryland and Virginia, has diminished more than one third; in the state of Virginia, within that short period nearly one half. The diminution in the states south of Virginia is still greater.”

“These facts may be at once ascertained, (continue the editors) by reference to the conventional records of Maryland and Virginia. Let it be recollected that within the above named period, the population of the United States has nearly doubled, and that the other branches of our church, not excepting the diocese of Pennsylvania, New-Jersey, and New-York, have exhibited, within the term, but a very inconsiderable increase in the number of clergymen. In 1799, the whole number of clergymen reported to the general convention, was 220; and in 1817, 263; giving an increase of only 43.”

BANK FOR SAVINGS.

First Report of the Bank for Savings in the city of New-York, presented to the honourable the Legislature of the State, and the honourable the Common Council of the city of New-York, pursuant to the act of incorporation.

The Trustees of this useful and popular institution have given a very minute detail of their proceedings during the first six months of their operations, which commenced on the 3d of July, 1819. During this period there have been deposited in the Savings Bank the sum of *one hundred and fifty-three thousand, three hundred and seventy-eight dollars and thirty-one cents*, by fifteen hundred and twenty-seven depositors, including persons of almost every profession and occupation. Only 5,506 dollars have been drawn out by the depositors, 46 of whom have closed their accounts, and 21 have only taken out a part.

The amount invested in the public funds, agreeably to law, is 148,372 dollars and 27 cents. The following extracts from the Report will give the reader some idea of the great benefits to be derived from this and similar institutions in all large towns.

"It was to be expected that an institution, which, by inculcating economy among the middle and lower classes of society, and inducing them to spare their earnings for future exigencies, would necessarily withdraw them from places of public resort, and thus excite the enmity of those whose emolument was the fruit of prodigal expenditure. The trustees, however, are gratified in saying, that few such instances have come to their knowledge. On the contrary, the classification of depositors will furnish several instances even of public tavern-keepers, who have brought their money to the bank for safety and increase. Nor are the trustees without hope that such examples will operate upon many of those whose conduct has heretofore been reprehensible. A reform at the sources of waste, will soon spread its influence through a large portion of our population.

"The different classes of depositors will furnish various reflections, calculated to place "Banks for Savings" high in the esteem of the political economist, the practical philanthropist, and the diligent promoter of sound morals.

"In every part of an active population, and particularly in large cities, the difficulty of procuring the reward of labour is not so great as the power to preserve it. The man who attends to the regular discharge of his duties, and is enabled to lay up a weekly sum from his hard-earned income, is too often the dupe of the idle, the profligate, the designing, or the unfortunate. Incaution, and sometimes an excusable vanity, prompts the possessor of an increasing fund to reveal it to his less prosperous neighbour. The desire of accumulation, and the hope of bettering his condition, will induce the listener to try the means with which his friend can furnish him on some object of speculation—

he tries, and both are ruined. There are others who live only to prey upon society; they insinuate themselves into the confidence of the unsuspecting, give the most plausible reasons for the small sums they ask, and the strongest assurances of a speedy repayment. The money is loaned, but the lender too soon finds that the fruit of years of labour is gone for ever.

“Many cases have come before the trustees, wherein the above was justified by ample details. The causes, as often stated by the sufferers themselves, arose alike from their want of some secure place of deposit, and their ignorance how to improve what they had laid up. The sums are generally too small to be received at any of the banks; and where this is not the case, it was found equally as difficult to retain it as if it had been actually in the owner's hands: the temptation to loan was the same. Though many depositors understand how to invest their money in public funds, yet anticipating an early use for it, or fearing a loss from the fluctuations of the funds, they preferred letting it lie useless. In numerous instances, sums of from 100 to 300 dollars had lain unimproved for many years, whilst others had loaned and lost the whole.—The Banks for Savings provide almost the only remedy. They give security to the depositor, improve his little stock, and at fixed periods allow him to withdraw the whole, if his inclination or interest should prompt him.

“The value of an institution is to be estimated by the evil which it prevents, or by the good which it produces. In some the effects are more remote, in others more immediate. Banks for Savings are among the latter: the attempt is no sooner made than the most salutary effects follow. It has formed the most pleasing and interesting part of the duty of the monthly committees to observe and note these effects.

“The effect on the moral habits is not more certain than striking. He who has learned to be economical, has first gotten rid of pernicious modes of spending money. Every time he adds to his amount he has an additional motive for perseverance.—In the provision which he is making for futurity, is associated an which can gratify him as a father, a husband, a brother, a guardian, or a friend. The *talent* which Heaven has committed to his care, he improves for the objects of his affections.—This again endears them to him, and thus the sum of human happiness is increased and extended. It is impossible for men, continuing to act on such principles, to be immoral.

“The trustees are glad to report that the habit of saving among the depositors becomes very soon not only delightful but permanent. Those who have brought their one dollar are anxious to increase it to five and so on. The number of redeposits sufficiently confirms this fact, and such has been the effect on the habits of emigrants from Great Britain, that the very guineas

which they received from the Banks for Savings at home they have deposited in the one in this city, immediately after landing.

"There are several classes of depositors which the trustees cannot forbear to remark upon.

"Seamen are, proverbially improvident, not so much perhaps from a love of waste, as from a total ignorance how to dispose of their money. Having no one to direct them, the wages which they have earned amidst storms and tempests, they scatter on shore without reflection. Of this useful class of men, a few have found their way to our bank, and the trustees will do all in their power to increase the number. One seaman in one of the regular traders for Liverpool, brought home with him in silver 360 dollars. His captain directed him to the Bank for Savings. He soon deposited his burden, and appeared heartily pleased, that, under the guidance of his commander, he had at last found a harbour of safety for his small property.

"The clergy are a body of gentlemen, perhaps more entitled to our gratitude and care, than any other in the community.—Their means in general are small; their families usually large; and, from the nature of their office, they are prevented by trade to increase their income. Many of them, however, can save a little, and they have availed themselves of the bank to deposit it for improvement. When the trustees look round on the number of destitute widows of once respectable and useful clergymen, they cannot but hail the institution as the means of affording, by the provident care of the living, comfort, and perhaps, independence for future widows and orphans.

"The attention which has been paid by parents and guardians, since the opening of our bank, to the future comfort and security of *minors* is not one of the least blessings which shall flow from this institution. The deposits for this class are very numerous—and while it is calculated to excite the gratitude of the young beings for whose use the deposits have been made, it holds out to them, when arrived at maturity, the example and the means by which succeeding generations are to be benefited and improved.

"As parents, as citizens, and as men, the trustees exult in the prospects which the Bank for Savings holds out to this growing city and state. The habits which a resort to it induce, hold out the best pledge for a reduction in the public burdens as they are connected with indigence and want. They tend to inspire a spirit of independence, and in their moral operation lessen crime, poverty and disease. They teach man to depend upon his own exertions, encourage industry, frugality, cleanliness, and self-respect, and effectually prevent those who are so fortunate as to be influenced by them, from applying either to public provision, or private bounty for support."

PERSECUTION OF THE JEWS.

We regret to hear, and from unquestionable authority, that the legislature of Maryland refused liberty to one of their members, to bring in a bill, the object of which was to allow to our Jewish brethren, a free participation in all our civil rights. On their heads be the blame and the scandal of such intolerance. They were allowed an opportunity to rescue Maryland from a reproach, which it was thought our legislators would rejoice to wipe away. But let our Jewish brethren be comforted—this reproach will not remain much longer in the statute book—the morning star begins to sparkle already, and it is but the harbinger of a glorious day—the fogs and mists of prejudice are now dispersing before the rising light—the day of complete emancipation is near. Mr. Kennedy, the mover of the bill, will in that day be remembered with gratitude.

Balt. Chro.

COLONIZATION SOCIETY.

The third annual meeting of the American Society for colonizing the free people of colour of the United States, was held at Washington city, on the 8th ult. The business was opened by an interesting and encouraging address from the president, Bushrod Washington. He congratulated the society on what had been done, on the progress of a spirit to patronize and support the plans of the society, and on the hope afforded of its useful effects, &c. In conclusion he said—

“ The present moment is auspicious to our hopes—public expectation is directed towards it—the sentiments of our fellow-citizens throughout the United States, favour our views, and the prayers of the pious are offered to the throne of the Most High, for a blessing upon our endeavours. Let us, then, press forward to the great object for which we are associated; and if the exalted work of benevolence, in which we are engaged, should unexpectedly fail in its accomplishment, let us exonerate ourselves from the imputation of a defect of zeal in our exertions to procure it.”

SEAMEN'S MEETING.

A meeting for divine service was opened on the last Sabbath in January, in Charleston, (S. C.) for SEAMEN.

This plan for the improvement of this interesting class of the community, has commenced in this city, under the most favourable auspices. It originated among several highly respectable masters of vessels, who, with their crews, were present at the first meeting. The profound silence, and earnest attention, with which every one present listened to the performances, and the avidity with which the tracts for distribution were received, give proof enough that this neglected and laborious class of men have not yet passed the line of reformation, if opportunities are only

offered them to become wiser and better. Religious exercises will, in future, be performed every Sabbath. at the same place.

S. E. Intelligencer.

The Society for promoting the Gospel among Seamen in the port of New-York, have petitioned the legislature of this state for a grant of money, to enable them to complete the **MARINERS' CHURCH**, which was commenced last autumn.

CONSTITUTION

Of the American Society for Colonizing and Evangelizing the Jews.

ART. I.—THIS Society shall be known by the name of the **AMERICAN SOCIETY FOR COLONIZING AND EVANGELIZING THE JEWS.**

ART. II.—The object of this Society shall be to invite and receive, from any part of the world, such Jews as do already profess the Christian Religion, or are desirous to receive Christian Instruction, to form them into a Colony, and to furnish them with the ordinances of the Gospel, and with such employment in the Colony as shall be assigned them ; but none shall be received, unless he comes well recommended for morals and industry, and without charge to this Society, and both his reception and continuance in the Colony shall be at all times at the discretion of the Directors.

ART. III.—Every person paying *One Dollar* entrance money, and *One Dollar* annually, shall be a member. Every person paying *Fifteen Dollars* at one time, shall be a member for life ; every person paying annually *Five Dollars* shall be a Director, and a donation of *Fifty Dollars*, at one time, shall constitute a Director for life.

ART. IV.—The business of the Society shall be conducted by a Board of Directors, to be annually chosen, consisting of a President, twelve Vice-Presidents, a Secretary for Domestic and a Secretary for Foreign Correspondence, a Recording Secretary, a Treasurer, and thirty-six lay Members, six of whom shall be foreigners residing in the city of New-York or its vicinity. Ministers of the Gospel belonging to this Society shall be ex officio Directors. Seven shall constitute a quorum. The Board shall have power to make their own Bye-Laws, to fill all vacancies that may occur in the course of the year, to confer honorary distinctions on eminent and useful men by creating additional Vice-Presidents or Directors for life ; they shall meet statedly the first Wednesday in December, March, June, and September, at 4 o'clock, P. M. and at other times on their own adjournments, or at the call of the President or either of the Vice-Presidents.

ART. V.—The annual meeting of the Society shall be held in the city of New-York, the day after the second Thursday in May, at 10 o'clock, A. M. to receive the Report of the Directors, and to elect a new Board.

ART. VI.—This Constitution shall not be altered except at an annual meeting, and by the recommendation of the Board.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, March 18, 1820.

[No. XXII.]

MISCELLANY.

THE DYING CONVERT.

Narrative of some particulars attending the Conversion of Miss A. M. who died lately, aged twenty-five years.

PART I.

Poor wand'ers of a stormy day,
From wave to wave we're driven;
And Fancy's flash, and Reason's ray,
Are lights too dim to mark the way
Which leads the soul to heav'n.

How diversified and wonderful are the ways by which God brings sinners to himself?

In the history of Miss A. M. we have a recent instance of conversion, which strikingly illustrates the freeness and sufficiency of divine grace.

My acquaintance with this young lady was rather remarkable in its commencement, and certainly interesting in its result.

One morning I received a message from a family of respectable neighbours, to whom I had lent the volume of the *Christian Guardian* for 1817, which contains, under the title of "Sunday School Annals," some pleasing accounts of different girls who had attended my school. My mind was instantly impressed with an idea, that I should hear something of my book. The frequency with which these friends had for some time previous visited us on the Sabbath evenings, induced me to put into their hands, the little records of hopeful appearances which had encouraged my humble labours; trusting that the perusal might strengthen their interest in the school, and more deeply convince them of the importance of genuine religion.

On calling as requested, my friends expressed the pleasure they had felt in reading the stories, apologized for keeping the volume so long, but said they had taken the liberty of sending it to a young lady who boarded with an acquaintance of theirs, and who had lately fallen into a bad state of health. She was naturally gay and volatile. Her reading was confined to novels, and she evinced a great dislike to religious books or conversation. It was supposed that something in the form of a story would more readily attract her attention; but so complete was her disregard for all serious subjects, that it required much entreaty and perse-

verance to procure permission to have the Sunday School Annals read to her. However, she did hear them all ; but made no observations at the time. After the lapse of several weeks, she had, on the preceding evening, opened her mind to the people with whom she lived, acknowledged the great distress under which she was labouring, and earnestly wished for mental relief. She said she felt her need of being instructed like a little child, spoke of the stories which had been read to her, and expressed the greatest desire to see the gentleman who had written them.

In making this recital, my friends felt awkward at having given away my book, and especially in divulging my name, without previous permission ; and not less so, in asking me to visit in a house where I was quite a stranger, and to converse with a young lady confined to bed. Still there was something of peculiar interest in the case ; and as I might be useful to her, they hoped I would not refuse.

I was struck with astonishment at the whole affair, and could only view it as a call in Providence too forcible to be resisted.

After a good deal of conversation about Miss M's, respectability, her distressed situation, and the hope of a change in her mind, I resolved to sacrifice my own feelings, and agreed to accompany some of my friends to her lodgings.

The good people in the house, a mother and her daughter, both sincerely alive to the spiritual interests of their afflicted boarder, received me joyfully, hoping that the Lord had sent me as a messenger of peace. But before Miss M. should be apprised of my having come, I wished to learn as many particulars as possible, both in regard to her circumstances and her character ; and shall here connect the principal facts which were communicated to me, either by them or afterwards by herself, in order to furnish the reader with an unbroken narrative.

Miss M. was born in the United States of America, where her father was an opulent merchant. While she was yet young, he died ; and she was shortly afterwards sent to England, where she received a most liberal education under the care of a godmother, with whom she resided. The family generally dwelt either in London or in the immediate neighbourhood, and entered freely into all the gaieties of fashionable life. Religion was laughed at as gloomy and methodistical : but even into this giddy house of mirth, death found its way. In the midst of worldly pleasures, the old lady was taken ill and died. After this event, Miss M. was called to Ireland to attend on a sickly aunt. Her feelings were soon lacerated afresh ; for the friend whom she had gone to nurse, fell a prey to the power of disease not many days after her arrival. Then, leaving that house of mourning, she next went to visit another aunt whose residence was in the south of Scotland. Here she was destined to witness new scenes of distress, and to undergo still more afflictive trials. An amiable and beau-

tiful cousin was pining under a deep-rooted consumption, whose only brother, a young man of much promise and great worldly prospects, at the same time lingered amidst threatenings of the same inveterate disorder. Such were the circumstances of the children, when the mother, in the vigour of life, grew ill, and was suddenly hurried into the eternal world. This painful and unexpected event deeply affected the daughter. Her complaints daily became more alarming; and ere long Miss M. had also to watch the dying moments of this interesting girl. Thus deprived, within the short space of a few months, of all her female relations, and exiled from the houses which were her home, she resolved to accompany her remaining sickly cousin to England; but the physicians, observing his rapid decay, as a last hope of recovery, ordered him a voyage to Madeira. In consequence of his departure, Miss M. came to E—— for the winter, where her only brother was prosecuting his education. In this city she was completely a stranger. A kind and over-ruling Providence, however, fixed her abode in the dwelling of a pious widow, from whom she received the most sympathizing and motherly treatment. In spite of an uncommon flow of animal spirits, the desolating scenes she had witnessed, and the forlorn state in which she felt herself placed, preyed so much both on her body and her mind, that very soon her health began to languish. Still she retained a great degree of vivacity and pleasantness in the presence of those with whom she lived; and from her natural quickness and many accomplishments, she commanded their respect and gained their affections.

The good old widow lamented Miss M.'s excessive fondness for worldly amusements, and her sad ignorance of the "one thing needful." She embraced every opportunity of prudently recommending the glorious Gospel of Jesus Christ, both in conversation and by books; but Miss M.'s gaiety of disposition led her to treat such serious subjects with a woful indifference. When religion was introduced in the parlour, she generally made some excuse for retiring to her own apartment, and thus showed the enmity of her heart to the things of God. But her indisposition increased, and many pulmonary symptoms appeared. She was first confined to the house, then to her room, and afterwards to her bed. In this situation, she became an object of great interest. The widow and her daughter were growingly anxious, if possible, to lead her attention to eternal things; but their pious efforts seemed ineffectual, until the night previous to my call, when she spontaneously mentioned to Miss —— that she knew the doctors were deceiving her in treating her disease so lightly, as she was sure she was dying; she exhibited much concern and thoughtfulness, and was extremely desirous of obtaining instruction and comfort.

Where shall the conscience, stung with sin,
Safely apply to find relief?
And where's the balm whose healing pow'r
Can ease the wounded soul of grief?

Such is the brief sketch of this young lady's hapless history ; and such is the bereaved and afflicted state in which she was placed, when Providence so wonderfully fixed on me as an instrument to sooth her distressed mind.

When Miss M. was informed of my being in the house, she was a good deal agitated ; but still desired to see me. I entered her room with very peculiar feelings, having previously entreated the Lord to direct me in speaking a word in season. She lay in bed very emaciated, and evidently in great distress. Immediately on my approach she put out her hand, and with much politeness begged my pardon for the freedom she had used in requesting me to call. I assured her, that I considered it both a pleasure and a privilege to administer relief or comfort to the afflicted, and expressed my sorrow to learn that she was so ill.

"Indeed, Sir," she said, "I am very poorly ; but if my mind was at ease, I think my bodily ailments would also be better."

"That is quite possible," I replied. "I understand from Miss — you have been reading some Sunday school stories. I am sure there was nothing in them to distress you."

"Ever since I heard them, I have been very unhappy, Sir. These little girls make me ashamed of myself ; for they know so much, while I, who have enjoyed such superior education, know so little. My proud spirit would never allow me to own my ignorance ; but now I feel that I must be humbled, and I wish you to instruct me like a little child. I hope, Sir, you will take the trouble to speak to me in the same way as you did to your poor girls."

"I am happy to find that these stories have made such an impression ; and it delights me to see the disposition with which you desire to be instructed. Unless we come to God with all the simplicity and docility of little children, we have no reason to expect success. I shall have the greatest happiness in attempting to impart to your mind proper views of religious truths ; but may I ask when your anxiety on this point first gave you uneasiness?"

"Why, Sir," she answered, "for several weeks past I have been in a state of wretchedness ; but I remember when very young, that my conscience often disapproved of my conduct, and prompted me to live more strictly ; and since then, remorse has frequently checked my gaieties, and set me to make resolutions of future amendment. I knew what was right ; but then, Sir, I had always such a spirit, that I soon forgot my resolutions ; and, besides, I lived amongst friends who were so hostile to religion, that had I come from church on a Sunday morning with any ap-

pearance of seriousness about me, I should immediately have been laughed out of it."

"I easily perceive, Madam, that your disadvantages have been great; but I must candidly tell you, that every resolution of amendment which we make in our own strength, is deficient in principle, and will fail of success. 'It is not in man that walketh, to direct his steps.' Our Saviour says, 'I am the way, the truth, and the life; no man cometh to the Father but by me.'"

"I find I have been wrong, and I hope you will set me right. I thought you spoke so kindly to your scholars, that you were the very person I should wish to converse with."

"Jesus himself," said I, "used the utmost gentleness in his intercourse with sinners, and surely his followers ought to imitate such a pattern. But I think I can explain why your resolutions were so easily broken."

"Well, let me hear your opinion."

"Our hearts are naturally so estranged from God, and so much inclined to sinful practices, that we shall never renounce them or return to him, until we ask assistance and receive direction from above."

"I believe it, Sir; and I sometimes used to pray: but all my follies were very harmless. I was a favourite with my companions, which occasionally led me to greater excesses in youthful levity than was perhaps proper; but I don't think there was much sin in our amusements. At times, I feel that I have done nothing to please God, and I am much alarmed. My doctors tell me that I shall soon get well; but my complaints are so bad, I have no hope myself—and I am not prepared to die."

"Your account of yourself excites my sympathy, but not my surprise. It is too common to think lightly of sin, and most delusive to trust in any righteousness of our own. Unless you consider yourself as a constant transgressor and a miserable sinner in the sight of a pure and holy God, you will never truly apply for salvation, or feel your need of it."

"I do feel myself guilty, Sir; and I can only look to my Maker as a stern and an avenging judge. It is this which makes me so miserable. I have many frightful dreams by night, and the most alarming thoughts by day."

"I am sorry for your distress, and hope it may soon be mitigated. I fear it chiefly arises from your entertaining false notions of the divine character. It is true, that God is angry with the wicked every day; and the smallest violation of his perfect law renders us obnoxious to his wrath and curse. This view, of itself, is calculated to overwhelm us in despair; but allow me to assure you, that God willeth not the death of a sinner. Mercy is his darling attribute. He has revealed himself as plenteous in mercy, and ready to forgive. What can be more encouraging? And you may remember many passages of scripture of a similar nature."

"It delights me to hear such truth; but, Sir, I am very ignorant of the Bible. I never read it so much as I ought to have done, nor did I understand what I read. But, O tell me if you think God can be merciful to me?"

"God's mercy, Madam, is unlimited."

"What a comfort that is!"

"Yes; but God's mercy can only be exercised towards guilty sinners through Jesus Christ, the one Mediator. He alone could satisfy the demands of divine justice, by making a sacrifice of himself to atone for our sins; and is now become the author of eternal salvation to all those who love and obey him. It is only for Christ's sake that God can ever be reconciled to us."

"I see, now, that a sinful creature never can merit the favour of his blessed Maker. You give me new views, Sir; but still I am unhappy. I have never loved or obeyed that Saviour, although I always believed that Jesus was the only Son of God, and that he died on a cross. Is it possible that I can partake of his mercy?"

"Perfectly possible, in the way I have mentioned. The word of God says, 'Believe in the Lord Jesus Christ, and thou shalt be saved.'"

"That gives me some hope."

"Were the Almighty to deal with us according to our sins, none could expect forgiveness or acceptance. But we know from his own holy word, that 'he delighteth in mercy;' and is both able and willing to save to the uttermost *all* that come unto him, believing in the salvation which Christ has accomplished by his death."

"O Sir, you ease me much!"

"Nothing will give peace to a troubled conscience, but a humble reliance on the mercy of God for pardon, through that channel which he himself has appointed: and then, 'being justified by faith, we have peace with God through our Lord Jesus Christ.'"

"Peace with God! that is just what I wish for, and the want of which torments me. I dare say, there are many good people who may enjoy it; but I have been so foolish and so forgetful of God, that I fear he will never be at peace with me. Ah, Sir, the more I consider my past life, I am the more sensible of its follies."

"I am very glad to hear it."

"Indeed, Sir, it appears evident that I have been treading on a dangerous path; and now the very idea of everlasting destruction overwhelms me."

"We cannot think too meanly of ourselves; and, in proportion as we perceive our danger, will be our desires for deliverance."

"Certainly, that is true; but then I deserve no mercy."

"No individual *deserves* mercy. But if God condescends to

offer, shall we refuse to accept it? He says, of sinners, 'Deliver them from going down to the pit, for I have found a ransom.' Jesus has paid the price of our redemption, and he freely invites us to partake of its blessings. I can with truth assure you, that it was to save such as you and I that he suffered and died. 'The Son of man came to seek and to save them that are lost'—'not to call the righteous, but sinners to repentance.' And what can be more suitable to you than his own gracious invitation, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"You sooth me, Sir; you sooth me much."

"I hope you understand what I say."

"Yes, sir; I feel that you speak to the heart. If I could believe all that you say, I should then be happy. But as I have continued so long in a state of ignorance and rebellion, it looks like an affront to the Almighty to expect his favour and forgiveness now."

"Quite the reverse in my opinion. All your uneasiness proceeds from wrong views of the character of God. He deals not with us after the manner of men, which leads me to direct your attention to the divine forbearance. Nothing represents God in a more endearing light. He proclaimed his name to the Israelites in these memorable words, 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, &c.' In other parts of scripture, we are told that God is 'slow to anger,' and of 'great compassion.' Now, one moment's reflection will convince you that all this is true. But I am afraid of speaking too much in your weak state."

"I am so glad to hear you, that, if not intruding on your time, I beg you will proceed."

"If God had not been long-suffering and slow to anger, where would you have been long ere this? And had not his compassion been great, might he not have left you to perish in the midst of your follies? You are wholly indebted to his free grace for awakening you to a sense of your guilt and danger."

"I never once thought of that, Sir; but it does seem wonderful goodness."

"If he has borne so patiently with a life spent in opposition to his commandments, and in neglect of his goodness, can you then doubt of his willingness to pardon, when you confess your sins with sorrow? Surely not. But there is another passage of scripture, so beautifully descriptive of God's reluctance to condemn, and readiness to forgive, that I am sure it will set all your fears aside, and convince you that 'God is love.'"

"What you say comforts me so much, I hope you will not weary in speaking to me."

"It is all my wish to speak peace to you. I feel interested in

your situation, and should be happy to lead you to the living source of hope and consolation."

"I am sensible of your kindness, and cannot thank you enough for coming to see such a poor creature; but pray let me hear that beautiful passage. They are all new to me, Sir. How happy you must be in knowing so many of them!"

"Why, Madam, from experience I can say, that the knowledge and love of God, even in a limited measure, give a happiness to my mind which no words can express; and for this I have to praise the forbearance and goodness of God. I have myself been rescued from the follies and gaieties of the world, which gives me the more feeling towards you. These words of the prophet Isaiah have often afforded me the greatest delight and encouragement: 'And therefore will the Lord wait that he may be gracious unto you; and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him.'"

"Surely, Sir, these are precious words."

"They are precious to every one, but especially so to a person like yourself, who is afraid to indulge the hope of divine mercy. In this verse, God is exhibited as a Judge—the very character which terrifies you. But mark his conduct. He is exalted, as it were, on a throne, from whence he may pronounce his righteous sentence. This attitude fills a guilty conscience with alarm, but the inspired Prophet had a different feeling. He tells us that God is exalted, 'that he may have mercy.' You may suppose his throne surrounded by unhappy criminals. He takes no pleasure in the death of the wicked. He views them with compassion; and gives them time and opportunity for repentance. He delays as long as possible the denunciation of his wrath. He is indeed represented as unwilling to pass such a sentence—'therefore,' says the Prophet, 'will the Lord wait that he may be gracious unto you.' I hope you see how very suitable this passage is to your own case."

"Indeed, Sir, I am lost in amazement. I cannot tell how you sooth me."

"Had I time, I might quote numerous passages from the Bible, which would all strengthen your convictions, that whosoever cometh unto God through Jesus Christ, will in no wise be cast out. All stand in need of the salvation which is thus provided; and none will ever apply for it in vain. I hope you will soon be brought to believe in Christ to the saving of your soul, and then you will rejoice in God as your friend, your guide, and your portion. I shall see you again; but, in the mean time, think seriously of the truths I have now stated; and let me entreat you to be frequent and importunate in your prayers to Almighty God, for the gracious influences of his Spirit, to convince, enlighten, sanctify, and comfort your heart."

"I am unspeakably obliged to you, Sir; and, if not too presumptuous, I should wish you to call soon. Your visit has relieved me from a deal of distress, and I hope to profit by it."

When I left the sick chamber of my new acquaintance, a great variety of feelings agitated my mind. It was painful to see an accomplished young woman, in the prime of life, laid so low by disease; while her sad ignorance of the essential truths of the gospel filled me with deep regret. She was seeking rest, but finding none. Still there were many things which excited more pleasing emotions; and certainly I considered her case a hopeful one. The symptoms of a self-righteous spirit, which at first showed themselves, soon gave way. I never met with any person so open to conviction, or so willing to imbibe the truth, however opposite to her former opinions. And then she expressed all her state, with such an undisguised candour. She seemed to find relief in giving free vent to the workings of her troubled heart. When speaking with her, I often thought she resembled the gaoler of Philippi, who came to the Apostles trembling, and exclaimed, "What shall I do to be saved?" She listened with the most intent concern to the statements which I was enabled to make, and was eager to obtain that peace of mind, which she found, by experience, the pleasures and amusements of this world could not bestow.

When guilt hangs heavy on the mind,
The trembling sinner seeks to find
Some place of rest and peace;
But, ah! no refuge can be found,
Till God makes sov'reign grace abound,
And then his troubles cease.

(To be continued.)

REVIEW.

The South Sea Islander; containing many interesting facts relative to the former and present state of society in the Island of Otaheite, with some remarks on the best mode of civilizing the Heathen. pp. 175, 12 mo. New-York, W. B. Gilley, 1820.

We have great pleasure in recommending this little work to the attention of our readers. It possesses great merit, as a compilation from documents not generally in the hands of the public, relating to the commencement, progress, and result, of that great work, which in the remotest isles of the sea, declares the glory of the Saviour. It is not, however, merely a compilation, but is interspersed throughout, with those pertinent reflections, which mark a pious and judicious mind.

Though familiar, by our occupation, with its subject, we have perused the work with great delight, because it gives a continued and connected view. It presents a moral picture of the most en-

gaging kind, and the eye may rest upon it, not only with satisfaction, but with holy admiration.

We do not expect to be able, by any summary which we can give, to make that deep impression upon the minds of our pious readers, which would be made by a perusal of the well arranged details of the work itself. We will, however, endeavour to present at one view,* the prominent facts which the author has collected, that we may do our part in directing the public attention to a work of grace, full of encouragement and instruction to those who seek to diffuse the knowledge of the gospel, and which may be justly considered as a stupendous triumph of the power and goodness of God.

The author introduces his work with a view of the character of the Otaheitans, previously to the arrival of the missionaries in the year 1797; and afterwards, till the power of the gospel began to manifest itself among them. They were, indeed, the most unpromising subjects to be civilized or Christianized: never have people been discovered, who were more deeply sunk in stupidity, ignorance, and vice. In proof of this, we are referred to the grossest superstitions; to lusts too abominable to be named; to an entire neglect of all matrimonial ties, and parental relations; to destructive disease, following in the train of unrestrained passions; to human sacrifices, as an almost every day business; and to the murder of more than half the new-born infants, in all their habitations. Nay, to murder and to lust, as parts of the same *noble* character, in the society of the *Arceois*, "which *was* esteemed the most polite establishment in the islands."

"How awful," says the author, "and how appalling, to behold a whole community governed by such licentious, idolatrous, and savage principles; nerving the arm of murder against all ages and both sexes, from the new born infant to the superannuated priest; polluting and embittering all the relations of life, showing one undistinguished mass of corruption, where life is full of crime, and death apparently without hope. To infuse virtue into such a population, imparting comfort and order to all the relations of life, and gilding the dying hour with the sun beams of eternal life, would indeed be a charity worthy of an immortal, and glorifying even to Jehovah himself.

"Pause here, Reader! and consider whether such a miraculous change could be effected; altering the current of time to succeeding generations in Otaheite, from being a vehicle of misery and guilt, into a gentler tide, bearing on its wave the blessings of life, and the hopes of immortality."—p. 40.

Such was the character of the Otaheitans during the first years of the residence of the missionaries among them. They preached and prayed with unremitting perseverance, but with no apparent success. As they at first found them, they seemed for years to remain, (to use their own language) "gross idolaters,

* For our accounts from these islands, see *Christian Herald*, Vol. VI. p. 268, 401, 435, 442, and 586.

enemies to God by wicked works, without God, without Christ, and without hope."

Nor were the stupidity, ignorance, and vice, of the natives, the only obstacles to the success and comfort of the missionaries. Even as early as the year 1802, they experienced many difficulties and much alarm, in consequence of the breaking out of a civil war. At length, after their faith and patience had been tried twelve years, and when we might suppose that previous discouragements must have prepared their minds to quit the work in despair, "in the year 1808, a very serious war broke out, which for some time threatened the dissolution of Pomare's government, and the total overthrow of his authority." "In consequence of a severe defeat, Pomare and the four missionaries were obliged to fly to the island of Eimeo. The rebels at Otaheite on this occasion, burnt the houses of the missionaries, destroyed their gardens and plantations, and seized all their property."

In 1809, all the missionaries excepting two, left the island of Huaheine for New South Wales. "How dark and distressing was such a state of things, as it regarded the South Sea Islands, the missionaries, and the missionary cause."

The Directors themselves, who in all their reports had spoken of the Otaheitan mission with unabated hopes of final success, were now brought to a state of painful suspense. In their report for May 1811, they say, "Whether with the departure of the missionaries the exertions of the society in the South Seas are brought to a close or not, it remains for that all wise Being who controls all human affairs, by the future dispensations of his providence to decide. The Directors wait with submission and attention, for the further intimations of his will." The interest of the community in the mission, we believe had begun to flag; the plan of evangelizing the South Sea Islanders to be thought visionary; and the attention of those who desired the progress of the gospel was diverted to other fields of labour.

And here we pause, to admire the grace which preserved for so many years, the missionaries, uncontaminated by surrounding iniquity—which strengthened their faith, enabling them to *hope even* against hope—and made them examples of piety to surrounding idolaters. Behold them, reader! in the most distant isles of the Pacific, secluded from the observation of their countrymen, adorning the doctrine of God their Saviour, by a well-ordered life and conversation; exhibiting to the heathen the highest confirmation to the doctrine which they preached, and even shedding the lustre of a bright example across the waters of the ocean, for the comfort and advantage of the inhabitants of Christian lands!

"Within the hallowed dwellings of those modern apostles, the worship of God and the practice of virtue, shone with peaceful lustre and an holy beauty. But to the limits of their residence was yet confined that sacred

fire of heavenly origin, which waited for the divine command, to kindle a flame that should diffuse itself through every heart, purifying the affections, and reforming the manners, of a whole nation."—p. 41.

From the journal of Mr. John Turnbull, who "sometime in the years 1802, and 1803, resided at Otaheite for commercial purposes," the author makes some very interesting extracts, which confirm the account of the missionaries, and bear ample testimony to the excellence of their characters.

"With regard to health, peace of mind, and vigour of body, the missionaries stand on high ground, and must appear to them as under the protection of heaven."—"They apparently live together in great love and harmony, and all of them present an example of industry."

"The natives respect the missionaries, and in some respect regard them with astonishment. Their comparative purity of manners, their indifference to their women, and their peaceable and upright deportment, are subjects of wonder; and as their minds unfold to the knowledge of morals, they will continue to increase in their esteem and regard for these men."—p. 45.

"And here let me not forget Mr. Jefferson;* but to say every thing in one word, I shall only add, that he practised actively what he preached zealously. Once for all, I must express my regret, that such labourers are fixed on so ungrateful a soil; may their future harvest be such as to reward their toil."—p. 54.

"We cannot omit in this place to do justice to the amiable manners, and truly Christian deportment of these men, who, like the apostles of old, foregoing all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe, and, like the dove of the ark, carried the Christian olive over the world of waters. Their life is a life of contest, hardship, and disappointment; like their holy Master, they have to preach to the deaf, and exhibit their works to the blind."—p. 56.

(To be concluded in our next.)

FOREIGN INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Rev. Dr. Møller of Copenhagen, July 20, 1819.

You will herewith receive several copies of the 4th Report of the Danish Bible Society, together with a copy of the new Danish Bible, to the publishing of which your honoured society has contributed so much. When you present these small testimonies of our labours to your Committee, be so kind as to renew the expressions of our cordial gratitude for the considerable contributions of British benevolence towards defraying the expenses of this beautiful edition.

At every meeting of our Committee, many demands for Bibles

* This devoted servant of Christ died happily, Sept. 25th, 1807, not, as we can now see, having laboured in vain.

and New Testaments are received. Within the short space of two months, many thousand copies have been sold or given away. A country clergyman ordered no less than 75 New Testaments for his school and catechumens only; and the worthy Bishop Boysen, in Laaland, has ordered 1000 for the same purpose; thus 10,000 extra New Testaments will soon be disposed of. As it is agreed that our society shall assist the Orphan-house with 800 dollars, to procure stereotypes for the Danish New Testament from Mr. Tauchnitz, in Leipsic, and as these will be ready in half a year, we have no fear of any want.

Next Friday, God willing, I shall begin my journey into Jutland, partly for the purpose of distributing our Report and Bibles, particularly in the bishoprics of Aarhus and Viborg, and partly to call meetings for the establishment of new Bible Societies.

Dean Kruse, in Randers, has requested to have 300 New Testaments for his school, which I shall take along with me, and he will want 500 more in his district.

The new Bishop of Ripen, Dr. Tetens, is very active in the Bible cause, and has promised to make every endeavour in his large diocese to establish Bible Societies. This was the intention of the late worthy Dr. Meyers, who was nominated Bishop of Als and Krön.

From Professor Leander Van Ess, of Marburg, July 16, 1819.

I have still one request to make, and that is, that your Committee would kindly supply me with a number of copies of the Hebrew New Testament. I am frequently applied to for them, by Jews from various places. Though this people is brought with great difficulty to believe in the Messiah as already appeared, yet the reading of the New Testament produces thoughtfulness, and a better disposition of mind in them. I have often had an opportunity of observing this; for, in many Jewish families, the Hebrew New Testament is read with the greatest attention, and the passages which refer to the Prophecies concerning the Messiah, are immediately compared.

From the Rev. Dr. Pinkerton.

Argostoli, 30th July, 1819.

Having witnessed a degree of zeal awakened in behalf of our good work at Corfu, which promises to disseminate its blessings over the neighbouring countries and isles, I left that city on the 26th, in a six-oared boat, and again directed my course to the southward. After rowing a few miles down the channel, which connects the Island of Corfu with the Albanian Continent, a fair breeze sprang up and carried us to the isle of *Anti Paru*, some time after sun set, where we put into a small creek, in order to pass the night. The shore being rocky and barren, and no habitations near, we gathered a few withered roots among the cliffs,

and therewith boiled some water for making tea. The flat corner of a projecting rock served for a table; and a large stone, which the boatmen assisted me in rolling up to its side, for a seat. Thus situated, on the declivity of the precipices, under the canopy of heaven—which was bespangled with stars that shone with more than usual lustre, in consequence of the rarefied state of the atmosphere—I partook of my evening repast. For some time after this, I indulged in reflection on the surrounding scene, on which the waxing moon cast her borrowed light, and especially on the fate of *Parga*, which was but a few miles' distance on the opposite coast; and whose interesting situation I had attentively viewed before the downgoing of the sun. I then offered up my thanksgivings and prayer to the throne of grace, and stepped into the boat, got her removed to a little distance from the rocks for security during the night, wrapped myself in my blanket, and lay down among my Greek companions.

About four o'clock in the morning of the 27th, we again proceeded on our voyage with a most favourable wind;—our little bark flew before the western breeze, which carried us along the shore of St. Maura, and brought us to the Gulf of Argostoli in the Island of Cephalonia, the same evening. Early the next morning, we continued our course up the Gulf with a fair wind, and landed at the Health Office, where, after due examination of our bill of health, we were set at liberty.

I lost no time in visiting the persons to whom I had letters of introduction, and in explaining to them the benevolent object I had in view in visiting their island. At the same time, I commenced the circulation of the Greek pamphlet, which was read with avidity; and, together with a printed list of the members of the Committee of the Corfu Society, and copies of its regulations, prepared the minds of the people of this place, and paved the way for a similar institution among them. Among others, I found the Archbishop, the Regent, Captain Colthurst, and Count Anino, willing to co-operate. During the 29th, our preparatory measures went on, and this forenoon we had the pleasure of seeing from 70 to 80 of the most respectable citizens assembled in the Regency Hall, for the purpose of establishing the Cephalonian Auxiliary Bible Society. The Archbishop took the chair; and in an address of nearly three quarters of an hour, in Greek, explained to the meeting the piety and utility of the object contemplated.

The Regent next spoke in Italian, and very much to the purpose: after which the regulations were read and approved. The Archbishop was elected President of the institution. The Regent, the President of the Ionian parliament, and the President of the tribunal of justice, were chosen Vice-presidents; with a Committee of eight Directors, a Treasurer, and two Secretaries. A number of Greek pamphlets were circulated among the audi-

ence, and upwards of fifty persons came forward and subscribed to the amount of £32 sterling, as members and benefactors of the Society. Mr. Smithson, a pious Englishman, who happened to be absent when I arrived here, returned just in time to attend the business in the Town Hall, and was chosen one of the Secretaries. Captain Colthurst had rendered us very great services, and having been chosen Treasurer, will exert himself to the utmost of his abilities to carry on the work.

The Archbishop sets off to-morrow morning on a forty days' visit to his flock in the different towns and villages of this island, which is the largest of the Ionian isles, and has about 60,000 inhabitants. He has taken a number of the Greek publications and a subscription book along with him, with a view to make the pious cause of the society known, and to add to the number of its promoters. He has further given me his promise, that he will make proper inquiry respecting the want of the holy scriptures among the clergy, in the schools, and among the villages, so as to facilitate the labours of the Committee, and get their wants supplied as soon as possible. There are also prospects of great usefulness to the Committee here among the neighbouring isles, and even to the most distant parts of the Mediterranean, by means of the several hundred trading vessels which belong to this island. The commencement of the work here, blessed be God, is very encouraging. Let us supplicate His Spirit to be poured out on this people!

CHRISTIAN KNOWLEDGE SOCIETY.

Summary of Report for 1819.

This venerable institution was founded in 1698, and established a mission at *Vepery*, near Madras, in 1727, *ninety three years* ago, and two others, at Trichinopoly and Tanjore, in 1766, (see "Survey," p. 231.) These missions are conducted by a Diocesan Committee, established at Calcutta, under the patronage of the Bishop, and District Committees at Madras, Bombay, and Ceylon. Great exertions have been made, during the past year, in forwarding the society's designs, by the extensive circulation of Bibles, Prayer Books, school books, &c.; and there is every prospect that increased success will attend the able and zealous efforts, directed throughout the several dioceses of the empire, to the promoting of Christian knowledge.

Calcutta.—The most important feature in the proceedings of the Calcutta Diocesan Committee, is the establishment of native schools, for the purpose of affording instruction in useful knowledge. Donations had been received, in support of this object, to the amount of 12,705 sicca rupees; and annual subscriptions, 4,127—Total, 16,632 sicca rupees, or about \$9,723 65. In one

school, about 130 children were daily instructed; and in another, recently opened, upward of eighty, and several others were about to be opened.

Madras.—"The District Committee of Madras, have been actively engaged during the year, both in promoting the general designs of the society, and in the superintendence of the East India Mission."

The several important documents relative to the missionary concerns, will be noticed in another part of the report.

Bombay.—The Archdeacon, who acts as Secretary to the Committee, "suggests the propriety of translating into Arabic, Persian, and other languages of India, some of the religious books and tracts of the society, and more especially books for the use of children in the native schools."

Ceylon.—Much has been done, the last year, in this district, in the distribution of books, &c. Mr. Bissett writes, "The society for promoting Christian Knowledge has, in more than one instance, gone beyond their established rules, to oblige us; but I hope they will never find any cause to regret having shown an extraordinary favour to this island. A wide door is opened in Ceylon for the introduction of Christianity. If it should be the door through which the King of Glory shall enter, to establish his blest dominion in the east, the respected members of the society will hereafter reflect with joy on their zealous readiness in contributing to further the gracious designs of Providence."

Education and Schools.—"The present year is inferior to no former one, in demonstrating the importance of this branch of the Society's objects. The number of returns received on this subject, from the Diocesan and District Committees, amounts to forty-six; and in the schools to which they relate, 110,283 children receive the advantage of a religious education.

"That the number of returns fall very far short of the number of Diocesan and District Committees, by whose exertions the several schools throughout the kingdom are wholly or in part supplied with books, is very apparent; and this disproportion cannot but excite in the Board an earnest desire to ascertain the whole amount of the children, to whom, in this division of its designs, the assistance of the society is given. The Board, therefore, trust that the value of the information requested will be duly felt; as the instruction in Christian knowledge, thus imparted to the ignorant, cannot fail to form a prominent feature in the claim of the society, to the future encouragement and support of the benevolent."

Distribution of Books, Tracts, and Papers.—In the year ending 22d April, 1819, the following books and tracts were sold to members or circulated gratuitously:—Bibles, 32,150—New Testaments and Psalters, 53,905—Common Prayers, 91,621—other bound books, 74,889—tracts and papers, 1,175,243—total,

1,427,808. To the Society's list have been added sixteen works, which combine amusement with instruction. A Gaelic Version of the Book of Common Prayer, and several other books, has been made, and very thankfully received by the Highland Episcopalians.

East India Mission.—The Rev. Mr. Pohlè, the senior missionary at this station, died on the 28th January, 1818. Of this much lamented labourer, the Rev. Mr. Kolhoff, in a letter dated Trichinopoly, 23d February, 1818, says, "this faithful servant of Christ had been anxious to receive favourable accounts of the society's efforts towards sending out missionaries to their assistance. His mind had been deeply afflicted, by the thought of leaving this world without the comfort of seeing his mission provided with an able and faithful labourer, to take care of the same; but, he experienced deliverance from all his sorrows, to receive the fruit of his labours, in promoting the glory of God and the welfare of his fellow-creatures."

The Rev. J. G. P. Sperschnider, has been appointed to this mission, and also the Rev. Messrs. L. P. Haubroe, and David Rosen. The two last mentioned gentlemen, were appointed in January, 1819, and embarked at Bristol in April following.

"The Lord Bishop of Calcutta, in a letter dated the 6th of April, 1818, adverts to the previously reported death of the Rev. Mr. Pæzold, and mentions that the temporary charge of the Vepery mission had been consigned to the Rev. Mr. Rottler, who was then at Madras; and he expresses great regret at the death of the Rev. Mr. Pohlè, the society's venerable missionary at Trichinopoly, who had left a widow and three children. The Bishop, when in that part of India, had seen Mrs. Pohlè; and had reason to think, that both on her husband's account and her own, she was deserving of the society's attention, and a person of ability and Christian zeal, who might still be useful to the mission. The Rev. Mr. Kolhoff, had promised to visit Trichinopoly as often as he could; and doubts could not be entertained of his doing there whatever was practicable. The Bishop mentions that, very recently before Mr. Pohlè's death, the Lutheran ordination had been conferred on three native catechists; a step, however, by no means superseding the necessity of missionaries from Europe, the natives being to be considered as useful instruments in the hands of such as can direct them, and nothing more.

"His Lordship, in another letter, dated the 25th of April, 1818, mentions the great satisfaction which he had had, in having been informed that government intended to make an annual allowance to the society of £45, toward the distribution of Bibles, Common Prayers, and other religious books, in the three presidencies of India, among the king's troops; and promises to take care, that, so far as depended upon him, the books should be faithfully disposed of.

"Another letter from his Lordship, dated at Calcutta, 7th July, 1818, states that reports respecting the conduct of the Rev. Mr. Holzberg being favourable, he had advanced £100 on the society's account for his relief, who was said, however, to be in a bad and dangerous state of health. Adverting to the Madras District Committee of the society, the Bishop observes, that they deserve the society's warmest thanks, and particularly for their activity in the concerns of the Vepery Mission; and he, moreover, considers it as a providential circumstance that the Committee existed.

"Mr. Kolhoff intended, with God's permission, to visit the Trichinopoly mission, from his own station at Tanjore, every two or three months, until the arrival of a new missionary, for which he expresses his anxious solicitude. He had placed the native congregation and school of that mission under the care of a native priest, and the local catechists and schoolmasters; and the temporal concerns of the charitable institutions of the mission, under the care of the widow of the deceased and much-lamented missionary; whom he describes to be a valuable, pious, and excellent person, who had been habituated to this service for many years, as assistant to her late husband; and whom he recommends to the kind attentions of the society, in consideration of Mr. Pohlé's long and faithful services, during a space of forty years.

"The society, taking into consideration what had been reported, by the Lord Bishop of Calcutta, and by the Rev. Mr. Kolhoff, respecting Mrs. Pohlé, the widow of the late much-esteemed and pious missionary, and her fitness to superintend the economical concerns of the Trichinopoly mission, especially till one of the recently appointed missionaries should be competent to undertake the care of that mission, had directed fifty pounds to be sent out for her service in that department, and in token of the society's respect entertained for her late worthy husband.

"The Rev. the Danish missionaries, in a letter dated at Tranquebar, the 18th of October, 1818, express great satisfaction at the arrival of the customary stores sent out by the society, and despatched from Madras to Tranquebar, by the kind secretary to the Madras District Committee; for which they subjoin their expressions of gratitude.

"The allowance from government being diminished, they were obliged to adhere to their former reductions. Being, therefore, unable to provide for the eleven catechists, who had the charge of 1300 Christians, in the Tanjore country, belonging to their mission, they had entreated the Rev. Mr. Kolhoff to receive them as an addition to the Tanjore mission, under the authority of the honourable society; requesting him, at the same time, to recommend these congregations to the society, in order to their obtaining a monthly pension of £10, for their preservation.

When this was made known to his highness, the generous Rajah of Tanjore, he allowed, in December, 1816, for this purpose, 20 star pagodas per month; which he had continued to grant. They expected, however, that the allowance would soon cease; and then they would be at a loss what to do, if his Lordship the Bishop of Calcutta should not be pleased to receive the said congregations on their request, in behalf of the society.

"No material alteration had taken place in their congregations at Tranquebar. There had been, in the course of the preceding year, 89 children christened, 21 adults received from popery, 881 communicants, 29 marriages, and 97 funerals. 53 children only were in the Portuguese, and 48 in the Tamul schools.

"By the assistance of the Rev. Mr. Rottler, who had been long settled in India, and the Rev. Messrs. Sperschneider, Haubroe, and Rosen, there is reason to trust, that, under the divine blessing, the several missionary stations connected with the society will still go on to be productive, extensively, of that spiritual good, both to Christians and heathens, for which they have hitherto been famed, *to the praise of the glory of the grace of God.*"

Funds.—The receipts for the year ending 22d April, 1819, amounted to about \$247,499, and the disposable funds of the society to \$111,000.

"The sum of £1028 6s. 8d. has been contributed, by an unknown benefactor, through the chaplain-general, the Rev. Archdeacon Owen; being the amount required to purchase £40 per annum, to be a perpetual fund, under the title of the "Charity of Clericus," for the purpose of supplying the soldiers of his majesty's land forces with the book of Common Prayer, and such tracts as the society may judge expedient.

"The sum of £10,200, navy 5 per cents, has been left to the society, by the late Earl of Kerry; subject to the payment of £240 to certain annuitants, and of the perpetual annual sum of £50, to the 'Society for the Relief of Persons confined for Small Debts.'

"Some other liberal legacies have been bequeathed to the society."

Expenditure.—For the East India mission, the sum of \$16,700 has been paid to the missionaries; and \$1,148 in part of a vote of credit to the Bishop of Calcutta. For books, the payments amount to \$164,970; the remainder of the payment was for the usual miscellaneous objects.

Extract from the SECOND ANNUAL REPORT of the GLASGOW SABBATH SCHOOL YOUTH'S UNION.

We earnestly recommend the following extract to the attention of all those who are, or ought to be, engaged in Sunday Schools. The important

objects which the Youth's Union have accomplished, are exhilarating to the mind of the Christian philanthropist; and should stimulate us to go and do likewise. They have established prayer-meetings among their scholars, and have sent forth visiters, with messages of mercy, to the aged and the blind. Four from among their number, one of whom is an apprentice, and the others engaged in temporal concerns, are preparing, by a course of study, to go to the heathen, and proclaim the acceptable year of the Lord.

It is the blessing which Almighty God has of late years poured upon our sabbath schools, that gave rise to this institution. About two years ago, there were a few meetings for prayer among the senior scholars of these schools: these meetings were generally attended by some of the teachers, who presided among the youth, or at least were present, that they might in a prudent manner guard against every impropriety. It occurred to some of the teachers, that if a society were formed for uniting these youths together, and for inviting other youths to meet along with them, in order that they might witness the exercises engaged in, a blessing might follow. None of these young men, however, were to be considered actual members of the prayer-meeting, until recommended as of pious character, and considered as proper persons for engaging in the different acts of worship. The teachers hoped, that by thus bringing youths to an acquaintance with each other, and to a more frequent and familiar intercourse with their teachers, they who appeared to set out so well, might be encouraged to persevere in the good way on which they had entered. The committee are gratified in stating, that these meetings have increased, and are still going forward: four of them which are weekly, have been in connexion with this society during last year.

The following periodical works are distributed, viz.—The Evangelical Magazine, the Christian Instructor, the Eclectic Review, the Youth's Magazine, the Cottage Magazine, the Christian Herald, the Missionary Register, and the Sunday School Repository. These are given out to the youthful members; not only to be read by themselves, but also, that they may read them when they visit the aged and the blind. One great object of our Union is to induce the youths to visit the aged and the blind.

The manner in which the society's visits are conducted, may be described as follows:—As soon as any individual or family is recommended to the society's notice, one of the senior and one of the junior members are appointed to visit that individual or family; the visits are made at least once a week; the youth reads a portion from the Bible or any other religious publication, according to the suggestion of the senior, or the request of the aged person; afterwards, the senior makes such remarks from the passage read, as he thinks most suitable, and then the visit is concluded with prayer. When the person visited is found to be a disciple

of our Lord, as has frequently been the case, these visits prove peculiarly impressive and instructive to the visitors ; they have confessed, that instead of giving instruction, they have derived much benefit from their visit : how were they struck to see the cheerfulness and contentment of the aged Christian, amidst the greatest penury and distress—they were constrained to exclaim “ this is the doing of the Lord, and it is wondrous in our eyes ! ”

The attention of the society was from the beginning directed to the encouragement of any of the young men who might feel an ardent desire to be more extensively useful in the world, and to go forth among the uncivilized heathens, to make known unto them the unsearchable riches of Christ :—four are at present under the superintendence of the society : they are very promising ; one of them, who is an apprentice, and is engaged at a laborious employment the whole day, has made considerable proficiency in Latin, and has begun to translate some of the Greek classics ; the others are studying Latin, and some other rudimental branches of education, with considerable success, though sometimes greatly retarded by the nature of their employments. The committee are glad to notice the evidences of zeal for the glory of God which these youths manifest, in spontaneously taking an active part in Sabbath school teaching. They labour among the young on the Lord's day : some of them have gone regularly for sometime to a village at a considerable distance from the city, to a place inhabited by people of rude and uncultivated habits. They first collected one school, and then another ; the old came along with the young, and those who were scarcely ever seen in the house of God, heard the words of eternal life from our Sabbath school teachers.

DOMESTIC.

LATE INTELLIGENCE FROM BURMAH.

From the Latter Day Luminary.

Extracts from Mr. Judson's Journal.

April 4th. 1819.—To-day, the building of the zayat being sufficiently advanced for the purpose, I called together a few people that live around us, and commenced public worship in the Burman language.

6th.—This evening I went, for the second time, to hear a popular Burman preacher. On our arrival, we found a zayat in the precincts of one of the most celebrated pagodas, lighted up, and the floor spread with mats. In the centre was a frame raised about eighteen inches from the ground, where the preacher, on his arrival, seated himself. He appeared to be about forty-five years old, of very pleasant countenance, and harmonious speech. He was once a priest, but is now a layman. The people, as they came in, seated themselves on the mats, the men on one side of

the house, and the women on the other. It was an undistinguished day, and the congregation was very small, not more than one hundred. When we entered, some said, There come some wild foreigners; but when we sat down properly, and took off our shoes, they began to say, No, they are not wild; they are civilized. Some recognized me, and said to one another, It is the English teacher; a name by which I am commonly known. The preacher soon took notice of us, entered into some conversation, invited us to visit him, and so on; but on learning that I was a missionary, or, in their idiom, a religion-making-teacher, his countenance fell, and he said no more. The people being now convened, one appointed for the purpose, called three times for silence and attention. Each one then took the flowers and leaves which had been previously distributed, and placing them between his fingers, raised them to his head, and in that respectful posture, remained motionless, until the service was closed. This ceremony we of course declined. When all things were properly adjusted, the preacher closed his eyes, and commenced the exercise, which consisted in repeating a portion from their sacred writings. His subject was the conversion of the two prime disciples of Gaudama, and their subsequent promotion and glory. His oratory I found to be entirely different from all that we call oratory. At first, he seemed dull and monotonous, but presently his soft, mellifluous tones, win their way into the heart, and lull the soul into that state of calmness and serenity, which to a Burman mind somewhat resembles the boasted perfection of their saints of old. His discourse continued about half an hour; and at the close, the whole assembly burst out into a short prayer, after which all rose and retired. This man exhibits twice every evening, in different places. Indeed he is the only popular lay preacher in the place. As for the priests, they preach on special occasions only, when they are drawn from their seclusion and inactivity by the solicitations of their adherents.

11th, Lord's Day.—There were about as many present at Burman worship in the zayat, as last Sunday. They behaved with rather more order; but it seemed impossible to secure their final attention. Those who, in the course of the week, engaged to attend, forgot their engagement; so that the assembly consisted entirely of people who live around us, and are in the habit of receiving favours from us. Never felt so deeply the immense difficulty of making a first impression on a heathen people.

18th, Lord's Day.—Attendance similar to that of last Sunday. Nothing special to be noted.

25th, Lord's Day.—Yesterday we completed the zayat, sat up the front stairs, and laid open the entrance from the road. This morning I took my seat on the floor in the open porch, under some solemn impressions of the great responsibility attached to my new mode of life.

In the afternoon the members of the mission family came over to have our usual worship, having concluded to hold it for a few Sundays in the *zayat*, rather than in the house, in order to give the Burmans some idea of the place.

In the afternoon, our people came together, and several came in from the road, so that we had an assembly of between 25 and 30, besides children. At the close of the service I distributed several tracts to the strangers.

26th, Monday.—The fore part of the day quite barren. Studied with my teacher as usual. Towards night had an audience of about a dozen, several of whom were from the neighbouring village of *Thambet*. These paid particular attention.

27th, Tuesday.—One of the most attentive of the hearers last night, came again, with a petty officer from another village. They staid the most of the day, received a great deal of instruction, and left with a promise, that they would come as often as the distance of their residence would permit. Considerably encouraged to-day, with the hope that God is preparing a people in this benighted land.

29th, Thursday.—A precious case has just occurred. A young man of twenty-four, by name *Moung Koo*, happened to stroll in last Sunday, and was present at worship. He appeared to be rather wild and noisy, though his manners were respectful. He took a tract and went away. This morning, he made his appearance again, and has been with me about two hours.

May 1st, 1819.—Burman day of worship, of course many visitors. Among the rest *Moung Nau*, a man who was with me several hours yesterday; but from his silence and reserve, excited little attention or hope. To-day, however, I begin to think better of him. *Moung Koo* came again at night, and appeared pretty well.

2d, Lord's Day.—About three o'clock the quiet and modest *Moung Nau* came in, and took his usual place. For the others we looked in vain. About thirty present at worship. Very few paid much attention, or probably received any benefit.

5th.—*Moung Nau* has been with me several hours. I begin to think that the grace of God has reached his heart.—He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darkneses and uncleannesses and sins of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and therefore he proposes to adhere to Christ and worship him all his life long.

It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. *Praise and glory be to his name for evermore. Amen.*

6th.—Moung Nau was again with me a great part of the day. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, ready to believe all that Christ has said; and obey all that he has commanded. He is thirty-five years old—no family—middling abilities—quite poor, obliged to work for his living, and therefore his coming day after day to hear the truth, affords stronger evidence that it has taken hold of his mind. May the Lord graciously lead his dark mind into all the truth, and cause him to cleave inviolably to the blessed Saviour.

8th.—Burman day of worship.—Thronged with visiters through the day. Had more or less company without intermission, for about eight hours. Several heard much of the Gospel, and engaged to come again. Moung Nau was with me a great part of the day, and assisted me much in explaining things to new comers. Towards night, a man came in, by name Moung Shwaa Oo, whom I think it time to mention particularly, as he has visited me several times; and though like Moung Nau, apparently backward at first, he appears to be really thoughtful. He is a young man of twenty-seven, of very pleasant exterior, and evidently in good circumstances. Poor Moung Koo, who appeared so forward at first, alas, too forward, has quite discontinued his visits.

9th, Lord's Day.—Moung Shwaa Oo came in the morning, and staid through the whole day. Only two or three of all I conversed with yesterday came again. Had, however, an assembly of thirty. After worship some warm disputation. I begin to feel that the Burmans cannot stand before the truth. In the course of the conversation Moung Nau declared himself a disciple of Christ, in presence of a considerable number; and even Moung Shwaa Oo appeared to incline the same way.

May 10th.—Early in the morning Moung Nau came to take leave, being obliged to go to a distance after timber; his usual occupation. I took him alone, and prayed with him, and gave him a written prayer to help him in his private devotion. He received my parting instructions, with great attention and solemnity; said he felt that he was a disciple of Christ—hoped that he should be kept from falling—desired the prayers of us all—expressed a wish that if he held out some time after his return, we would allow him to profess Christ in baptism, and so he departed. The Lord Jesus go with him, and bless him. He is poor, I felt a great desire to give him something; but thought it safer to put no temptation in his way. If, on his return, he still cleaves to Christ, his profession will be more satisfactory than it would be if he had any expectations from us.

May 11th.—Had more or less company from morning till night. Among the rest, Moung Shwaa Oo and two or three others, who appear to be pretty well satisfied, that the Boudhist religion has

no foundation. Conversation was very animated, and somewhat encouraging; but I wanted to see more seriousness and more anxiety to be saved from sin.

May 13th.—Had company all day, without intermission. About noon Mounng Nau came in, having given up his journey, on account of the unfaithfulness of his employer. His behaviour and conversation were very satisfactory. He regrets the want of a believing associate, but declares his determination of adhering to Christ, though no Burman should ever join him.

May 15th.—Moung Nau, has been with me all day, as well as yesterday. He is anxious to be received into our company, and thinks it a great privilege to be the first among the Burmans in professing the religion of Jesus Christ. He has been told plainly, that he has nothing to expect in this world but persecution, and perhaps death; but he thinks it better to die for Christ, and be happy hereafter, than to live a few days and be for ever wretched. All the members of the mission have, at different times, conversed with him, and are satisfied that a work of grace is begun in his heart.

May 17th.—Moung Nau has received an advantageous offer to go to Ava, in the employ of a boat owner. We were afraid to dissuade him from accepting, as he has no way of getting a living; and equally unwilling to have him absent several months. At length we advised him not to go, and he at once acquiesced.

May 22d.—We have taken Moung Nau to live with us, intending to employ him in copying some small things for distribution, which we cannot get printed at present, and allow him ten ticals a month. Our principal object, however, is to keep him in the way of instruction, hoping that he will ultimately be useful to his countrymen.

June 6th, Lord's Day.—After partaking of the Lord's Supper in the evening, we read and considered the following letter of Moung Nau, which he wrote of his own accord.

"I, Moung Nau, the constant recipient of your excellent favour, approach your feet. Whereas my Lord's three have come to the country of Burmah, not for the purposes of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I having heard and understood, am, with a joyful mind, filled with love. I believe that the divine Son, Jesus Christ, suffered death in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider, that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven, and (therefore) grant me the ordinance of baptism.* It

* At the time of writing this, not having heard much of baptism, he seems to have ascribed an undue efficacy to the ordinance. He has since corrected his error; but

is through the grace of Jesus Christ, that you, sirs, have come by ship, from one country and continent to another, and that we have met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism. (Moreover) as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

We have all, for some time, been satisfied concerning the reality of his religion, and therefore voted to receive him into church fellowship, on his being baptized, and proposed next Sunday for administering the ordinance.

June 20th, Lord's Day.—For the last fortnight, have had but little company at the zayat, owing probably to the rains which have now fully set in. The town has also been in great confusion, in prospect of the viceroy's departure for Ava. We have been called on to pay another tax of fifteen ticals—got off with paying half. Have had several other molestations from petty officers of government. Concluded to postpone MOUNG NAU's baptism, till the viceroy be fairly off. He left Rangoon yesterday, and has arrived at the next village, which is a kind of rendezvous to the vast multitude of boats that accompany him.

June 27th, Lord's Day.—There were several strangers present at worship. After the usual course, I called MOUNG NAU before me, read and commented on an appropriate portion of scripture, asked him several questions concerning his *faith, hope, and love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the zayat. We then proceeded to a large pond, in the vicinity, the bank of which is graced with an enormous image of Guadama, and there administered baptism to the first Burman convert. O may it prove the beginning of a series of baptisms in the Burman Empire, which shall continue in an uninterrupted succession to the end of time.

July 4th, Lord's Day.—We have had the pleasure of sitting down, for the first time, to the Lord's table, with a converted Burman; and it was my privilege—a privilege to which I have been looking forward with desire for many years—to administer the Lord's Supper in two languages. And now let me, in haste, close my journal for transmission to the Board.

For the Christian Herald.

Letter from a Gentleman in England to his friend in New-York.

Bristol, 3d April, 1819.

Most tenderly do I sympathize with you, my dear friend, in the loss you, I, and the church at large have sustained, in the removal of good Mr. CALDWELL from this state of trial, of difficulty, and the translator thinks it the most fair and impartial to give the letter, just as it was written at first.

of labour, to that of comfort, peace, and joy ineffable—the full fruition of eternal glory—it is—it must be well, because the *Lord* has done it: though he has taken away one connecting link in the chain of his providencies, which has already produced much good, and promised much more extensive benefit—HE can raise up from among men, as unlikely as Mr. C. *once was*—instruments through whom he can carry on his works of benevolence and love to the fallen race of mankind. Let us adore Him for the use he condescended to make of Mr. C. and pray that a double portion of his zeal, energy, and spirit, may rest on his successor—as Editor of the *Christian Herald*, Agent to the American Bible Society, and on those who may sustain the various offices he held in charitable societies. Let us learn by this solemn event, to work while it is day in the service of the Lord—of his church, and for his poor, with renewed and sanctified diligence and zeal.

If my heart has bled, on reading the Report of the American Society for Educating pious Youth for the Ministry—and what Christian could read it without the most pungent sensibility? preachers who owned they could not read the Bible! who could neither *read or write*! (*Christian Herald*, p. 612. Vol. V.) with what joy did I read the *antidote* to this worse than Egyptian darkness, in the Report of the Elizabeth Town Association, (C. H. p. 603—7.) and the various other Sunday School Reports with which that work is studded like stars in the firmament. Yes, my dear friend, these are the nurseries of, and for the church; from among these God will raise up many a valuable minister of the New Testament, whose mind will be *pre-occupied* with extensive stores of divine writ, laid up for future use—never to be eradicated. As these humble but efficient seminaries become general all over the United States, ministers of every denomination will have the opportunity of *marking* the progress of piety and talent, which they will do well to encourage, foster, and mature by culture; and, from among these humble youthful disciples of the lowly Jesus, many a gem may be selected and adopted by them, to be trained up for future usefulness in the church, by being taken by them *into their own families*, and taught, as their faculties expand, the ways of God more perfectly! In a country where maintenance can be so easily obtained as in America, I hope it will soon be esteemed a *reproach*, if EVERY MINISTER of the gospel has not *one at least* adopted into his family and trained up for the ministry. Let this be general throughout the U. States, and soon will the stigma alluded to by the American Society for Educating pious Youth, be wiped away.—Behold an army more terrible to satan than legions of soldiers with banners! Behold a band of brothers, wrestling for the salvation of souls! Behold a bulwark, more secure than the army and navy—the prayers of His saints, which he delights to listen to; and, while they yet speak, to answer—ponder well this hint ye ministers of the sanc-

tuary, who weep between the porch and the altar, over the abominations and desolations of the land—many of you have borne the heat and burden of the day, and are now looking towards the valley of the shadow of death; infirmities give you gentle or louder hints, that your labours of love are drawing to a close; while the cries of your *sick poor* wound your sensibilities, that you cannot, as heretofore, be instant in season and out of season, by day and by night praying the prayer of faith by their bedsides. Send your little Timothy; train him up in this highly privileged school of the prophets, where you have formerly learnt lessons no college could teach. He is young and active; the heat of the sun, nor the dews of night will harm him; he is secure from the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noon day; because he maketh the God of Israel his refuge; is employed in His work, and fulfilling His purposes of mercy towards those who are ready to perish. Trained up in habits of frugality, industry, and temperance, he will be equal to fatigue of body, and inured to exercises of mind, deep reflection, thorough insight into the fatal and degenerating effects of sin; he will become acquainted with the depravity of the human heart; see its fallacies; detect its self-righteousness, and learn how prone we are to flee to *any refuge*—even of lies, rather than to Jesus, the only refuge from the storm of divine, justly incensed wrath; and by these means, be competent to warn sinners to flee from the wrath to come. While you are able, you will go with them; comment on what you have seen and heard; “teach the young idea how to shoot; pour the fresh instruction o’er the mind; breathe the enlivening spirit, and fix the generous purpose in the glowing breast.” Thus will you become, in reality, fathers in God, benefactors of mankind, and contribute all in your power to *leave* a succession of able, if not learned ministers, who will be your joy and crown of rejoicing in that day, when few other things than soul concerns will be remembered without pain.

Think not that I depreciate human learning: no—the one should be attended to—the other not left undone: the latter process is tedious, expensive, and therefore cannot be as generally adopted as the *immediate wants* of PERISHING THOUSANDS, if not MILLIONS, in the United States demand. Fill all your colleges; even promote such of these as elicit extraordinary talents, to a few years of collegiate education. Occasionally, multitudes of preachers of righteousness are wanting—are indispensable: use such as you have till you can get better. Many, most can read, or distribute tracts and the scriptures;—and what honour has God already put on these means of grace? what may he not put, when prayer— fervent, vital, energetic prayer, be superadded, who can tell? Try all means; hold fast that which is good; leave events with HIM, in whose hand are all hearts.

But where am I running? When I take up my pen to write you, it is never tired; often worn out; anxious to contribute my mite for the welfare of my trans-Atlantic brethren. I esteem it my highest honour to have been permitted to bear even the humblest part introductory of Sunday schools, which will be found a real blessing to the population at large, when you and I are numbered with the clods of the valley. Many of our most efficient and acceptable *ministers* and *missionaries*, have emanated from Sunday schools. What has been, may be; we have the same God over all, blessed for evermore.

YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

Summary of the Fourth Annual Report, presented December, 1819.

JONATHAN W. KELLOGG, 124 Broadway, Treasurer.

The fourth year of the Managers' labours, has been marked with the same indefatigable exertion, which has heretofore distinguished their attachment to the cause of missions, and they have been made the instruments of sending the gospel of peace to many perishing souls. Although compelled by the WANT OF PECUNIARY MEANS, to decline the offers of some valuable service, and reject urgent applications for missionary aid in various parts of our country, still *ten*, and a part of the year *twelve* missionaries, have been devoted to the pious work of establishing Sunday schools, distributing Bibles and tracts, forming auxiliary missionary, and Bible societies; visiting the sick, breaking to hungry souls the bread of life, and building up some of the waste places of Zion.

The necessity and utility of forwarding the missionary cause appears to be so generally admitted, that any arguments in its favour, addressed to the religious public, might seem out of place. But, are there not some, we would importunately ask, whose love has grown cold? and, since the novelty of the subject has passed away, have relapsed into chilling indifference; and either neglected, or totally forgotten the divine command, "go preach the gospel to *all* nations?" Why do we see so many hundreds of professing Christians in our city, give attendance, Sabbath after Sabbath, in the sanctuary, and sit unmoved to love and zeal in this glorious work, with the humiliating fact before them, that millions of our race are perishing in heathen darkness, of whom *more than sixty thousand* are daily hurried to the tomb? It is, it must be, that the love of God is not shed abroad in their hearts: as one has justly remarked, "unbelief and jealousy of the divine favour freeze the affections, and, like the northern blast of approaching winter on the trees of the forest, detrude the heavenly juices of the soul; but the love of Christ, believed and felt, as the returning sun of spring, calls into action all the pow-

ers of the mind, sets every benevolent principle afloat, brings forward this man's strength of understanding, that man's zeal of heart, the wise counsels of one, the friendly cautions of another, the lively co-operating exertions of all; clothes, beautifies, and loads the church with the fruits of its goodness."

CHRISTIANS! our own country especially demands your attention—there is a wide field that your missionaries have not explored—"tribes of little ones are waiting and calling for instruction"—whose is the duty to answer this call? **CHRISTIAN!**—it is yours; to you the church of Christ looks for this service—and what hast thou yet done for the salvation of immortal souls?—Retire and reflect.

The missionaries in the employ of this society have laboured during the past year, in Indiana, Illinois, Ohio, Alabama, Virginia, and Pennsylvania; in several parts of New-York, and in this city. Their apparent success will be best learnt from some extracts from the Report itself, which we must defer to our next number, and conclude for the present, with a statement of the funds.

The receipts for the year have been as follows:—balance on hand 10th December, 1818, \$291,46; collected at the anniversary meeting, \$225 51; at the annual sermon in June, \$142 38; donations, \$157 12; to constitute nine persons members for life, by their own subscriptions, \$270; by ladies, to constitute their pastors life members, \$60; from two auxiliary societies, \$67; collected by Mr. Platt, missionary in Alabama, \$24 50; annual subscriptions, \$776 25; loan from the Mechanics' Bank, \$600; total, \$2614,22. The balance in the treasury 9th December, 1819—\$473 16. The society is under obligation to the Mechanics' Bank \$600, and to the missionaries and other accounts, upwards of \$900: total, \$1,500.

To repay this sum, and provide for future support, the society looks to you, *Christian*—and we hope and pray you will not withhold that treasure, of which the Lord has made you steward.

CIRCULAR OF THE AMERICAN BIBLE SOCIETY.

The Board of Managers of the American Bible Society, having taken into consideration the expediency of recommending to its Auxiliary Societies the more general adoption of the practice of selling the Holy Scriptures at cost or reduced prices, in cases where there exists the ability and inclination to purchase, have embraced the opinion that such a practice would be highly expedient, and they therefore recommend the adoption of it to all such Societies.

The Board are far from wishing to discourage the practice of *gratuitous* distribution where there exists an inability to purchase. In all such instances the Holy Scriptures ought to be *freely* given

to the applicant, the efforts made to find out such objects, that the Sacred Volume may be placed in their hands. But where the disposition to pay for it, is united with the ability, the Bible should always be sold, either at the *full price* or at a *reduced rate*, to suit the various circumstances of the applicants. It is believed that there are many persons who would gladly purchase copies of the Scriptures at cost, or at a reduced rate, who are unable to pay the large prices at which they are sold by booksellers : but who, from an honest feeling of independence, or some other motive, would be unwilling to ask for, or even receive it as a free gift. This numerous class of persons would thus have an opportunity of being supplied with the Bible, and of participating in its consolations, on conditions within their reach, and compatible with their feelings.

It is also believed, that in many cases, the Bible would be more highly prized where the owners have paid a consideration for it, however small, than where it costs them nothing. But the great consideration in favour of the practice recommended is, that its general introduction would increase the efficiency of Auxiliary Societies, and enlarge their means for aiding the Parent Institution in its more general operations.

Where the practice of gratuitous distribution exclusively prevails, it is evident that such Societies can have an efficiency only to the amount which they are able annually to raise among their members by voluntary contributions, and that the extent of their annual efforts must be in a great measure stationary. But were Societies to proceed upon the plan recommended, the amount of sales would be added to the amount of the contributions for the disposable fund, to supply their districts and aid the Parent Society. Thus an Institution, capable of raising within itself, from the subscriptions of its members, any given annual sum, if it sell Bibles during each year to half the amount of its funds, will, at the end of the fourth year, have nearly doubled its ability to do good.

Nor is it to be apprehended that Institutions situated in the midst of communities where the Bible is in every hand, will languish in their efforts, and give over the business of aiding in its more general distribution. A community, thus possessing the sacred treasure, if it at all feel the gracious influence of its doctrines, its promises, and its *precepts* upon their hearts, will bless God for the opportunity of being instrumental in dispensing to the destitute those blessings and consolations which they have drawn from it themselves. The spirit which the Bible, by the blessing of its Divine Author, is the means of infusing into the soul of man, is not a *selfish* spirit. The *true Christian* is not satisfied to possess the *unsearchable riches* for himself alone. He longs to impart it to others also. Knowing that, as with his beneficent master, so with himself, giving does not impoverish, nor withholding make him

rich ; he will not rest contented until all his fellow-sinners have communion with him in his joys, and are comforted with the same consolations wherewith he himself is comforted of God. Thus he will see and *feel* that there *can be no lawful end* to his exertions, until all countries, "*whether Christian, Mahomedan, or Pagan,*" are possessed of the word of eternal life, and the whole world filled with the knowledge of his *gracious Redeemer*.

The experience of societies who have conducted their operations upon the principles above recommended, has shown their policy to be well founded. It has long since received the approbation of the wise conductors of the *British and Foreign Bible Society* ; and the fact that its auxiliaries act upon this principle, may in part, explain the cause of the stupendous growth of that magnificent institution.

Among those societies, the practice of selling the scriptures, very generally, if not universally, prevails ; and in more instances than one, they have borne public testimony, "that it has been found that the system of selling the scriptures to the poor, according to their respective abilities, has a very decided advantage over gratuitous distribution."

The plan of inviting the poor to become subscribers for Bibles, by the payment of a shilling, a sixpence ; or even a penny a week, until these contributions amount to the price of a Bible, has been introduced and practised with very great success. The Liverpool Ladies' Branch Bible Society, established on the 1st of January, 1818, numbered on the 30th of March, 1819, 340 districts, had 4140 free contributors, and 8417 subscribers for Bibles. It had distributed 4124 Bibles and Testaments, of which 2549 were paid for at cost. The amount received into its treasury during that period, was no less than three thousand and ninety-six pounds sterling, upwards of thirteen thousand seven hundred dollars.

It has been found in the history of such associations, that comparatively few, of those who commenced as subscribers for Bibles, have, after receiving them, discontinued their subscriptions.

If the females of our cities, towns, and villages, were to undertake a work like this, which requires a great deal of condescension, patience, and perseverance ; qualities in which that sex is pre-eminent, they would prove auxiliaries of inestimable value to the societies conducted by the other sex ; and might it not be hoped that some of the cities of our land, would ere long, possess within their bosoms Female Associations, which would prove as much their ornament and honour, as the Ladies' Society of Liverpool is of that city. By order of the Board,

MATTHEW CLARKSON, *Vice-Pres't.*

JAMES MILNOR, *Sec'y for Domestic Correspondence.*

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, April 1, 1820.

[No. XXIII.]

MISCELLANY.

For the Christian Herald.

ON DEVOTEDNESS TO THE CAUSE OF CHRIST.

Religion inculcates heavenly mindedness on all who embrace it. As Christians, we must perform all our duties in the world, and at the same time live above the influence of the world. We are to cultivate those graces in the heart, which will render us affectionate to our fellow-men, but the love of God must be supreme. If we be renewed by grace, we have come even in this life, in temper and dispositions, unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the spirits of just men made perfect. "If any man be in Christ, he is a new creature; old things have passed away, behold all things have become new." Nothing can be clearer than this, that if we be the followers of the Lamb, we are alive to that world whither he has gone; and we are persuaded, that the cultivation of heavenly-mindedness would not only tend to our own happiness, but the happiness of the world. Our congregations would be enlarged; places of worship multiplied; the number of ministers increased; missionaries abundantly provided; the retreats of Paganism would be visited with comparative ease. In a word, to use the beautiful language of inspiration, "the wilderness would bud and blossom as the rose."

In treating of heavenly-mindedness, it is our desire to be fairly understood. Far be it from us to take away any innocent pleasure which Providence may have allowed us in this life. But we would guard our readers against every thing, that even resembles an immoderate attachment to the objects of time. The affections of the Christian, are to be so seasoned by indwelling grace, that in the very enjoyment of God's mercies, we are to show forth his glory, and prove that we possess the simple character of pilgrims and strangers:—"whether we eat or drink, or whatsoever we do, we must do all to the glory of God."

Very widely do they err from the truth, who inculcate on Christians the necessity of an entire separation from the world. The apostles never recommended it, either by precept or example. Their hearts were warmed with zeal for perishing sinners, and they journeyed from land to land, whilst the wrecks of Satan's kingdom were strewed along their brilliant track. Because

religion recommends self-denial, retirement, detachment from the world, it never requires us to do away those feelings which incline us to do good to our fellow-creatures. It does not tell the parent to hate his offspring, nor the man of wealth to despise his possessions, nor the scholar to neglect his means of improvement in knowledge; but it does say, that if we have a supreme love for any object but Jehovah, that we are idolaters. The Christian then, must have no concern with the objects of time and sense, unless he use them for manifesting the divine glory; for religion claims at our hands the sacrifice of every unhallowed lust.

Blessed are they, who have learned to use this world in a manner becoming Christians; whose hopes are fixed on the crown of life, and whose inheritance is beyond the stars; happy are they who experience more delight from communion with God, the pardon of sin through the blood of Christ, and the consolations of the spirit, than from all earthly objects. How delightfully has our Lord portrayed the indifference of his followers to the world—"and why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these."

But whilst Christians are mortified to the world, they are to live to God, by an entire devotedness to his cause. Having partaken in the fellowship of our Saviour's sufferings, and the power of his resurrection; being made conformable to his death, we are to walk in newness of life. Christians are a peculiar people, zealous of good works; a kingdom of priests, unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Christ Jesus.

And can any thing be more reasonable than what God requires of us—seeing that he has an absolute right to all we possess? Does not the first glance of the understanding discover, that we owe some duties to our Creator? Shall we not love a being who is infinitely lovely? Will we acknowledge our obligations to men by daily acts of kindness, and impiously snap asunder those ties which bind us to the Shepherd of the universe? Who reared that beautiful frame which thou art accustomed daily to admire? Who gave you those endowments of the mind, which place you in such a distinguished sphere? Who covered thy hills with flocks, thy plains and meadows with herds? If you be wealthy, should not that wealth be consecrated to his cause, who though rich, for our sakes became poor, that we through his poverty might be made rich? Perhaps from the door of our habitation, we decry the huts of poverty, whilst our gardens bring forth abundantly, and our orchards shed their fruits on our tables. Jehovah has constituted this difference; "for every good gift cometh

down from the Father of lights, with whom is neither variableness nor shadow of turning."

But instead of devoting their substance to the cause of Christ, is it not a fact, that thousands, many of them his professed disciples, convert their substance into an instrument of gratification entirely selfish? How often does the formalist tell us, that God has rendered this world so pleasant, and so adapted our nature to its enjoyment, that we obey reason in its pursuit. True, the world has a thousand engaging charms, and beauty is poured out in a stream, on the works of nature. Now, instead of this rich display of goodness, suppose that Jehovah had infused poison into our pleasures;—would this have rendered him more amiable? But because he has created this world a faint image of his own benevolent mind, you inconsistently charge him with being the author of your criminal and misplaced affections.

That we may be led to himself as a portion, God is constantly showing us the vanity of the world; uncertainty is written on every earthly object. When we have formed the most perfect schemes of happiness, some beloved idol of our hearts may be taken unexpectedly away. As when the eye is entertained with a multitude of objects, all pressed into the landscape, if one object be suddenly struck from it, the derangement thereby produced, affects the beauty of the whole. Upon a survey of human life, we are constrained to believe, with Augustine, "that the pleasures of this world are attended with real hardship, certain pains, uncertain joys, a situation fraught with woe, and a hope void of felicity." It is then the dictate of wisdom, that our attachment to this world should be loosened, that we may devote our wealth, our time, and talents, to the cause of our Redeemer.

But whilst he has inscribed vanity on these his lower works, our heavenly Father has thrown open the place where he resides, as our habitation when he shall call us from his service in his church below. In that higher dispensation of things, the soul shall be clothed in all the loveliness of the divine image, and furnished with powers and faculties suited to its exalted state. It shall range unconfined amidst the works of God; and, lighting amidst the distant orbs of nature, it shall gather from every object fresh sources of happiness and praise. Every where perpetual verdure charms the eye, through which flows the river of the water of life, clear as chrystal, issuing from the throne of God and the Lamb.

If we would be eminent as Christians, we must live in the immediate view of heaven, where we shall love God perfectly for his own intrinsic excellence. This simple devotedness to heavenly objects can accomplish wonders, by reconciling us to any sacrifices. The apostles considered all things but loss, for the kingdom of Christ. This unreserved devotedness to Christ, was the ornament of the primitive disciples. It gave a finishing touch

to the wreaths of the martyrs—and later ages have furnished examples of its influence over the actions of men. Long will the names of Whitfield, Brainerd, and Swartz, be revered among men. Sweet be the memory of the just. B.

ON THE NECESSITY OF MORE EARNEST PRAYER FOR THE SUCCESS OF MISSIONS.

We make no apology for inserting the following urgent appeal to British Christians, for their prayers in behalf of missions. It is from the pen of the Rev. W. Ward,* missionary at *Serampore*, who for many years has assiduously laboured for the good of the heathen, and feels deeply the great responsibility of the Christian church. The inquiries in the address, we would reiterate to every follower of Christ on this side the Atlantic, and pray they may kindle a flame of holy zeal, for the glorious cause of evangelizing the world, that shall illumine this western region; and, at our monthly concert of prayer, bring us to the throne of grace, with pressing supplications for more firmness in believing, more joy in hope, more fervour in love, more earnestness in prayer, and more delight in our work of sending the gospel to those who know not God.

We do not think that the "eclat of public meetings," &c. which has excited the fears of Mr. W. has induced our own countrymen to neglect prayer; for it appears to us, that while, in this respect, we are equally, or perhaps more fervent than British Christians, we much want that life and vigour which animate their public meetings, and lead to great exertions for the welfare of the heathen.

My Dear Sir.—No one deserving the Christian name, can observe the very numerous Christian institutions formed in this country, especially those which embrace the spiritual wants of mankind, without the most exhilarating anticipations. Yet it would ill become a sober-minded Christian, to found these anticipations upon human efforts, after the experience of so many disappointments; all so strongly confirming our Lord's language, "Without me ye can do nothing."

Among these institutions, those which are specially directed to the conversion of men, are so manifestly dependent on him who giveth the increase, and who claims the sole prerogative of shining into the hearts of men, that it might be hoped, that our sense of this dependence would suppress every particle of glorying in man; and fill our minds with the utmost simplicity of aim, and that deep anxiety for the event which men ever feel, when they wholly rely for success on the interposition of another. He who feels aright on such a subject, will reckon nothing upon his own means and resources; but will be anxiously looking for that influence, without which he expects nothing but certain disappointment.

I hope, sir, that I shall be forgiven, if I express my fears that this necessity of the divine aid has been too much lost sight of in

* Mr. Ward is now on a visit to England for the benefit of his health.

the eclat of public meetings, and the bustle of preparation for the conversion of the Heathen world. I do not apprehend that any denomination is insensible to it; but I fear that the immense importance of this aid, and its imperious claims on our incessant attention, have not had their due weight on our hearts; have not been sufficiently realized, so as to have excited that spirit of supplication in all our churches, which the case requires.

The necessity and suitableness of the divine influence to meet the case of the Heathen, so ignorant and so superstitious, is universally allowed. As none but God could redeem, so none but Jehovah can quicken and renovate a mind dead in trespasses and sins. Do the Heathen live in a state of awful levity and indifference, as it respects their spiritual interests? We know that the Divine Spirit produces in the awakened mind, a deep thoughtfulness and anxiety on this subject. Are they involved in the most deplorable blindness and error? He, as the spirit of truth, brings the soul which is under his teachings into marvellous light. Are they prejudiced against their European teachers? It is the nature of his influences to open the heart of the bearer, and to convince him that these men are the servants of the Most High God, showing the way of salvation. Are they dead, and in a state totally beyond the reach of human agency; "dry bones?" We know that he quickeneth the dead, and makes them new creatures in Christ Jesus. Have they been long the slaves of sin, and of the powers of darkness? By his agency they become the living epistles of Christ, known and read of all men. That all these effects have been produced on the Heathen, let the hearers of Brainerd, of the Moravians, and of the different denominations now labouring in the Heathen world, the North American Indians, the Greenlanders, the Esquimaux, the Africans, and the Hindoos, bear witness.

But who, that knows the exceedingly great and precious promises of the divine word, respecting the out-pouring of the Divine Spirit—who that knows the state of the Heathen congregations in all parts of the world—who that feels for those who are labouring in those inhospitable regions—who that ever entered into their difficulties and discouragements—but must anxiously wish for a far greater spirit of prayer in our churches in reference to this indispensably necessary and crowning blessing?

Very important means, and numerous agents, have been raised up by a gracious Providence; but from one extremity of the heathen world to the other, who does not see, who does not feel, the necessity of a more general out-pouring of the divine influence? And when it is considered what mighty effects have been produced where this blessing has been bestowed; that thousands have been converted at once; whole congregations deeply affected, yea, at the same moment, whole villages and towns; and that nothing but divine influence is adequate to these saving effects, it might be expected that all the friends of Missions through-

out the world, would crowd to their places of worship, to sit and wait there, in a state of impressive silence, like the apostles on the day of Pentecost, or to unite in one grand and continued effort of prayer, drawing from heaven this blessing, which is to renovate a world. Would not a day of fasting and prayer, which should be kept all over the kingdom, be a proper appendage to the annual missionary prayer meetings in London? Is not God, in raising up such vast means, and putting them in motion, saying to his church, "ASK OF ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" Is it not a most painful thing, that missionary prayer meetings are so much neglected; that the persons engaging on these occasions, so frequently forget the very object of the meeting; or so generalize their prayers, that this distinct object is almost forgotten? Is not the holy spirit hereby grieved? and need we wonder if he leave us to wrestle with these spiritual wickednesses in high places, to our own confusion? What should we think of a husbandman, who, after discovering a mechanical power, by which he could at any time water all his fields, as though the showers of heaven had fallen upon them, should, amidst a drought, and with nothing but famine before him, absolutely forget that he was in possession of such a power? Is our conduct less astonishing, if we neglect that "power of God unto salvation," which the Lord of the harvest has promised to give to those who ask him? "Ye have not, because ye ask not."

Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the heathen, if the throne of grace, and the source of success, continue to be neglected.

While pondering on this subject, various plans to excite a deeper concern for the divine aid have occurred to me; but none have appeared so likely to produce a general and permanent attention, as the formation of a Committee in London, to consist of about a dozen persons, of different denominations; men of deep piety, of ardent attachment to missions, and who will be willing undeviatingly to devote two or three hours every afternoon of the first Monday in the month, to a meeting of this Committee, the work of which should be, to collect every instance of the appearance of divine influence, to publish those instances, and to send them to every missionary prayer meeting throughout the United Kingdom. By these and other methods, it might be hoped that such a Committee would arouse all the churches to a sense of their duty; and be the means of exciting a spirit of prayer; the consequence of which would doubtless be most cheering. One or two hundred pounds a year, would, I conceive, be an adequate fund to meet this most important object;

for I would wish that no unnecessary publicity should be given to the labours of the Committee; but that their operations should be like those of the Almighty Agent whose aid we need: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth."

I shall be glad, Sir, to hear from, or meet any person or persons, whose minds may be impressed with the importance of the subject of this letter. Yours very truly,

W. WARD.

REVIEW.

The South Sea Islander; containing many interesting facts relative to the former and present state of society in the Island of Otaheite, with some remarks on the best mode of civilizing the Heathen. pp. 175, 12 mo. New-York, W. B. Gilley, 1820.

(Concluded from p. 684.)

Such men were not to be disheartened by the difficulties which they had experienced. In the year 1811, the missionaries who had left the islands in consequence of the civil wars, "returned to Eimeo, and resumed their faithful labours there." And here, reviewing their perseverance before the breaking out of the civil wars, and their holy determination to return to a work of difficulty, and hardship, and labour, might not the believer apply to them in its full import, that gracious promise, "they that sow in tears shall reap in joy."

And while the angels watched over their second embarkation for the distant isles of the heathen, and accompanied their voyage across that wide extent of ocean, may we not suppose that they made it the delightful theme of their contemplation, repeating as a continual means of their own holy enjoyment, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And what the faith of the believer might anticipate; what attending angels, with a still clearer view of the fulfilment of promised blessings might rejoice in, as though it were already done, has now become to us "good news from a far country;" shedding a holy joy into every pious heart, and pledging to our well intended exertions in behalf of the heathen, the favour of Providence and the riches of divine grace.

On the 18th of July, 1812, a day long to be remembered in the annals of Otaheite, Pomare, the king, once described by the missionaries as having (p. 28.) "all the characteristics of a poor, ignorant, and barbarous tyrant," offered himself as a candidate for Christian baptism. On the 8th of October, in a letter to the missionaries, he says, "regardless of other things, I am concerned only that my soul may be saved by Jesus Christ. It is my

earnest desire, that I may become one of Jehovah's people, and that God may turn away his anger from me, which I deserve, for my wickedness, my ignorance of himself, and my accumulated crimes."

Under date of September 8, 1813, more than a year after Pomare's request to be baptised, the missionaries give still more interesting information.

"Pomare is still at Taheite, and exposed to many and strong temptations: however, his example, in publicly renouncing the idol gods and religion of his country, and declaring his full conviction of the truth, superiority, and excellency of our religion, has had a powerful influence on the minds of many, both at Taheite and this island; convictions stifled years ago, and instructions as we thought, entirely thrown away, seem now to take effect; there is a stir among the people; many doubt and waver, some examine and enquire.

"Hearing from time to time that there was a stir among some of the people at Taheite, some of the brethren went over to inquire, and see how things were; they soon found tidings of a favourable nature, that far exceeded their expectations; a prayer meeting had been instituted in the district of Paree, without our knowledge, or any interference whatever; it originated with two of our old servants, Oito and Tuaeine; these had enjoyed the means of instruction long ago, but continued, as they now express it themselves, among the greatest and most hardened sinners in the place."—p. 70.

From this stage of the mission "the word of God grew mightily, and prevailed." In a letter dated April 23, 1814, the missionaries state that their assemblies for worship were numerous and attentive, and that it was necessary to enlarge their place of worship. From Taheite, from Tahea, from Raiatea, many came, that they might enjoy Christian privileges at the island of Eimeo. The Christians at Eimeo became a separate class, distinguished by a highly honourable name,—"*Bure Atua*—the praying people."

At first the idolaters scoffed at them, and at length opposed them by open and bloody opposition; an opposition which, instead of destroying the new religion, prepared the way for its universal adoption. On Sabbath, November 12, 1815, "the idolatrous chiefs attacked Pomare and his Christian adherents, at the time of morning prayer, believing at such a season, they could easily be cut off." In this engagement, Pomare, who was prepared for stratagem, obtained a complete victory; when, to the astonishment of his adversaries, instead of treating them with savage barbarity, he exhibited the gentleness and brotherly love of the Christian.

"This clemency on the part of king Pomare, (once the revengeful, bloody Otoo,) produced the happiest effects on the minds of the heathen: all exclaimed, that the *new* religion must be good, which taught its professors to practise such distinguished benevolence; they declared also, that their gods were cruel and false, had deceived them, and sought their ruin;

they were resolved to trust to them no longer. On the evening of the day, when the confusion was over, the king and his "praying people," with many of the idolaters, united in one large assembly, to worship the God of heaven and earth, and to return him thanks for the events of the day."—p. 82.

Pomare, now by universal consent, established in the government of the whole of Taheite and its dependencies, appointed chiefs friendly to Christianity.

"The consequence was, the entire abolition of idolatry at Otaheite and Eimeo, together with the small islands of Tapua Manu, and Tetaroa, all of which became at once in profession "Christian Islands." The gods were destroyed, the morais demolished, human sacrifices and infant murder done away, and the people every where began to call upon the missionaries to come and teach them."—p. 82.

On the 12th August, 1816, Mr. Bicknell writes from Eimeo:—

"Bless God with us, because he has done great things. At length superstition and idolatry are done away, and the Arreoi Society is at an end; their gods are burnt in the fire, and their children are saved from death. You know that where the gospel of Christ comes with power, it always works a change for the better in man;

"Blessings abound where'er he reigns,
And all the sons of want are blest.

"In every district of Otaheite they have built a place of worship, in which they have prayer thrice every Sunday, and once every Wednesday."—p. 89.

"A few years back," says one of the missionaries, "we were obliged to entice them to hear the word; and frequently when endeavouring to collect a few of them together, they would escape from us by skulking behind a tree, or running into a bush; but now we see them coming many miles to receive instruction; and of their own accord building spacious places of worship in every district. There is no longer a partial profession of Christianity, but a general acknowledgment of Jehovah as the true God, and Jesus Christ as the only Saviour. Doubtless with some it is but profession, but with many it is otherwise; there is every reason to believe that they are become new creatures in Christ Jesus. An ardent desire prevails among them, with the use of every means in their power, to increase their knowledge.

"There are about sixty-seven places of worship at Taheite, and twenty at Eimeo, besides those that are building.

"Their regular attendance on every means of grace, would put many congregations in England to the blush; and it would cause the hearts of many ministers to rejoice, were their hearers as punctual at their places in the house of God, at the stated times of public worship. Very frequently the service commences before the usual time, in consequence of the house being full, and the people waiting.

"If there were fifty missionaries here, there are places of worship enough for them all,"—pp. 86, 87, 88.

When Mr. Crook "with his family arrived on the coast of Otaheite, in the brig *Active*, they were much surprised that not a single native could be seen all along the shore, as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others, a painful suspicion that the island had been subdued, and

all the inhabitants cut off in the wars. In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed that the natives were keeping the Sabbath day; that of late they did no kind of work, nor cooked any victuals, nor went out of their houses, except to worship God; and that the whole of the day was employed either in religious worship, or in teaching one another to read. At length the vessel came to anchor in Matavai bay, but not a native made his appearance until Monday morning, when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, food and fruit of all kinds, with other presents of cloth, &c. &c. being highly pleased, and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath day, as before expressed. Thus you see that it is not a few individuals who are turned to the Lord, but comparatively speaking, A WHOLE NATION."—pp. 89, 90.

In a letter dated July 9, 1818, it is said:—

"The whole of this group of islands, is now professedly Christian; and if we are to judge of their conduct by that of nominal Christians in general, they have vastly the advantage. *Theft is almost unknown among them.* Family prayer is set up in every house, and private prayer is almost universally attended to."—p. 94.

"A missionary society was formed among the natives. The king is president, and the various chiefs are governors, with secretary and treasurer. Cocoa-nut oil, arrow-root, cotton, or pork, is to be subscribed, and the funds sent to England. It is supposed that *there will be scarce one inhabitant that will not be a member.* Reading is become general among this people, and they are diligently engaged in teaching each other; three thousand copies of Luke have been printed, and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We believe ten thousand might have been sold in ten days."—pp. 94, 95.

With these interesting facts we close our brief view of the progress of the gospel in Otaheite, recommending to our readers the perusal of the work itself. Well might our author say, in the introduction,—

"I know of no instance recorded in history, which affords a more satisfactory experiment of reducing a whole nation from habits truly savage, and rites idolatrous and cruel, to a life of humane, and almost holy habits, than we have presented to us in the very extraordinary revolution produced in the character and conduct of the inhabitants of Otaheite."—p. 7.

And well may he refer the whole success of that experiment to the "gospel of Jesus Christ," by the influences of the holy spirit, "subduing the corrupt, sinful, and selfish propensities of the human heart; and introducing humility, temperance, and the benevolent desire of promoting the best interests of the human race."

We might now exercise the privilege of all reviewers, and point out some defects in the work and its appendages; but the interest of the subject does not leave our minds in the tone for that employment, and we would rather close this article, by suggest-

ing the encouragement and instruction which those who seek to diffuse the knowledge of the gospel, may derive from a view of the South Sea Mission. Has not God given us in his wonderful works in Otaheite, a specimen of what he is willing to do even now, in behalf of other heathen, and in the means which he has blessed, has he not taught us what to do? And was there then, in the renovation of Otaheite, any miraculous operation? or has that renovation been produced by ordinary means of grace, accompanied only by those influences of the Spirit, which renew and sanctify in every land? If by ordinary means, and those influences of the Spirit which attend and bless them, then in the specimen furnished by Otaheite, we are sufficiently encouraged to put forth all our efforts for the conversion of the heathen, in any, and in every land. If we have nothing to do for the heathen beyond the reach of sanctified human powers, and if we have nothing to ask of God in their behalf, beyond what He does among us and for us, surely no hand need be idle, no heart reluctant.

In the ordinary means of grace furnished at Otaheite, we include first, the general instruction of the natives, in the doctrines, and precepts, and hopes of Christianity; and secondly, the pious example of the missionaries as a confirmation of it.

When we speak of instruction, we do not limit our views to that very important (but from its very nature more narrow) process, the education of heathen children. For though something was done in instructing the children, nothing was even attempted which can account for the subsequent effects on the mere principle of early education. The present Christians of Otaheite, were certainly not withdrawn from their old religion by being brought up as Christians. They were brought up as heathen, and the instruction which they received, preparatory to their subsequent change, was that which they were capable of receiving as heathen surrounded by all the temptations of idolatry—which all heathen are capable of receiving. It was that acquaintance with the great truths of the gospel, which was communicated directly and indirectly, by a constant preaching of it for many years. In the course of time, it became known to all classes and ages, that the missionaries preached the sinfulness of man, and the goodness of God; man's desert of punishment, and God's offer of pardon through the death of his only Son. Devoted to abominable idolatry, they paid no attention at first, to truths so momentous; nevertheless, they became more and more familiar with their import, and with their various illustrations.

Now we do not dispute, that if the gospel had been first promulgated by some of those vicious Europeans with whom the Otaheitans were first acquainted, it would have deserved their credit, on the ground of its intrinsic excellence alone; and particularly that if it had found any heart burdened with a sense of sin, it would have been welcomed and believed, as approving it-

self to reason and conscience, and as suiting the desires of a heavy laden sinner. But, generally speaking, its intrinsic excellence cannot be expected to excite the attention of a sinful and stupid heathen community, unless there be exhibited some external sign, proving it to be the message of God; and, suiting his communications to the necessities of their case as sinners. Thus he did in the first promulgation of Christianity. He condescended to confirm a message, whose intrinsic excellence needed no confirmation, by the external sign of miracles; and thus presented a resistless claim to the assent of the understanding, even of the reluctant. So necessary have some thought the external miracle, as a confirmation of the truth, that they have ventured to assert, that unless miracles should again be wrought, the efforts to spread the gospel would be in vain; while, on the other hand, some have expected that the power of working miracles would be again conferred upon the heralds of the gospel! Both these opinions seem to be satisfactorily answered, and the whole subject set in its true light, by the history of Christianity in Otaheite. And we are compelled to say, that if the modern apostles are behind the ancient in signs and wonders, the weakest of them may be enabled to exhibit before the heathen, in a uniform example of piety, a weighty and overwhelming proof of the divine origin of his message.

The heathen know nothing of holy principle; they see no examples of love to God and man among themselves; all, all are "earthly, sensual, devilish." When, therefore, they see in the ministers of a new religion, holy principle and holy love, in all their varieties of operation, "summer and winter, year in, and year out," they cannot refrain from saying, (not perhaps "the gods have come down to us in the likeness of men;" but, taught by a still more interesting exhibition of divine power, than the men of Lycaonia,) "surely these men are the messengers of God, and his power manifest in their lives, bears daily witness to the truth of their message."

And when the message had been delivered, and become familiar; when a sufficient time had elapsed for testing the character of those who delivered it, and for exhibiting their piety in all its operations; then were the means of grace—the *ordinary means* of grace fairly brought to bear upon the Otaheitan people. Then the seed was fairly sown, and there was reasonable ground of expectation, that there would presently appear, "first the blade, then the ear, after that the full corn in the ear." Here we venture to suggest the hope, as exceedingly encouraging to all our efforts in behalf of the heathen, that if we afford them the means of knowledge, and confirm our doctrine by examples of piety, we shall experience the same success as has been experienced in Otaheite. Let us not, however, be understood as implying, that the converting influences of the spirit are unnecessary, to bring

about the conversion of the heathen. All the instruction and example possible, are only sowing the seed. But while we would cherish the spirit of dependance, we would on the one hand, inculcate the necessity of hard and long labour, and a holy example, before we have any reasonable ground to expect those influences; and, on the other, that we may reasonably expect them to bless our faithful, unwearied, and humble efforts.

Never was there a better illustration than this subject affords, of the apostolic exhortation, "Let us not be weary in well doing, for in due season we shall reap if we faint not." Or of that direction of our Lord, "Let your light shine around you, so that others beholding your good works, may be led to glorify God."

FOREIGN INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

South America.

Whatever affects the political or moral condition of this extensive country, must be interesting to our readers. Moral degradation is extended in almost every quarter. And even those parts which are civilized, should be no less the subject of our anxious solicitude, than those in which paganism still enshrouds its numerous votaries in darkness. It would seem to be the peculiar duty of Christians in the United States, to take an active part in carrying the gospel to this section of the new world; and we hope the correspondence opened with that country by the "UNITED FOREIGN MISSIONARY SOCIETY," will result in their establishing a mission there at no distant period. We now direct the attention of our readers to a summary account of what has been done at Demerara, by the London Missionary Society. The latest accounts from the missionaries are dated 15th September, 1819.

Demerara.—At *Providence Chapel Town*, Mr. Davies labours with great success, although, as stated at p. 490, he meets with much opposition. There are more than 700 children who meet in the chapel "to repeat the scriptures, catechisms, and hymns, which their parents, and others who attend the chapel, diligently teach them by heart, on the plantations. A great many children, both bond and free, constantly attend divine worship. The sight cheers my soul, and leads me to expect much, very much, from the rising generation.

"The congregation is chiefly composed of negro slaves, belonging to plantations in the country. Since the beginning of this year, thirty have been added to the church. Most of them date their first serious impressions from the time I used to preach in the house I rented from Mrs. Post, before I built *Providence Chapel*; twenty-eight of these are negroes, belonging to *Plantation Providence*, the property of the Hon. James Johnstone. This gentleman has always given the greatest encouragement to his negroes to attend the preaching of the missionaries. A few

weeks ago he called on me, previous to his sailing for England, and gave them the highest character for sobriety and industry, and said their conduct was exemplary in every respect, in their humble station. Mr. Johnstone is one of the most enlightened gentlemen in the colonies, and such a testimony in favour of the religious instruction of negroes, carries great weight.

"The members of the church, and indeed the people in general, who attend, men, women, and children, seem to have caught so much of the true missionary spirit, that wherever they go, they teach the heathen around them, as well as they can, the divine religion of Christ, and tell them of his redeeming love."

At Elliot's Town, and West Coast, the Lord is carrying on his work with power. True religion prospers among the negroes, and others appear concerned for their salvation. "A woman," says Mr. Davies, "who came to me to purchase a New Testament, was asked if she could read. She answered, no; but would try to learn. She was informed that if she would come to me, as soon as she could read a chapter, I would give her a Bible. She came in a short time, and claimed the fulfilment of the promise; for, she said, she had not only learned to read a chapter herself in the New Testament, but had taught a girl, about twelve years of age, to read also; and since that time she has taught three others to read the word of God."

Georgetown.—Every Monday evening, a meeting is held of those who appear to be converted, (eighteen in number) for the purpose of instructing them more fully in the principles of the Christian religion. In July last, an auxiliary society was formed, and preparation made for establishing one on the West Coast.

Le Resouvenir.—Mr. Smith's preaching has been attended with success. "The church is growing in numbers, and we trust in knowledge. Eight persons have been lately received into church-fellowship: two of them, in relating what God had done for their souls, stated, that they were first induced to attend the chapel out of curiosity, soon after my arrival, perhaps with a view of hearing a stranger preach, and that the Lord so convinced them of their sinfulness, as to make them seek and pray for mercy. One of them, in particular, it seems, inquired of every person he had an opportunity of speaking to, what he should do to be saved; the other 6 were wrought upon by gentler means, particularly by catechising. The number of church members is 107. The number of baptized, that usually attend, is not easily ascertained. I have baptized 249, of whom about 180 are adults. The congregation of late is rather increased. Many who have received the truth in the love of it, are removed to distant parts of the colony; where, I am happy to learn, they embrace every opportunity of catechising those, who before, were in the grossest ignorance as to a Saviour. Many of the negroes belonging to a plantation in the neighbourhood of our chapel, who were former-

ly all together indifferent about religion, have been greatly benefited by the removal of some of brother Davies's people, who, as soon as they came among them, began to catechise them, and to bring them to hear the word of God. As we found it impracticable to build a new chapel, we have repaired the old one, and altered it by taking down the side gallery. When once this was determined on, and the negroes had contributed a sufficient sum for the purpose, they agreed to form themselves into an Auxiliary Missionary Society, which was accordingly established about three months ago. A free young man of colour is secretary. It is with peculiar pleasure we report the attention which the young people pay to religion. Great numbers of them regularly attend the chapel, and seem to take a pleasure in being catechised.

"All our meetings are well attended, the missionary prayer-meeting especially. I have shown the negroes the pictures of the idols in the transactions. Their opinion of them is, that they must have been made in secret, for if the people had seen the workmen make them, they could never be so stupid as to pay them religious honours. They feel pity for the people who are living in heathen darkness and superstition, and are willing to do all in their power to assist in sending them the gospel.

"A young man who lately visited Demerara on business, thus writes to a relation in England:—"the missionaries here have behaved very politely to me; and, though they are much opposed, they are prospering in their work. I attended the prayer-meeting yesterday morning, and was much delighted. About fifty negroes were present; but no whites except ourselves. The Rev. Mr. Davies told them that I came from *Buckra-land*, and that I have an uncle who is a missionary in Otaheite; where, as they had heard, the people destroyed their idols: he said, he hoped they would pray for me when at home, as well as at the chapel; they replied, as with one voice, 'Yes; alway, Massa.'

"Mr. Davies then catechised them on the Scriptures; and their knowledge is surprising. He then called upon one of them to pray: he prayed earnestly, and as well as any common English Christian. In the midst of his prayer, he said thus:—"O gracious God! do please be merciful to our massa here, dat have come cross de sea; we tank de dat he be come all safe; he have many dangers here to see; but dou, O Lord, can keep him from dem all; keep him from sickness, from bad men, and make him happy within. Bless his good uncle, who is dy servant, who sent by de to poor men who one time did pray to god dat was not God. Blessed Jesus, me not be quite glad till salvation cover de world like de water cover de sea."

"I wish that all my London friends could have been witnesses of the delightful scene.

"After breakfast, about 400 negroes assembled to public worship, and the Lord's Supper was administered to the members of

the church. After the congregation departed, 100 black children remained to be instructed in their catechism : their black teachers take such pains with them, that numbers of children, who cannot read a letter, know the catechisms of Dr. Watts, and the Assembly's catechism, perfectly well."

St. Helena.—A second Auxiliary Missionary Society has been formed in this little island. The first is composed chiefly of persons in humble life, including some slaves ; the latter is composed chiefly of officers belonging to the garrison.

INDIA.

Bengal Missionary Society, Auxiliary to the London Missionary Society, instituted 19th December, 1817.

We have received the first annual report of this society, presented on the 6th of January, 1819. The society has two *Branch Auxiliaries*, one at *Chinsurah*, and one, composed of ladies, at *Calcutta*.

The total amount of receipts, since the formation of the society, is 3138 sicca rupees, or about \$1800. They have commenced the formation of a library, for the use of the mission, and its patrons and friends, to which, donations of 530 volumes have been made. Twenty-one tracts have been printed and circulated in the Bengalee language, and one in Bengalee and English. The total amount of tracts printed in the past year, is 33,000, about one half of which have been put in circulation.

It will be seen by a letter from Mr. Pearson, published in the C. H. No. XXI. that the schools are in good condition, and contain 2650 children, but the report states the number to be 2766, in 29 schools. These schools are supported by government. Upward of 16,000 sicca rupees have been received, toward erecting a place of worship in Calcutta, to be denominated "Union Chapel."

From the First Report of the Bengal Missionary Society, January 6th, 1819.

Your Committee have to report, that for the more extensive circulation of tracts, and the oral promulgation of the gospel, the missionaries (endeavouring to copy the example of their zealous cotemporaries ; attempting, though at a humble distance, to tread in the steps of reformers, martyrs, and apostles ; and, above all, striving to fulfil the command of Him, who himself 'taught in our streets,' and enjoined his servants to 'go out into the highways and hedges, that lost sheep might be brought back to the heavenly fold,') have taken their stand in different shady places in and about Calcutta, and other districts ; and, after reading a portion of the holy scriptures, addressing the people, and imploring the divine blessing, they have distributed some tracts. But they have made it a general rule, to give to none but those able to read, and therefore each one is put to the test before he receives the gift. This plan has a tendency to prevent a waste of the books, and to stamp value upon them ; and further, to stir up a thirst after

knowledge, by making a distinction in favour of those who, in some degree, have made a proficiency.

In this last mentioned mode, the missionaries have found the greatest encouragement; the singularity of seeing a Sahib standing by the road side, reading aloud a book, ensures a congregation; and addressing them in a spirit of meekness and love, induces them to listen with patience to the great truths which concern their eternal peace; and, not unfrequently, after the close of the address and prayer, the demand for tracts has been so pressing, that it has been a difficulty to give them away, lest some should be torn, in the anxiety of many to obtain them. It may be added, that when the same place has been visited a second time, it has not been uncommon to have particular tracts requested by some whose neighbours had obtained them, and who have thereby become desirous themselves of possessing them.

What fruit will result from these efforts to impart light and salvation, time alone can develope; but, remembering who hath said 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,' the path of duty seems plainly to be that of 'going forward,' and 'always abounding in the work of the Lord.'

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The amount of the collections and contributions, received in consequence of the king's letter of February 10th, was on the 4th of November \$192,140.

EXTRACTS FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Speech delivered by His Excellency Prince Galitzin, at the Sixth Anniversary of the Russian Bible Society, October 9, 1819.

By the blessing of the most High God, another year of the existence of the Russian Bible Society has been completed;—its activity continuing undiminished, and its success ever on the increase. And the Committee of this Society are now assembled to lay the Report of their transactions before their zealous co-operators in the same work—before all who wish to know how the knowledge of the revealed Word of God is disseminating among mankind. Although, owing to circumstances, this could not be accomplished at an earlier period of the year as has hitherto been done, the work itself has nevertheless been advancing with unabated rapidity under the blessing of the Most High.

Our hearts ought indeed to be inflamed with the most fervent love to our Lord and Saviour, and our mouths filled with praises to his name, for the manifestation of such effects of his grace in the

present gloomy times—so that while, on the one hand, the most woful defections from the true faith are making their appearance, the reading of the holy scriptures is, on the other hand, becoming more universal, and the number of copies multiplying, in order to satisfy the longing desires of those who are thirsting for the waters of life.

The present Report of the Committee will show how rapidly every successive year is promoting the great consummation of our Bible cause,—that of providing all and every one, with the words of eternal life. The same thing will be no less apparent by the intelligence from all parts of the world.

Every where the Spirit of the Lord is inclining men to receive that word of salvation which nourishes up to eternal life. Every where labourers are raised to go into the vineyard of the Lord. Every where the harvest is ripening.—“Behold, the day is come,” it may now be truly said, according to the word of the Lord, by the mouth of the Prophet, “Behold, the day is come,” saith the Lord, “that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt.”

But there is exhibited to the attentive eye of the Christian, a singular, and most striking feature in the accounts respecting that vast field in which the word of life is now sowing, namely, a most indefatigable zeal in preparing versions of the Holy Scriptures in the languages of all the unenlightened nations scattered upon the face of the earth. And in our own country this is no less manifest. In the different governments both near and remote, in the desert and in the village; in snow-clad Siberia, and upon the mountains of Caucasus and Uralia, are to be found lovers of the word of God, who, of their own accord, and without any earthly selfish views of gain, are engaged in the work of translating the Gospels, and other parts of the Bible, into the various languages and dialects spoken by the tribes who inhabit Russia—people who never before even heard of this divine word. What prospects of advantage can prove an inducement to undertake a species of labour which promises to the labourer so little renown? These translations are likely to remain for ever the property of a people of limited knowledge, and to be unrecorded in the splendid annals of the civilized world!—For what end do they thus toil, when neither the insatiable thirst of gain, nor the desire of the empty and vain-glorious honours of the world receive any gratification? The solution of these questions lies in the power of that word itself which these men translate. Animated by the Spirit who inspired it, and constrained by the love of Christ the Saviour, they burn with holy desire to communicate the blessing to their neighbours, and they behold a neighbour in every one of the race originally created in the image and likeness of God. And thus what is written in the

Scriptures is exactly descriptive of them : " He that loveth his brother abideth in the light, and there is none occasion of stumbling in him ;" and again, " If we walk in the light, we have fellowship one with another."—

It is not surprising therefore, that these holy servants of the Lord should employ themselves day and night, in teaching His word, and take upon them the labour of translating it into the languages of those nations among whom they live, in preference to every other occupation.

The reading of the holy scriptures is also becoming more general among us and among our villagers, who, in many places, assemble together, on the Sabbath, and other holy days, to spend them in reading their Bibles ; and in some places, even the youth are occupied in the instruction of their parents, who have not before been taught to read.—The soldiers and sailors are likewise of their own accord seeking this spiritual food. They experience that in their families the Bible supplies them with lessons for the regulation of their lives, and with an abundant source of daily comfort and edification.

But, in addition to all this, a still more gratifying prospect of usefulness is now presented to our society. In conformity with the will of the monarch, the reading of the holy scriptures is now introduced into all our seminaries of instruction ; and this will doubtless lay a foundation for the piety of the rising generation, and thus, to no small extent, promote the kingdom of Christ in the earth.—In the confident hope that God will bless the reading of his own word to these youths, may we not soon expect to hear many of them saying, as the language of their hearts, " O how love I thy law, it is my meditation all the day ;—I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way that I might keep thy word."

Blessed be the Lord for thus planting his word among us, instructing us to seek him, to serve him, and to love him ; and, animating us by his divine love, to provide with this word our brethren of mankind also. This word contains the most excellent wisdom for the youth, and for the man of grey hairs. It is beneficial, nay, indispensable, for every variety of condition ;—for all times, and for all circumstances. It is the life-food of the soul ;—it is armour against the attacks of the enemy ;—it is support for the afflicted ;—it is solace for the miserable. By the word of God man is conducted in the way of safety through life, and by it he is strengthened in the hour of death. In this word our God makes known to us his great salvation ; and now, more than at any former period, the Sun of Righteousness is shining in his strength among men. *Now* " this Gospel of the Kingdom is preaching in all the world, for a witness to all nations."

LONDON RELIGIOUS TRACT SOCIETY.

Extracts from Correspondence.

Marine Distribution.—From a person occupied on the river Thames.

There were some seamen on board a brig who could not read: a shipmate, who had been attending a prayer-meeting, had received *The Swearer's Prayer*, and, as he could read, he collected his shipmates in the half-deck, and read it to them:—when he had done, one of the men, who could not read, said, "I am the greatest swearer in the world, and once *swore for a wager*, against another man." He was very much impressed by the reading of the tract; and, to the astonishment of all who knew him, left off that vile habit immediately, and has not been heard to utter an oath since; his conduct has been uniform in other respects. An old weather-beaten seaman, (sixty-two years of age) on board the *Ruby*, had also *The Swearer's Prayer* given to him. On reading it, he was struck to the heart, and cried out, "Lord, have mercy upon me!" He said to the mate, "I hope God will keep me from swearing: I have been a swearer all my life." It pleased the Lord to set a watch over his tongue; he was never heard to swear afterwards; he died a short time ago, and there is reason to believe, in a full assurance of hope in Jesus.

One seaman received the tract *WILLIAM KELLY*. He was a sad drunkard; used to spend all his money in liquor, and could scarcely keep a shirt to his back. On reading it, he declared that he was the character described; it made a solemn impression upon him; he no longer frequents the public-houses, singing the drunkard's song, but is found "clothed, and in his right mind."

A seaman, belonging to the *Europe*, was a vile character, and would not attend the prayer-meetings; one of his shipmates lent him *JAMES COVEY*. He read it, and was concerned, and said he was as wicked as ever Covey was. This man has gone through many sufferings; once he had his thigh broke in two places; two of his fingers he has lost by a block falling upon them; once he was nearly jammed to death between two ships; but God has spared him, and there is reason to believe he now walks in the fear of the Lord.

The tract *ON DRUNKENNESS*, was received by a sailor at the prayer-meeting, on board the *Atlas*. This man was so addicted to that vice, that although he had a wife and four children, they scarcely ever received any of his wages; they wanted both bread and clothes, and were nearly naked and starving. *Your tract has done more for this family than if you had given them fifty pounds*; for, immediately on his return home that voyage, he threw the tract into his wife's lap, and in it was wrapped the *whole of his wages*, and said to her, "See what that book has done!" He promised he would never act again as he had done. The poor woman was astonished; she had not seen such a sight

for six years, and lately mentioned the circumstance, with tears of joy, to a friend of mine, from whom I had the account last week. The man is completely an altered character.

The following case may not, perhaps, be thought exactly suitable for communication to the Religious Tract Society, but, as it shows the influence of religious instruction, I relate it.—Three months ago, in a dreadful gale of wind, in which a vessel called the *Betsey*, was lost, and all hands perished except the master and carpenter; this was one of the ships whose master was often at the prayer-meetings, and his vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned; the other said, “Don’t cry, Jack; I am not afraid.—It is now eight o’clock, and they are praying for us on board some ship in the Thames;—you know they always pray for us when we are at sea.” The captain heard the remark; it seemed to invigorate him; he, and all hands, used every exertion, and it pleased God to abate the severity of the gale, and, in thirty-eight hours afterwards, they were safely moored in the river, when they hoisted the signal-flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads;—to the one who made the above remark, said, “Was it you, Dick, that cried during the gale, and was afraid of being drowned?” “No, it was Jack; I was not afraid. Don’t you always pray for our ship in London?” “Yes; and didn’t you pray?” “Yes; I did.” “And what did you say my lad?” “I said, ‘Oh, Lord, save my master! Oh, Lord, save the ship! Let Daniel’s God save the ship!’” “I trust you always pray.” “Yes, ever since the prayer-meeting was held on board our ship; I never get into my hammock without having first prayed; but Jack wont, although I tell him he must.”

The very extensive field for distribution among seamen, will fully account for the number which the Committee have given to me being distributed; they are not given in vain. Many sailors having been their voyage, and returned, solicited more tracts; I told them they had tracts last voyage; their reply has been, “Yes, Sir; but when I got home, my friends got them, and were so delighted with them, that I could not get them back.”

DOMESTIC.

NEW-YORK BIBLE SOCIETY.

A union has recently been effected between the New-York Bible Society and the Auxiliary New-York Bible Society. As the

objects of these Institutions were the same, this combination of strength and efficiency cannot but be viewed and felt by all friends to the Bible cause as an auspicious, as a happy omen.

In bringing about the union of these two societies, the most perfect harmony prevailed; all were occupied in promoting the great cause in which both were engaged—the best of causes. No sectarian jealousy or bigoted emotion disturbed the deliberations of either. Formed as each society was of members of most Christian denominations, it was delightful to witness the brotherly love and Christian-fellowship which attended these deliberations. And in the formation and adoption of the new Constitution, the members of both freely participated.

The two original societies were in fact, if not in name, Auxiliary to the Parent Institution; and although the benefits of each to the noble object were great and important, still it was believed by many of the members, that it was desirable to unite the resources and exertions of both, thereby to co-operate, to work in concert, and thus prevent the interference which has often attended their individual exertions. This we hope will now be attained in the formation of the New-York Bible Society, Auxiliary to the American Bible Society, organized upon principles of reciprocity and Christian fellowship.

Excepting a Female Bible Society, but one society in this city will now be recognized as auxiliary to the American Bible Society; but to this there will be many tributary streams. In the formation and patronage of Ward Associations by this society, for the distribution of the word of God, new objects are created, and new sources of usefulness opened. These Sub-Auxiliaries, of which many are now in active operation, serve as important aids, to water and fertilize the whole heritage of God; they help us in the great work in which we are all engaged, to hasten that glorious day, “when the knowledge of the Lord shall cover the earth as the waters cover the sea.”

The Directors in their new appointment crave the helping hand of their fellow-christians every where to prosper the cause to which they are all devoted. To them it is indeed a work of pleasure, though at times a little arduous, yet sweetened with the hope of a reward which passeth understanding, and which enables them, in the discharge of their duty, to repeat with the prophet, “Sing, O Heavens, and be joyful, O Earth! and break forth into singing, O Mountains! for the Lord hath comforted his people, and will have mercy upon his afflicted.”

The plan adopted in England with such singular success, of forming Ladies' Bible Associations, we hope will soon be commenced in this city.

Donations to the society will be received by E. C. WOODHULL, Esq. the treasurer, 172 Front-street.

NEW-YORK RELIGIOUS TRACT SOCIETY.*

Summary of the Eighth Annual Report.

CORNELIUS HEYER, Esq. No. 29 Beaver-street, Treasurer.

In the last Report, the society was informed that the Board had printed an assortment of fifteen tracts in the French language, and of four in the Spanish. Anticipating the speedy accession to our country, of the Spanish population in Florida; and believing that the revolutionary struggles which are now agitating almost the whole of Spanish America, would, probably, soon open a wide field for the distribution of Spanish tracts; the Managers were solicitous to enlarge their catalogue in that language. With a view to the accomplishment of so desirable an object, application was made to the Tract Society in Liverpool, and to the Parent Institution in London, for a copy of each of their Spanish tracts. On inquiry, however, it was found that neither of these societies had published any others than those embraced in our own catalogue. On ascertaining this fact, the Board, at their meeting in December, directed their standing Committees to cause eight of our best English tracts to be translated and printed without unnecessary delay. This number has been selected, and placed in the hands of a competent translator, who is now occupied in the work, and who has engaged that the whole shall be prepared for the press in the course of the present month. The Board cannot but indulge the hope, that, under the control of an overruling Providence, a way is now preparing for the introduction of divine truth, through the medium of religious tracts, into those regions which have so long been involved in the gloom of superstition and ignorance.

With the hope of securing the distribution of an increased supply of English tracts in our own vicinity, and of acquiring the means of augmenting our operations abroad, a Committee was appointed at an early meeting of the Board, to consider the expediency of establishing an Auxiliary Association in each ward of the city. In consequence of the unusual pressure of the times, and of the fact, that the New-York Bible Society had recently pre-occupied the ground, it was deemed inexpedient to press, at the present moment, the object of their appointment. The opinion of the Committee was subsequently approved by the Board; and the plan of forming Ward Auxiliaries, although not relinquished, was reluctantly suspended for the present. The expectation is, however, still cherished, that the proposed measure may hereafter be carried into effect, and attended with the happiest results.

In the course of the last year, fifty-nine tracts have been selected from the lists of other societies, and added to our English series.

The number of tracts on hand, at the commencement of the year, amounted, in the three languages, to 163,948: viz. in English, 85,496; in French 62,882; and in Spanish, 15,570. In the course of the year, the Board have printed in English 200,500.

In the course of the last year 15,500 English tracts have been presented, for gratuitous distribution, to individuals, and to missionary and Sunday school societies.

Of their French and Spanish tracts, the Board have made the following grants:—To the Rev. Mr. Monteith, at Detroit, French 500; to Mr. Bebee, for distribution at New-Orleans and Natchez, 1000 French and 200 Spanish; to a gentleman at St. Bartholomews, French 250; to a gentleman at Port au Prince, French 250; to a missionary in the state of Illinois, 600 French and 100 Spanish. In addition to these grants of French tracts, the Board have very recently transmitted a donation of 1000 to the king of Hayti, and 1000 to the president of the Haytian republic. These donations were each accompanied with a letter, expressing the wish, that a Religious Tract Society might, through their influence, be established in their respective dominions; and stating the terms on which this institution could furnish them with any quantity in their own language.

Besides the appropriation of English tracts already mentioned, 15,493 have, agreeably to a provision of our constitution, been drawn from the depository, by individual members of the society, for gratuitous distribution.

There have also been sold at the depository, 107,072. Of this number, 26,842 were purchased by individuals, and 80,230 by societies.

We have now on hand, in the three languages, 226,983 tracts. Of the English series, 163,382. Of the French series, 62,882. Of the Spanish series, 15,270.

The number of tracts printed by this society, in the course of eight years, amounts to 876,086. Another year will probably swell the number beyond a million.

* The society's tracts may be purchased at the depository, No. 59 Fulton-street, at one mill per page—two hundred and fifty TRACTS, of four pages each, for ONE DOLLAR.

The treasurer's statement of accounts, annexed to this Report, will exhibit the receipts and payments of the year, and the balance now on hand. The following presents, in a condensed view, the state of the society's funds; exclusive of the stock on hand:—The society is indebted for printing, &c. \$1166 96; in the treasurer's hands, \$444 70; in the hands of the former depository, \$325 94; due from societies and individuals, \$232 63; balance against the society, \$163 79

(To be concluded in our next.)

REVIVAL ON BOARD THE INDUS.

Extract of a letter from Dr. J. Scudder, Missionary to Ceylon, to the Rev. W. Stafford, of this city.

Bay of Bengal, Oct. 14th, 1819.

Rev. and Dear Sir,

With pleasure I inform you, that after a voyage of 127 days, we have arrived in the Bay of Bengal. In reviewing the dealings of God with us, we have the greatest reason to adopt the language of the Psalmist, "Bless the Lord O my soul, and all that is within me bless his holy name." As you, doubtless, will be delighted to hear that God has owned and blessed the exertions we have been enabled to make on board the brig Indus, in bringing the dear seamen to the knowledge of his Son Jesus Christ: I will proceed to give you some account of the manner in which the work has been begun and carried on.

Soon after leaving our native land, we began to direct their attention to the great concerns of religion. As they were destitute of the Bible, each of them was presented with one by our females, who went forward to the windlass deck for the purpose of delivering them with their own hands. A great number of tracts were also distributed among them. Their attention soon became fixed, in some measure, upon divine things, as was evidenced by their willingness to attend to the great duties required of them. Instead of spending their Sabbaths as is sometimes the case among this class of our fellow men, it was truly delightful to see them in different parts of the vessel, reading the Bible, and such other books as were put into their hands. We have reason to suppose, that conviction of sin was experienced by some of them very early, and that it gradually increased until it terminated in a genuine conversion.

On the 20th of July, one of the seamen fell overboard, and it was a providential circumstance that he was not lost. I had the preceding evening been conversing with him upon the danger of putting off religion to a more convenient season; telling him that we might suddenly be called from time into eternity. I was led to make some of the observations I did to him, in consequence of his having said, that it would be much easier to attend to religion when done with a seafaring life than at present. I represented to him what an awful delusion this procrastination was, to destroy the soul. Had this poor man been called away at this moment, alas! we have reason to fear, that when for ever too late, he would have repented of not having accepted of salvation while it

was offered to him. The evening of the day he fell overboard, two of the brethren and myself went forward, and, I trust, we were enabled to speak with more feeling and energy than before, concerning the necessity of making immediate application to the blood of Jesus, for pardon of sin, and reconciliation with an offended God. One of them, who has since become a most eminent trophy of victorious grace, was led to think more seriously upon the necessity of being prepared to meet God in peace, and came to the resolution that he would "knock off some of his sins, and be better," to use his own expression. Soon after this interview with the seamen, divine things began more deeply to affect his mind. And he began to pour forth his supplications to God for his blessing. He continued in this state for a considerable length of time. The conversations I had at different times with him however, afforded me no satisfaction whatever of that change of heart without which no man can see God and live; until the latter part of August, when I hope the divine Redeemer manifested himself to him. The 22d day of this month will be a day long to be remembered by him. On the Friday evening previous I conversed with him on such subjects as were of most importance, but I was no better satisfied than before. I asked him if he had yet seen any loveliness in the character of the Lord Jesus. His answer clearly evinced that he had not yet seen this King of Zion in his beauty. He has since told me what his reflections were after I left him. "I kept thinking to myself," said he, "who is Jesus Christ, and what has he done that I should care any thing about him?" The great concern he laboured under respecting his soul caused him to spend the following night in sleepless anxiety. It appears from his declarations, that he has been a complete infidel; thinking that the scriptures were only a book to keep people in order. He had previously expressed to me his doubts on the subject of the fundamental parts of our religion, and I gave him such directions as I thought most conducive to remove them.

On Saturday evening, as above mentioned, while at the helm, the Spirit of God swept away all his doubts. He had before read "Baxter's Call to the Unconverted," parts of "Edward's works," &c.; but until now, the Lord's time to bring him to himself had not come. On Sunday morning, in his early watch, his mind was so agitated, that, to use his own expression, he "wept like a child." In this state he continued until about six o'clock, when the Sun of Righteousness arose with healing in his wings; scattered that thick darkness in which he was so deeply involved, and he began to entertain a hope. I did not see him till Monday evening to converse with him. Brother S. had been teaching him navigation, and as usual went on Monday afternoon to hear him recite. He said, "he had not gotten a lesson;" adding, "I have been reading my Bible this forenoon, and conclude I shall give up navigation a spell." In the evening Brother S.

and myself visited him and the others in the fore-castle. "I have been wanting to see you," said he, "to converse with you." He longed to tell me of the great change which had taken place in his views and feelings. Brother S. took occasion to make some remarks upon the prodigal son, and applied his case to that of the returning sinner, very minutely. After he had finished, he answered with a smile, "if you had not said one fiftieth part as much, I should have believed it, for my heart kept saying all the time, it was all true." When we first came on board, he was violently opposed to us, ridiculing us, and regretting much that "he should be so long shut up," and "tormented with these men." But his views were now very different. I will just observe, that, like all other men by nature, he even, though a most openly wicked man, was building on his good works. He thought that at last he should do well enough, as he was not as bad as other men: but the Lord convinced him of his deep depravity, and his lost undone state, except through the mercy of Christ Jesus the Lord; of his utter inability to do any thing to recommend him to the favour of God; in a word, caused him to hate the things he once loved, and to love the things he once hated; he has continued to walk worthy of the professions he has made to us, and has evinced to all around him, that he has been with Jesus. You would be surprised to hear with how much boldness he conversed, before those who were at that time without God, and without hope in the world. He now loves to recommend that blessed Redeemer, whom he has found precious to his own soul, to those around him. Had you been conversant with him from the commencement of his hope to this time, you would probably say, that you never saw a man grow so rapidly in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The next person whom I shall mention is a fine young man about 17 years of age. He began to be seriously affected after some conversation with him, about a month after we left Boston. He, also, ridiculed sacred things; but he, however, thought religion was worth attending to. He continued very faithfully to use those means which every awakened sinner uses. He was often conversed with; and appeared convinced that he was a sinner, and that there was no salvation for him except through Christ. But he had not felt that deep depravity which the Lord was pleased to discover to him about the middle of September. During some conversation with him, a few days afterwards, he observed, that now he felt himself a sinner. He knew it before, but he did not feel it: and added, "that there was a great difference between *knowing* and *feeling* himself a sinner." I asked him how the Redeemer appeared to him now. He answered, "a great deal more lovely." He was convinced that it would be perfectly just in God to condemn him for ever; that his own righteousness could not save him; and if ever he was saved, it must be a display of di-

vine mercy. He said he had given himself up into the hands of God to do as he pleased with him. He now groaned under sin; longed for deliverance from it; and felt willing to give up all for Christ. "I believe," said he, "that God has, in some measure, changed my heart, to cause that change which has taken place in me." He continues to walk as becomes a Christian, and bids fair to be a bright and shining light in the church of Christ.

The work appeared to be gradually going on until the latter part of September, when the Holy Ghost came as it were a mighty rushing wind. At the close of the week, of sixteen souls who were all thoughtless, there was not one, who was not deeply affected on account of his awful situation. The first mate, a most lovely young man, formerly a ridiculer of all seriousness, and who endeavoured to believe in the doctrine of universal salvation, while raising a harpoon to strike a fish, was struck under the most pungent conviction. All his past sins came directly to his view, and caused a deep sorrow of soul. The Lord was soon pleased to lift the light of his countenance upon him, and before the week was out he was one of the happiest men on board. He said to me on Saturday morning, I never enjoyed a hundredth part so much happiness. He observed, that he felt as if he could go and preach to his old companions the divine Redeemer.

During this same week, the second mate and clerk, were humbled in the dust before God. They had both been very great ridiculers of us. When the former came from home, his mother told him she was glad he was going out with the missionaries: he laughed at her, and observed, that "we would serve to make him a little fun now and then, as we were psalm singing fellows." While aloft among the rigging he was awakened to a sense of his situation as a sinner. His convictions were very deep. His sins were set in order before him. He saw that God would be just in sending him to hell. Before the end of the week he was rejoicing in God his Saviour. The clerk also became unusually affected; but there were some darling sins he could not give up. The next day, after some conversation with him upon the necessity of leaving off *all* sin, before we could come acceptably to God; he was, I hope, convinced of his awful state: he, also, before the week was out, found that peace which the world can neither give nor take away. Both of them soon began to converse with one of the seamen who remained out of Christ. The second mate felt willing to be ridiculed, as he had ridiculed us; and thought he would rather part with his neck than pursue his old course.

On Thursday evening, the boy, a lad of fourteen years, who had been constantly thoughtless, after being conversed with by two of us, became deeply alarmed about his sad state: the words which awakened him were these, "that God had given him up." He went to bed, but could not sleep. He arose from his bed several times, and went to the steward and told him what distress he was

in. About 10 o'clock at night he was standing near my stateroom. I immediately began to converse with him. He told me that he was in great distress about his soul. He continued so for some time, when God was pleased to cause him to rejoice.

The cook, a coloured man, was also deeply convinced of his lost state, this week. He was serious perhaps a little, before I conversed with him: I laid awake in the morning before day break, and thought I would go while it was yet dark, and talk to him. I accordingly crept along between decks, near to the fore-castle, where he slept, and warned him to prepare to meet God, and soon left him. That same day, he was completely humbled: mourning and lamentation now took place of his cursing and swearing. He had before been talked with, but without any effect: he is now apparently a bright Christian. Another, who was, probably, the most notorious swearer on board; who could even read the "Swearer's Prayer," without much impression; after having clear views of his lost state, this week, found Jesus to be the one altogether lovely, and is now rejoicing in Him. Mr. —, who has been deeply affected for two months, has, we trust, thrown down the weapons of his rebellion, and now hopes in Christ.

On Saturday morning, the Lord was pleased to visit Mr. —. When we first came on board, he became a little serious; and in the storm we had several weeks ago, he was so much alarmed that he came to the resolution, if God would spare him he would do better: but his heart became more and more hardened. At last he became so much so, that he said, he would take all the pleasure he could get, and if he went to hell, he could bear it as well as others. He became a most violent opposer of every thing serious; denied the truth of the scriptures; and began to curse and swear at a most dreadful rate. He opposed every thing serious as long as he could. On the Friday evening before, Capt. W. had addressed him in a most solemn manner, but all in vain. He again talked with him that night, with as little effect as before. After he had done conversing with him, he went away, cursing him for it, and has since declared that he blasphemed enough to damn a thousand souls. The time of his opposition, however, was drawing to a close; the Spirit of God was about to convince him that he must bow. On Saturday morning, I went into the fore-castle to read a part of "Baxter's Call to the Unconverted," to him. The seaman first mentioned, prayed with him. After I had done reading, I addressed him very deliberately, and I hope with effect: he was touched. While I was with him, the brethren, as was appointed, staid in the cabin to pray for him. He was humbled, and passed a sleepless night, being completely weighed down with a sense of his guilt; after viewing what God had done for others, he had a hope that he would have mercy upon him. He now was willing to renounce sin, and give himself up to Christ: the Lord was pleased to manifest himself to him, and he became exceedingly happy. Now, he saw, that Jesus, whom he had before hated, was altogether lovely, and rejoiced in him with joy unspeakable. Mr. —, was awakened the same week. We had often spoken before him, and to him; he, however, paid little attention. In the fore-castle, one night, he was addressed in an awful manner; but he only damned the person who addressed him. That week he was humbled in the dust, and convinced that there was no salvation for him except through Christ. He at length found Jesus precious to him, and was enabled to rejoice in Him whom he had before blasphemed.

Mr. —, had been for two or three weeks under exercise of mind, and was remarkably distressed on this ever memorable week of God's visitation: he wept like a child. He was delivered at last from his misery, and began to hope in the great Redeemer.

This week another of the seamen, who was constantly disposed to quarrel with the doctrines of the gospel, became most deeply distressed. He told brother W. that he kept choking up, and tried when alone below in his birth to pray—tried for two hours before he could do it; he felt, as every convinced sinner must feel, and at last obtained a hope. He was asked by Capt. W. if he loved God: he answered, that he loved him in every shape he could think of. He asked him if, when going to church in Calcutta, he was ridiculed, how he could bear it: he said he did not care if 50,000 ridiculed him. Another said that he would not mind their ridiculing, and that he should invite his shipmates, if he came across them, to go to church with him.

The steward was on the same week very deeply affected with his lost state: he had been a little affected the week before. He formerly believed that the Lord Jesus was an impostor, and that he should be saved by his good works. The Lord, however, convinced him that he was lost without Christ, and he was brought to trust in his righteousness for acceptance with God.

Mr. —, who fell overboard in July, has been serious for a long time, and now gives

evidence of piety. The carpenter was also struck under conviction while engaged about the deck. As we had reason to fear that his seriousness was not of a proper nature, brother W. went forward into the fore-castle and conversed with him no doubt in his usually searching manner, while the rest of us remained behind to pray for him. Brother W. from the answers he gave to his questions, had reason to fear, that, notwithstanding all his seriousness, he was an unhumiliated sinner. He left him without the least hope of his being in the right way. While, however, he was in his birth, it appears he was at prayer, when the following texts came into his mind:—Prov. x. 4. "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing." And Acts xiii. 10. "And said, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt not thou cease to pervert the right ways of the Lord?" He felt that he must get up and look at them: he found that they applied to his case; he returned, and again went to prayer, when the words came into his mind "believe on the Lord Jesus, and thou shalt be saved." He is now rejoicing in hope.

All on board, 16 in number, except the Captain and passengers, were subjects of this work. Whether they will all continue to walk as they have begun I know not.—May Jehovah Jesus grant it.

MISSIONARY JOURNAL.

We have been favoured with the perusal of a journal by one of the Missionaries who sailed from Boston last June, for Ceylon, under the auspices of the American Board of Commissioners for Foreign Missions. Knowing the deep interest which the public feel respecting them, we have selected the most important particulars respecting their feelings and the incidents that occurred to them on the passage.

June 21st.—We are now about 1300 hundred miles from Boston, and experience most delightful weather. The winds are gently wafting us to the desired missionary ground, where we hope to labour and be useful. The brethren have been much engaged in pointing the seamen to the Lord Jesus, and they are not without hope that some of them will enlist on the Lord's side. Sisters W., S., and myself, gave each of the seamen a Bible: these they gratefully received. It is delightful to see them perusing this sacred volume. We yesterday had public worship; in the morning in the cabin, in the afternoon on the deck. The seamen listened with attention. It is a blessing that we have the prayers of many of our American friends. O that they may never cease to pray for us. I hope they will pray that we may never faint and tire by the way, but that we may be devotedly engaged for the souls, the precious immortal souls of the heathen.

June 30th.—We have this evening had meeting in the cabin—the subject was from these words; "Thy will, O Father, not mine be done." What a lesson of resignation do these words teach us; what inconceivable agony was our Saviour suffering when he uttered them; and it was all for our sins; all to purchase our redemption; and should we not bless his name, that we are counted worthy to suffer in his cause?

Sunday, July 4th.—Again the Lord has permitted us to unite in public worship as usual. In the afternoon, as is customary, one of the brethren preached to the seamen; O may the dear Redeemer gather some of them into his fold, and make them trophies of his divine grace. All the brethren feel anxiously enga-

gaged for their salvation, and faithfully sow the seed of the word amongst them.

July 5th.—This day has been set apart as a day of fasting and prayer. While many of our countrymen have been engaged in celebrating the birth day of our independence, we have been supplicating the out-pouring of the Spirit, that the whole world may be filled with the glory of God; and that he would cause the time to come, when the knowledge of the truth shall fill the earth as the waters cover the great deep. This evening we met and held the monthly concert of prayer. On this blessed evening we meet the children of God in every part of the Christian world, to pray that the time may soon come, when Jesus shall reign King of nations, as he is King of saints. Do you not experience this to be an interesting evening? Can you not draw near your heavenly Parent, and earnestly plead for blessings upon missionaries and their labours.

July 8th.—We have been upon the deep one month; we are 3000 miles from home, and about 590 from the coast of Africa.

Sunday, July 11th.—I trust on the mighty deep we can set up our Ebenezer and say, "Hitherto hath the Lord helped us." We have the unspeakable pleasure every Sabbath, of seeing our little congregation assembled together, and attentively listening to the word preached to them. I wish you could see how well the Sabbath is observed in this vessel: we hear no profane language, and the seamen are busily engaged reading tracts and their Bibles. We cannot but hope we shall hear them anxiously inquiring what they shall do to be saved.

July 19th.—At six o'clock this morning we were alarmed by the cry "a man overboard!" There were some ropes providentially hanging over the side of the vessel in which he got entangled, or probably he would have drowned. I saw him drawn out of the water: the sight affected me. How necessary to be ready for death! We know not when we shall be called into eternity. How necessary to have our lamps trimmed, and our lights burning. This man we think has been thoughtful. Doctor S. was conversing with him last evening on the necessity of being prepared for sudden death. O, how ardently we wish to see these precious souls brought to the knowledge of the truth.

July 24th.—We have gone over one-third of our distance, and feel very anxious for better winds, to waft us swifter on our journey. I anticipate pleasure when I think of arriving in a heathen land, and being engaged in a school surrounded by little tawny children, teaching them the way of salvation through a crucified Saviour. O, how delightful to be engaged in the service of such a master. We have such an affectionate amiable friend in Capt. W. who seems constantly to be providing for our comfort, that our time passes agreeably.

August 2d.—This morning we set apart for fasting and prayer.

We have reason to humble ourselves before God, and intercede for his blessing upon the great work in which we are soon to be engaged. This evening is the monthly concert for prayer, and our little band, though few in number, have united with our dear Christian friends in all parts of the world, to pray for the advancement of the Redeemer's kingdom.

August 7th.—I never saw so much beauty in the stars and stripes which compose the American colours; as I did to day when an American ship came in sight. Not expecting an opportunity of sending letters, I had none written. My emotion was so great that my trembling hand could scarcely scrawl a line, but I knew you would be satisfied if it were but a scrawl. The mate of the ship with several men came on board of our vessel; they appeared to be as highly delighted with the sight of American faces as we were.

(To be concluded in our next.)

MISSIONS OF THE UNITED BRETHREN, COMMONLY CALLED MORAVIANS.

To the Editor of the Christian Herald.

Dear Sir,

New-York, 19th March, 1820.

I am directed, in behalf of the Society of the United Brethren for propagating the Gospel among the Heathen, which has its seat at Bethlehem, Pennsylvania, to request the favour of you to publish the within list in the Christian Herald.

I am, respectfully, dear sir,

Your much obliged humble servant,

BENJAMIN MORTIMER.

The following contributions are acknowledged with much gratitude, by the agent of the department of the general missions' concerns of the United Brethren, as having been received from 1st January, to 31st December, 1819, in aid of the missions of the United Brethren.

A Friend to the missions of the United Brethren	§ 20
A lady in Philadelphia, for the Brethren's mission in Greenland, by the Rev. William H. Van Vleck	20
Mrs. Latimer and friends, in do. for do. by do.	20
The Female Praying Society at Wilmington, for the Greenland mission, by do.	12
A Friend to the Missions of the United Brethren	5
Ladies in Hartford, Windsor, and Weathersfield, for the relief of poor widows and orphans in Greenland, by Mrs. Susan Tracy, of Litchfield, Connecticut	12
Three ladies in New-York, for ditto, by Mr. G. M. Tracy	10 50
A Friend, for the poor widows and orphans in Greenland, whose situation was represented in the Boston Recorder of 3d October 1818, by Mr. Nathaniel Willis	5

A lady in New-York, for the missions of the United Brethren	25
Mrs. Rhoda Edwards, of Litchfield, Conn. the contribution of a ladies' society there, for poor widows and orphans in Greenland	5 50
A Friend to the missions of the United Brethren	2 50
N. B. The contributions received towards the expense of printing Zeisberger's Delaware translation of the Harmony of the Four Gospels, will be published separately.	
Subscriptions and donations for the support of the missions of the United Brethren, will be thankfully received by the Right Rev. Christian G. Hüffel, Bethlehem, Penn.; the Right Rev. Jacob Van Vleck, Salem Stokes county, N. Carolina; the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia; and by the Rev. Benjamin Mortimer, No. 104 Fulton-street, New-York.	

SUMMARY.

W. W. Woolsey, Esq. treasurer of the American Bible Society, acknowledges the receipt of the following sums, during the month of February, 1820.—To constitute eight ministers members for life, \$242; donations from societies and individuals, \$250 50; collected from annual subscribers, \$330; for Bibles sold, \$1175 12; total, \$1897 62. There have been issued from the depository, during the month, 2007 Bibles; 1899 Testaments; 30 Gospel of St. John, in the Mohawk language; and 250 Epistle of John, in the Delaware.

Mission to the Osage Indians.—A mission under the "United Foreign Missionary Society," will depart from this city in the course of two or three weeks, to this tribe of Indians. The Rev. Wm. F. Vail, of Guilford, (Conn.) and several persons, have offered themselves for this mission.

Mission to the Indians. The Rev. Mr. MORSE, of Charlestown, Mass. we understand will commence a tour in a short time, under authority of the national government, to the respective tribes of Indians within the bounds of the United States. The object is to ascertain their condition, in every particular that may open the way for their melioration, and the introduction of literary, moral, and religious instruction, and the arts of civilized life, to this hitherto much neglected people.

Thursday, the 6th day of April, has been appointed by the governors of New-Hampshire and Massachusetts, and *Wednesday*, the 19th day of the same month, by the governor of Vermont, to be observed as a day of fasting, humiliation, and prayer, throughout their respective commonwealths.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, April 15, 1820.

[No. XXIV.]

MISCELLANY.

THE DYING CONVERT.

Narrative of some particulars attending the Conversion of Miss A. M. who died lately, aged twenty-five years.

(Continued from p. 681.)

PART II.

When God on Horeb's mount appear'd,
To sooth the exil'd Tishbite's heart ;
The flinty rocks and mountains shar'd
The "great and strong wind's" rending smart :
And next the earthquake's voice was heard,
With lightning forking out its dart :
Then rag'd the blazing fire, and dar'd
Resistance, while it play'd its part
In this grand warning, that the Lord was near,
Which aw'd the Prophet's mind with holy fear.
At length there came "a still small voice,"
Which quite remov'd the dread of harm,
And answer'd prayer with such a charm,
As made Elijah's heart rejoice.
Thus, when the sinner is awak'd to guilt,
And all his sins rise up in dreadful form ;
God's threat'ning vengeance makes his heart to melt,
Till the small voice from heav'n allays the storm.

St. Paul, in his second Epistle to young Timothy, exhorts him, amongst many other directions for the profitable discharge of his ministry, "to study to show himself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*"

Whenever Christians are called to labour in the spiritual instruction of their fellow-creatures, nothing is more necessary for the attainment of their object, under the blessing of God, than a studious care to adapt the strain of their reproofs, admonitions, or encouragements to the peculiar case of the persons with whom they are dealing. "A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver."

It not unfrequently happens, that, in order to rouse sinners from their careless security, the terrors of God's broken law must be sounded loud and long in their ears ; and until convictions of guilt begin to soften the obduracy of their hearts, there is neither propriety nor safety in attempting to impart a peace, which may only

foster a delusive spirit of self-satisfaction. Heavy judgments are denounced against the ancient Jews, because, saith the Lord, "they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

But there are other cases which require a gentler treatment. When the mind is alive to a sense of guilt, but cannot discover a remedy : when danger is perceived without any means of safety, to insist much on the threatenings of God against the wicked with such persons, would not only augment their previous alarm, but might sink the soul amidst the ruins of despair.

This was the state in which I found Miss M. when I first had the happiness to sit at her bedside ; and therefore my great desire was at once to declare the mercy of God in Christ Jesus ; not to make her think lightly of her guilt, but to show how it could be removed ; not to say that her apprehensions of danger were false, but to warn her to flee from the coming wrath, by reposing in that refuge which God in his love has provided. I thought I was "rightly dividing the word," when I thus endeavoured to allay her fears, to sooth her mind with the still small voice of gospel mercy, and, as an humble ambassador for Christ, to beseech her to be reconciled unto God.

The Lord, who so unexpectedly employed me on this service, also brought seasonably to my remembrance many portions of his word, well suited to alleviate the inward distress under which Miss M. had been suffering. She gladly received the heavenly balm, and God gave her to experience its healing virtue. After my first visit, she told the kind friend who constantly attended her, how much comfort she had received, and that nothing could comfort her but religion. She likewise added, "what could a ball or a play do for me now?"

When I called two days afterwards, I found her very tranquil and composed. She had been reflecting seriously on the promises of pardon to returning sinners, to which I had directed her attention ; and she said, that the occasional perusal of a few verses of the Bible (which she held in her hand) gave infinitely more satisfaction to her mind, than all the novels she had ever read. I mentioned how natural it was for the afflicted to seek relief ; but it often happened that they were *driven* to God, merely because the world, with all its pleasures, was found to be a broken reed in the day of calamity : "In their affliction they will seek me early," are the words of God himself.

"Pardon me, Sir," she replied ; "you must not think it is because I am ill, that I desired your instructions : I feel my ignorance, and assure you I am really in earnest ; and if God pleases, I should wish to live, that I may grow in the knowledge of religion, and enjoy its comforts."

"I do trust you feel yourself a poor unworthy sinner, which prompts you to inquire after the way of salvation : but there is a

danger of religion being forgotten, when the affliction which excited it is removed. An inspired prophet compared such goodness to "the morning cloud and early dew which quickly pass away."

"That is a melancholy termination; and sometimes I am not without my own fears, that in the event of recovery, my present anxiety might wear off."

"I merely wished to guard you against a false peace. It is too true, that religion is considered full of gloom and restraint by most people; and although they generally are ready to acknowledge its worth in the time of sickness, and its necessity in the prospect of death, yet it is viewed as an intruder, while health permits them to pursue the inconsistent career of fashionable dissipation. I call it inconsistent; for what can be more irrational than to see those who profess to believe in 'the resurrection of the body and the life everlasting,' living as if there were neither a God, a judgment, nor an eternity?"

"I feel the justice of your observations; but I hope God in his mercy will keep me from such conduct. I have seen, Sir, what a death bed is when religion is absent; the very thought makes me shudder. But when my cousin died, I also saw how religion supports and elevates the mind. Now, I regret that I gave such little heed to the dying advice of that lovely girl."

This led our conversation to the hopes and the happiness of a life devoted to God, which afforded me an easy opportunity of explaining the nature and necessity of regeneration. To this fundamental doctrine, Miss M. was as much a stranger as to the other important truths of the gospel. I broadly stated the depravity of the human heart—its continual and desperate wickedness; supporting my assertions by scripture quotations, as well as by the uniform experience of all mankind in every age, and under every variety of condition. She never attempted to palliate herself as included in the general accusation; on the contrary, she said to me, "I often think on the language of your little girl, and desire to adopt it as my own, '*I am a great sinner.*'" But when I spoke of our being "born again," she expressed surprise, and asked what I meant. She had never read the third chapter of John, or, at any rate, had not the least remembrance of our Saviour's discourse with Nicodemus. However, as her mind was so open to conviction, it was not difficult to satisfy her, that creatures so completely alienated from God, so averse by nature from what is good, and so sadly prone to evil, cannot of themselves return to the love and obedience of God with hatred of sin and desires after holiness. To accomplish such a change, "all old things," as the apostle says, "must be done away," and "all things must become new." Every principle of action requires renovation; every disposition and affection of the mind must be withdrawn from grovelling objects. New motives, new desires, and new hopes are implanted, ere the sinner is brought to walk

in the fear of God, and to live soberly, righteously, and godly in this evil world, denying all ungodliness and worldly lusts.

"This mighty change," I observed, "in our inclinations and practices, is entirely to be ascribed to the Holy Spirit, whose office it is, first to convince of sin, and then to enlighten the understanding, renew the will, and sanctify the heart. God has promised his Spirit to them that ask it; and it is only by its quickening influence, that we are brought from a state of natural darkness, to the marvellous light of the gospel; and from the power of sin and Satan to the love and service of the living God. There is something incomprehensible to us," continued I, "in the mode of this wonderful operation, but still its effects are distinctly experienced in every regenerated soul. Our Saviour himself has given us an explanation of it which is exquisitely beautiful, 'The wind bloweth where it listeth, and ye hear the sound thereof; but know not whence it cometh or whither it goeth: so is every man that is born of the Spirit.' But while he thus admits its mysterious nature, he forcibly inculcates the necessity of regeneration. 'Unless a man be born again, he cannot see the kingdom of God.' Unless man is made a new creature in Christ Jesus; unless his heart is freed from the dominion of sin and filled with the love of God, it is impossible that he can please God, or that he could be happy in the presence of God."

While I was speaking, Miss M. was all attention. She knew not the name of the doctrine, but she understood its meaning; for my short explanation of it harmonized with the workings of her own mind. And, indeed, the aptness with which she received instruction in righteousness, induced me to hope that she was under the teaching of the Holy Spirit.

It pleased me to learn, that her humble prayer now was, "Lord, give me a new heart!" She frankly owned, "I used to think that I had done enough when I rattled over my prayers, without ever reflecting on what I was saying." But the manner in which she expressed her sentiments on this subject, convinced me that she began to feel a pleasure in this delightful duty. It was said of St. Paul, when he was carried to Damascus a humble penitent, "Behold, he prayeth." And when Miss M. gave evidence of the same spirit, it appeared to me a very encouraging symptom. I told her that prayer was an employment, not only the most consoling, but the most dignified. Its effects were unspeakable. I quoted two verses from Cowper:—

Pray'r makes the darken'd cloud withdraw;
Pray'r climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings ev'ry blessing from above.
Restraining pray'r, we cease to fight;
Pray'r makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.

At her own request, I prayed at her bedside before leaving the room; and, in reflecting afterwards on what had passed during this visit, I could not but hope that God had begun a work of grace in her heart. She was humbled and penitent, and the language of her soul was towards God.

Miss M.'s interesting state now became known to different religious people, who rejoiced in the hope of a sinner being brought to repentance; and many prayers on her behalf were offered up to the God of all grace, of which she was ignorant, but the benefit of which we have reason to think she enjoyed.

I soon went again to see her. As I entered her apartment, she welcomed me with a smile on her countenance, and said, "Come away, Sir; I am very glad to see you."

"You look so cheerful, I hope you feel yourself better."

"Indeed, Sir," she answered, "I don't know what to think; you seem to be my best doctor. I am wonderfully easier: my mind is happy, and my complaints are less troublesome."

"Well, that is cause of thankfulness; but you must not be too sanguine."

"Certainly not; but I feel as I never did in my life before. There is a peacefulness within which is beyond expression."

"The Lord has promised," said I, "to speak peace to them that fear him; and great peace have all they that love his law. When we are enemies to God by wicked works, both God and our own consciences must condemn us; but if his Spirit works in our hearts a godly sorrow for sin, leading to repentance, and enables us to look up to God through Jesus Christ as the friend of sinners, we shall then experience, 'that the work of righteousness is peace; and the effect of righteousness, quietness and assurance for ever.'"

"God has surely been very merciful to me, and I ill deserve it. Whenever I think of it, I fear that I am too presumptuous; but instead of all the terrifying alarms which used to distress me, I am now even happy in my dreams, or, if awake through the night, I find so much of God's goodness to reflect on, that I never weary. My mind is all peace. I cannot pray long, but I am often praying, and I hope my Saviour will hear me."

"Communion with heaven is well calculated to yield us 'peace and joy in believing.' And if God gives us a spirit of prayer, we may rest assured, he will not turn a deaf ear to our supplications. It is when we cast our cares upon him, and make known our requests by prayer and thanksgiving, that the peace of God which passeth understanding, keeps our hearts and minds through Christ Jesus."

"I now find that true religion alone can make us happy. Distressed and dying as I am, I would not exchange my present situation for the finest ball I ever attended. These are vain shows which end in misery."

"Why, Madam, death is a solemn subject; but to those whose hopes for eternity rest on Him who hath stript it of its terrors and its sting, it is even a pleasing subject. I am glad that you consider it such. Your choice is a rational one, although perhaps your former associates would think it next to madness. Man's original happiness consisted in his likeness and nearness to God; and so long as sin keeps him at a distance, it is impossible that he can be really happy."

"Ah, Sir! but it still pains me to think, how long I have lived in sin and forgetfulness of my God."

"That is a desirable feeling, because it will keep you humble, and at the same time increase your gratitude for the inestimable blessings of salvation, in which I trust you are now rejoicing."

I was much struck by this commencement of our conversation. It gave indications of a mind deeply exercised about eternal things, although still groping amidst much natural darkness. She felt and lamented her ignorance; and having previously solicited me to select some important portions of scripture to be explained to her, I now mentioned that I had fixed on a subject for that day which I hoped might be useful.

"I am much obliged to you, Sir, for remembering me; but before you begin, I have some indistinct recollections of St. Peter's walking on the sea, and crying for mercy. I wish you would favour me with your ideas of that passage." I think St. Peter's conduct was very presumptuous, and I fear my own too much resembles it."

Having a Bible in my hand, I turned to the fourteenth chapter of St. Matthew, and read from the 22d to the 33d verse. I explained to her that St. Peter's fault was in doubting his Lord's word, when, to quiet the disciples' terror on seeing him walking on the sea, he said, "Be of good cheer; it is I; be not afraid." And that his presumption lay in making such an unreasonable request, "Lord, if it be thou, bid me come unto thee on the water;" and not in crying, "Lord save me," when he was brought to a sense of his folly.

With this explanation, Miss M. was scarcely satisfied. She was still of opinion, that St. Peter had no right to expect his Lord would save him after such sinful arrogance. To which I replied, that in our Saviour's conduct towards St. Peter, he gives us a beautiful manifestation of sympathy in our distresses, of compassionate allowance for our infirmities, and of his dignified mercy in saving to the uttermost. In the whole passage, the pride and frailty of human nature are finely contrasted with the almighty power and condescension of our Lord. The disciples were in a hip on the lake of Gennesareth, tossed with the waves, and in circumstances of danger; but they had no power to allay the fury the storm, or to secure their own safety. Then Jesus, pitying eir distress, came to their relief walking on the sea, a mighty

proof that the angry element was subject to his control; but the disciples, who do not seem to have ever implored the interposition of their Saviour, so far from rejoicing at his approach, are overwhelmed with fright; and, even after hearing his blessed and consoling words, they continue to doubt, as if they had never heard his heavenly voice before. Such conduct might well have provoked Christ's anger. But no: unreasonable as it was in St. Peter to think that because Christ walked on the water he should do so too, yet our Lord seems to pity his weakness, and readily complies with his request; but he was soon checked for his rashness, and began to sink. Jesus might justly have left him to perish for his sins; but the humbled disciple, in this extremity of danger, appears to have discovered the glory of his divine Master, and then, with a heart freed from the shackles of unbelief, he fervently exclaims, "Lord, save me!" No sooner does Peter acknowledge the power of Christ to save, than he is made to feel it—"Immediately Jesus stretched forth his hand and caught him." What an encouraging display of the love of Christ to poor perishing sinners!

"It is delightful, indeed," said Miss M. "and I dare say your ideas are quite correct."

"But I perceive in this passage something peculiarly adapted to your own present circumstances, and I am a good deal struck at your having been led to select it."

"I cannot tell you, Sir, how it first crossed my mind; but I shall be happy to hear what additional observations you may be pleased to make. It soothes me very much to hear the scriptures explained."

"Life is often compared to the sea; and the trials and troubles which we are called to suffer, are represented by the waves and billows. Now, Madam, your life of late has been a raging sea, and, like the disciples, you were tossed amidst the angry waves, having no divine Pilot to guide you, nor did you even feel or regret his absence. In this perilous state, the compassionate Saviour, of his own accord, first made you sensible of your danger; but this only heightened your alarm, as you could see no refuge from the storm. And when Jesus condescended to speak words of comfort, you refused to hear. You doubted the assurances of his divinity; and, like St. Peter, would have wished a miracle to be performed. But still, as all other helps failed you, have you not at length cried for mercy when you felt yourself sinking? And have you not found that Jesus was standing unseen at your side, with outstretched arms ready to save you? It is this, I should fondly hope, which has abated the tumult of your mind, and effected that peaceful calm which you now enjoy."

"I feared that I was presumptuous, Sir; but I see that the Saviour is all mercy. You have quite satisfied me; and I shall now

thank you to read the passage you were good enough to look out for me. I need a great deal of instruction, Sir; and it is very kind in you to take so much trouble with me."

When Miss M. first mentioned her desire to hear my opinion about St. Peter's walking on the water, I was rather confused, feeling myself unprepared. But on reading over the interesting passage, the Lord, who graciously suggested it to her, also opened my eyes to see beauties in it which I had never done before, and enabled me to unfold them in a manner which proved suitable and satisfactory to her inquiring mind. Thus it is, that when God excites a hungering and thirsting after righteousness, he never fails to fill the longing soul with the abundance of his goodness.

The subject which I had chosen, as likely to be profitable and comforting to Miss M. was the first discourse which Christ delivered at Nazareth, when he entered into the synagogue on the Sabbath-day; and opening the prophecy of Isaiah, found the place where it is written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke iv. 18—22.)

Having read this beautiful passage, I endeavoured to show how completely it had been fulfilled by our Saviour, both in its literal and spiritual meaning; and then how admirably adapted this "gospel of our salvation" was to remove the moral diseases of sinful creatures—to enlighten our darkened understandings—to free our souls from the degrading bondage of sin—to exalt us to the glorious liberty of the children of God—to comfort us amidst all the sorrows and sufferings of this present life, and to animate our minds with the hope of glory, honour, and immortality beyond the grave. I stated also, that this blessed Gospel of Jesus is preached to the poor; not only to the poor as to outward circumstances, but especially to the poor in spirit—those who were ashamed even to lift up their eyes to heaven, but smote upon their breasts, and said, "God be merciful to us sinners!" And I hoped she would not rest contented with *wondering* at these "gracious words," but from the heart *believe* them as the alone ground of her own salvation.

I have been thus particular in narrating the substance of my early conversations with Miss M. both because it is interesting to mark the first openings of a newly awakened mind, and because it

was her own wish, with a view to the benefit of others, that she should be held forth as an example of the riches of redeeming grace.

The invitations of God, and his promises of pardon to returning sinners, are numerous and full of tenderness. May the exhibition of divine goodness in the preceding pages, be the means of melting the hardened hearts of some gay and thoughtless sinners, and leading them to a true repentance for sin, and a cordial acceptance of Jesus Christ, as the only name given under heaven by which men can be saved.

It was the blessing of God accompanying the declaration of his own holy word, which spoke peace and consolation to the agitated mind of Miss M. and so wonderfully enabled her to say,

When Jesus broke the chains that bound me,
I hardly could believe it true;
All nature seem'd to smile around me,
And brightest prospects cheer'd my view.

It seem'd like some enchanting vision,
That charms awhile, but cannot last;
And much I fear'd some sad transition,
Some change that all my hopes would blast.

But when my doubts and fears had vanish'd,
I felt a joy unknown before;
Like one restor'd who had been banish'd,
Restor'd to leave his home no more.

(To be concluded in our next.)

REVIEW.

Memoirs of the Rev. Samuel J. Mills, late Missionary to the southwestern section of the United States, and Agent of the American Colonization Society, deputed to explore the coast of Africa. By GARDINER SPRING, D. D. Pastor of the Brick Presbyterian Church, in the city of New-York. New-York, published by the "New-York Evangelical Missionary Society," 1820. 8vo. pp. 247. \$1.

It falls peculiarly within the province of the Christian Herald, to notice such works as relate to the exertions which are made to spread the gospel; and which develope and illustrate those principles of Christian piety, which originate and carry on all benevolent plans. While its pages are occupied with a variety of interesting details; while it exhibits in the exertions of many disciples of the Lord, spectacles to be admired and examples to be loved, it is proper to engraft from the writings of our contemporaries all possible aid in directing our records of interesting facts to the most practical and profitable issue. We do not pursue our labours merely to gratify the curiosity of our readers, or

to furnish an agreeable employment for their unoccupied hours ; though we know of no intelligence so uniformly surprising and interesting, as that which regards the present progress of the kingdom of Christ. Our object is, while we circulate the religious intelligence, which is daily becoming more and more interesting, to promote an enlightened and pious zeal.

It is with this view that we present to the attention of our readers the memoirs of the late Rev. SAMUEL J. MILLS, in whose short career were displayed an eminent and engaging example of active and consistent piety, and a specimen of the divine favour to pious undertakings, which should improve the character, awaken the hopes, and animate the exertions of every Christian. We say of *every* Christian ; for it can only be when every one shall devote himself in his lot, with the constancy, and zeal, and consistency, and prayer, which are exhibited in the *one* character now presented to our view ; when every one does his part of the labour, and bears his part of the burden, that Christians will be fairly entered upon their great work ; that its rapid progress may be fairly expected. If we mistake not, the memoirs before us will be found to speak a practical lesson to every reader—a lesson, which if well considered, cannot evaporate in empty admiration or noisy zeal.

They seem to us, to say distinctly in every man's ear, “Remember *your* responsibility as a member of Christ's kingdom, and have no lower object, than to spread abroad in every place, the savour of his name. Begin at home ; in meekness and gentleness possess your soul. Give of your substance, neither sparingly nor grudgingly ; be diligent in season and out of season, and constantly hope for your Lord's appearing.”

We make these remarks in entering upon the life of Mr. Mills, because we consider that the excellence of his private character, and the peculiar modesty of his active and useful exertions, render him a suitable pattern for the imitation of Christians in every department of life ; and, because we conceive that there is in the public mind a prevailing disposition to admire and applaud the excellencies of a public character, without bringing them to bear with all their force upon each one's personal principles, and piety, and practice.

The most superficial observer may have noticed that those who publicly devote their lives to the great business of spreading the gospel, are looked upon as prodigies, whose excellencies all may applaud and but few imitate ; as possessing a spirit, which common Christians are not to be expected to attain, and which unfits themselves for the business, and raises them above the ordinary feelings of common men. This notion has undoubtedly an injurious tendency ; on the one hand to induce those engaged in public service to confine their religion too exclusively to the article of zeal ; and, on the other, to justify the great body of Chris-

tians in a partial performance of *their* duty, by which means an undue share of the burden is made to fall upon the public servants. But is the man who devotes himself with enlightened piety to the spread of the gospel a prodigy? Is he actuated by any uncommon spirit? Is his example beyond the reach of common Christians? What forbids every Christian in his lot, to exercise and exhibit the same spirit? What *permits* any Christian, however humble his lot, to be destitute of it? Will not enlightened piety be that spirit in the breast of every man; causing him to make it his daily business, to *do his part of the labour, and bear his part of the burden*, in the work of extending the Redeemer's kingdom in the earth? We are persuaded that if this idea were generally prevalent, many more of our young ministers would be found offering themselves for missionary service, and that all would come forward with heart and hand, to render such ready and efficient aid, as would rapidly advance the progress of the cause, and materially mitigate the trials, and promote the comfort of the active agents.

From the tenor of these observations it will be seen, that we do not exactly fall in with our author's train of thought in the beginning of the second chapter. We do not dispute the agency of divine Providence, and of the divine Spirit, in Mr. Mills' early devotement to the missionary cause; because we habitually trace all the good desires and intentions of men to the Father of Spirits. But we do not perceive, in his early feelings of concern for the heathen, when considered separately from the subsequent facts, any evidence, that a "*Sovereign God thus early set him apart for a missionary.*" Similar feelings of concern, we will venture to say, have arisen in the minds of hundreds, who, as the fact has proved, were not *set apart* for missionaries; while of those who are now engaged in missionary service, enough is known to justify the assertion that, generally speaking, their first impressions of concern for the heathen, and especially their first determination to devote themselves to their welfare, occurred either months or years after their conversion; and are to be traced to consideration and reflection upon the subject, and to serious inquiry concerning their own personal duty, concurring with that desire to serve and please the Lord, which they possess in common with all Christians.

Indeed so far as we can judge from a comparison of facts, a long period seems to have elapsed between Mr. Mills' conversion, and his final determination "to obtain an education on purpose to carry the gospel to the millions who perish for lack of knowledge."* The former event occurred in 1801,† and the latter probably in 1804 or 1805, as he entered college in 1806. We can hardly fail, therefore, in his case, to trace his *matured* designs to a long turning of the subject in his mind, to a long con-

* p. 19. † p. 13—15.

sideration of his own personal duty in regard to it, rather than to any peculiar impression made on his mind at the first, by the Spirit of God. This idea is confirmed, by what appears to have been the fact in Mr. Mills' efforts to induce others to devote themselves to a missionary life. So far from intimating that he was actuated by any peculiar impression, "It was his method (when at Andover) to attach himself to the company of those students whose minds were exercised on the subject, and by judicious conversation, by a careful and unimpassioned presentation of the arguments, to bring them to adopt the conclusion, that it was their duty to devote themselves to the heathen.—And daily he might be seen arm in arm with one or more of his fellow students, either provoking inquiry, or renewing former suggestions, or pressing the obligation to missions upon their consciences, by considerations well nigh irresistible."* This was the proper course, and sufficiently explains Mr. Mills' views of the missionary spirit. And if, as our author observes, there is "little doubt that he was chained to his purpose by a Superior Power;"† is there not as little doubt that his chains were composed of materials within the reach of any subject of the grace of God? All Christians should be chained by a fixed desire to serve and please the Lord, directed particularly to the glorious purpose of spreading the gospel, by reflection and consideration upon the wants of perishing men; and by serious inquiry concerning each one's personal duty. This purpose will then exhibit itself according to all the varieties of their condition, by efficient services.

We have made these observations with a wish to promote the efficacy of Mr. Mills' example, and shall now proceed to notice some of the important plans which were brought forward by his instrumentality, with the view of urging, as far as we can, their several claims upon the attention of our readers; believing, that those who are willing to give themselves up to the guidance of enlightened piety, will lend a helping hand.

(To be continued.)

FOREIGN INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

Letter from Pomare to the late Rev. Dr. Haweis.

The late Rev. Dr. Haweis— for that zealous and liberal friend of missions has very recently passed, at an advanced age, to his eternal rest—received from Pomare, king of Otaheite, on

* p. 84. † p. 18.

† The Rev. Thomas Haweis, M. D. and L. L. B. well known as a zealous friend to Missionary exertions among the heathen, died on the 11th of February last, in the 89th year of his age. He had been in the ministry more than 60 years, and held the rectory of Aldwinkle 56 years, but for several years past had resided constantly at Bath.

the 1st of January, a letter written in Otaheitan. Of this letter the following is a translation. It was made from the original by Mr. Crook, one of the society's missionaries.

Tahiti, 3d of October, 1818.

DEAR FRIEND—

May you be blessed, and your family, with the salvation of Jehovah, the true God! Your letter, written on the 1st of August, 1817, has reached me and come to hand; and the books also. It was on the 18th of August, 1818, that they came into my hands.

I was startled at the reception of your letter, for I thought that you had been taken away by our Lord. The small watch which you sent me is in my hands; and remains with me as a keepsake, for you, dear friend.

A society has been formed here in Tahiti. It was formed in May, 1818. We are collecting cocoa-nut oil, pork, arrow-root, and cotton, as property to promote the word of God. Our business is, to send the property collected to you, at your place. That is our work, at this time. The chiefs of Tahiti have been made governors. We have also a secretary and a treasurer. When it gets into the same order as yours, then it will do.

Next May we intend to establish a code of laws. Then all the people of Tahiti will assemble at Pare. The laws will be established, and a consultation will take place. The faulty parts will be corrected; and when it is very correct the people will return to their houses.

Your name has been given by me to the vessel which has been built here. I was urgent about it: for some said that it should have another name; but I said, "No! the name must be *The Hameis*." The reason I was so urgent about it was because you were so very attentive to us of Tahiti; yea, and indeed all of you, for the Lord put the thought into your mind to send missionaries here to Tahiti, that they might sound the trumpet and make known the way of life: and when the true and desired time of the Lord was come that it should spring up here, the Lord caused the comet to fly—Tahiti was stricken by that comet, and (the enchantment of) Tahiti was broken by that comet, yea and all these lands also. This star is still flying; and at the time appointed by the Lord that it should light (trip) on a country, (the spell of) that country will be dissolved, until the enchantment be broken in all lands by the word of the Lord. This word continues to grow in all these islands.

I have sent you the evil spirits (idols) which you sent to me for. All the large idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little idol is Taroa.

I also send you two little fans, which the royal family of these

countries were accustomed to fan themselves with. When the day of the festival arrived, and the king was prayed for, those were the fans they used to fan away the flies. This was an established custom among the princes in former times. The name of those fans is Nunaaehau. They fastened them to the handle, and thus used them to drive away the flies.

What am I to do with the little pearl box, which was inclosed in the parcel which you sent me? Had it been directed to me, it would have been right; but there is another name on it, that of the queen of Lattakoo: that is the reason I inform you of it. I have sent back the little pearl box to Mr. Marsden, at Port Jackson, that he might return it to you.

If you write to me again, I shall be glad. If it be agreeable, send me three books: one very large Bible—one good portable one, very small—and one book of geography. If it be not agreeable, very well: do not think evil of me, dear friend, for the small request that I make in the conclusion of my letter. We are well; and I shall be glad to hear that you are well also.

May you be blessed by Jesus Christ the true King of Salvation, by whom we must all be saved!

(Signed)

POMARE.

WESLEYAN MISSIONARY SOCIETY.

Report for the year 1819.

The state of the society's missions, is reported in the following order: in *Europe*—Gibraltar, France, Brussels, and Ireland: in *Asia*—Ceylon, Madras, Bombay, and New South Wales: in *Africa*—Sierra Leone and South Africa: and, in *America*—the West India Islands, and the British colonies.

The receipts of the year ending June 24, 1819, were £22,913 19s. 1 1-2d. exclusive of the local exertions made in the different foreign stations, to meet, in part, the expenses of the respective missions. This sum exceeds the receipts of any former year by £4479 18s. 6 1-2d. Ladies' Associations, and Juvenile Societies, have come powerfully in aid of the funds of the societies formed throughout the United Kingdom.

The following extract will show the exertions of the society in sending out missionaries. Part of these, as our readers will see, are missionaries to professed Christians, and not to the heathen.

"In the course of the year, the committee have sent out 17 missionaries—of whom, 7 were appointed to the West Indies, 1 to Gibraltar, 2 to West Africa, 1 to South Africa, 5 to Ceylon, and 1 to Bombay.

The total number of missionaries actually employed under the direction of the Methodist Conference, is—Ireland (using the ancient Irish Language) 11—France, 5—Gibraltar, 1—Ceylon, 18—continental India, 3—New South Wales, 2—West Africa, 2—

South Africa, 4—West-India Islands, 36—Demerara, 2—Canada, 8—Nova-Scotia and New-Brunswick, 18—Newfoundland, 10: making, in the whole, 120.

To fill up the places of the brethren who have returned home or have died in the course of the year, and to supply additional missionaries to stations where the cause is extending, and to new stations to which they have been invited, the Committee are about to send out 6 missionaries to Asia, 10 to the West Indies, 2 to Africa, and 6 to the British American colonies; which will make the total number of missionaries, including 3 assistant missionaries in Ceylon, and 1 in South Africa, 144."

In urging persevering exertions for the support and extension of this large establishment, the Committee thus direct the attention of the members to the beneficence and the grandeur of the work in which they are engaged:—

"It brings its present reward, in the miseries which it assuages or removes; in the elements of civil order and happiness which it creates and combines, and in the personal and social felicities which it confers—but it runs on to a sublimer consummation: it is connected with purposes, which the wisdom of God has arranged, which His goodness has nurtured and upheld, and which His power will ultimately execute; purposes, whose accomplishment supported the Saviour in His agony and bloody sweat, in His cross and passion; on which the eye of prophets, ranging through the scenes of the future, fixed with greatest intensity of observation, and the prospect of which has supported the hopes of martyrs and confessors, of ministers and missionaries, of the wise and good in all ages.

"*And the end cometh.* The astonishing operations of God, both in providence and in the administration of the kingdom of Christ, display the signs of the glory of the latter day. *The Lord hath made bare His holy arm in the sight of all the nations, and all the ends of the earth shall see the salvation of our God.*"

CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

First Anniversary of the Paris Bible Society.

On the 6th of December, 1819, the Protestant Bible Society, of Paris, held its general meeting in the church of the Augsburg Confession, under the presidency of the Marquis de Jaucourt, and in presence of the Officers, Committee, &c.

The meeting opened with a piece of sacred music, and a hymn adapted to the occasion.

The Rev. M. Marron afterwards offered up a prayer.

The Right Honourable the President then addressed the meeting in a speech of which the following is an extract:—

"Gentlemen—There cannot be an undertaking with a design more important or sublime than that in which you are engaged:

to direct mankind to happiness, by virtue, is the object of your endeavours ; to create a desire after the word of God, to spread it abroad, and to put the holy scriptures within the reach of the poor as well as the rich, is your plan : behold, here, gentlemen, all the springs and the contrivance of this work, so stupendous and immense, and yet so simple.

“ At a period when instruction begins to be brought within the reach of the more indigent classes of the community, it seems to become the duty of Bible Societies to redouble their efforts ; for, the success of mutual instruction would be incomplete, if, in the same proportion as the means of learning to read became more easy of access, the people were not furnished with religious and moral books, in order to occupy the hours of relaxation, and to fill up that leisure which otherwise proves too often dangerous. And what writings can possibly be a substitute for those holy scriptures, which excite the most elevated minds to exalted meditation, and produce, in the most simple and unenlightened among men, the love of God, peace of conscience, and contentment with their stations in life ? Can there be a more powerful bond of union among Christians of all communions, than to put into their hands that sacred code which all equally revere, and which, by a divine communication, tells them that *to love God and their fellow-creatures*, is the law and the prophets ?

“ Among our worthy pastors there are some who have had an opportunity of giving an example which, no doubt, will be eagerly imitated, and on which I cannot forbear expatiating for a moment.

“ The Rev. M. Sauter, of Marseilles, and the Rev. M. Rang, of La Rochelle, have penetrated into the prisons of Toulon and Rochefort ; they have become acquainted with those among the unfortunate, who were born Protestants ; they have excited in them a zeal and a desire after the word of God ; and your Committee, at their request, have sent them a sufficient number of Bibles and Testaments. These books have been received with respect and gratitude. Thus an important part of their duty has been fulfilled by those worthy pastors, by showing to repenting crime the path of righteousness. You will have an opportunity, gentlemen, of observing that indefatigable activity with which those members of the Committee, whom you have honoured with your votes, have, in the midst of the immense population of this metropolis, searched for the inhabitants of our communion ; and it will give you joy to hear that they have never been better paid for their trouble, than when they entered into those humble and almost forgotten habitations, where the labour of the head of the family constituted the only riches of the children. Their appearance has been regarded by these honest and industrious families, as a blessing from heaven, and your institution as a fountain of bliss : and their Christian charity has often obliged

your Commissioners to resist the generous impulse of their piety, and to moderate their liberality.

"Thus, gentlemen, genuine piety renders easy the performance of every duty; while opening the heart to philanthropy, and the hands for works of charity, it causes the individual in whom it resides to forget himself, in a generous love for his fellow-creatures.

"We should fall short of that gratitude which is most justly due, were we, in speaking to you of the establishment of this society, to be silent upon the infinite obligations under which we lie to the British and Foreign Bible Society. This celebrated institution is, indeed, the object of admiration to all the rest, and we ought loudly to express our gratitude for that care and support which it has bestowed upon us.

"According to your statutes, and the sanction of government, the Bible Society of Paris is exclusively composed of Protestants. It appears as though government had thus invited us to know and to edify each other; to become more exemplary, by uniting more closely together. If such, indeed, has been the intention, which has procured us the royal sanction, we loyally answer it: to spread the holy scriptures, is indeed an endeavour to spread the virtues they teach.

"And if we consider the means which those employ who would lead the people astray, and all the absurdities of which they must be persuaded before they can be brought to commit excesses, we shall be convinced that the most faithful friends of government, as well as the strongest supporters of liberty, must be found among those who bring within the reach of every one those precepts of eternal truth, whence every man learns to know his duty, and every one may draw, as from an inexhaustible fountain, both consolation and hope."

DOMESTIC.

MISSIONARY JOURNAL.

Extracts from the Journal of one of the Missionaries to Ceylon.

(Concluded from p. 735.)

August 11th.—We have it now cold; winter is setting in. The winds have become piercing, and drive us along very rapidly. We are approaching the latitude of the Cape. It is certainly an incorrect observation, that a captain of a vessel cannot get along without using profane language: I have heard no swearing since I have been in this vessel, and expect to hear none.

August 16th.—We are now 6000 miles from America, and have, for the first time, seen land. We are within twelve miles of three islands in the 36th degree of south latitude.

August 23d.—We have at last, after a voyage of 75 days, ar-

rived in the latitude of the Cape of Good Hope. In about 40 more I hope we shall see Ceylon or Calcutta.

August 27th.—This is the most interesting week we have had since we left Boston, for we trust the Lord Jesus is among us. The Cape of Good Hope will be remembered with joy for ever by one of our seamen, who has, we hope, been called from darkness into God's marvellous light. After labouring under deep distress of mind for some time, on Sunday morning he experienced a ray of hope. He appears, from the representation of Dr. S., to be very fearful: he is almost afraid to take comfort, fearing it may not be genuine. Here we are enabled to witness that God is the hearer of prayer. We have set apart half an hour of each day to pray, each in our own rooms, for the seamen: one was set apart as the particular subject of our prayers, and this is the one who we hope has been brought in. Others are seriously inquiring the way to Zion.

August 30th.—We had a very severe gale last night; we were apparently in great danger. Once the lightning struck so near that it made the vessel shake: may it have the effect of fastening conviction more powerfully on the minds of those seamen who are convinced, in some measure, that it is time for them to turn to God. Dr. S. last night conversed with several of the seamen: one of them said "he never was so terrified in his life." The words which the Doctor mentioned to him the night before came forcibly into his mind: they were that, "perhaps the storm might increase, and we be lost, and appear before the bar of God in the morning." He has been serious for some time, and determined, if God should spare him another day, he would do better than he had done. We are not without the hope that the Spirit of God is about to bring three of them to the knowledge of the Lord Jesus.

Sunday, Sept. 12th.—We had a prayer meeting early this morning: the exercises were performed in the cabin and among the seamen. Seriousness and solemnity are manifested frequently among us.

Sept. 15th.—The brethren are much engaged for the salvation of the seamen. I trust the female part of our band feel also interested for them. This evening, while our companions have a prayer meeting with the seamen, we meet in one of our rooms to intercede with our heavenly Father for blessings upon their labours. I believe I have not mentioned this meeting before; it is one we have attended for some time. We experience much pleasure in these precious little seasons of meeting by ourselves.

Sept. 28th.—One thing reconciles me to this tedious voyage: the work of the Lord is evidently going on in the midst of us. It is pleasing to observe the fixed attention of the seamen when conversing with them. We have this evening had a delightful interview with them. It is our custom when the weather per-

mits, to walk the deck after tea. On going to the fore part of the vessel five of the seamen sat on the windlass: the conversation between them and the brethren was interesting. They asked many questions that I was much pleased with. One of them, a lad of 17 years, has been 10 weeks very serious, and his convictions have been deep: he now entertains a hope. One, of whom I have told you before, has for some time expressed a hope: he grows in grace, and all around him take knowledge of him that he has been with Jesus. It has been remarked that he appears to be the most happy man in the forecabin. We have a hope of three more. Several others are serious.

Sept. 29th.—This evening there was a prayer meeting among the seamen on the windlass deck: there were but three or four on board who were not present. It was indeed a solemn time. O that we could always feel this revival in our hearts.

Sept. 30th.—We trust God was here, and granted us a refreshing season. One person has obtained a hope: two others are under deep distress and alarm: I never saw the head of any sinner bowed down so heavily before. We hope there are four to whom Jesus has become precious. "Bless the Lord O my soul, and all within me praise his holy name, and forget not all his benefits." This morning was set apart for prayer, and also the afternoon, when the two mentioned above attended; and, I assure you, it will never be forgotten by them, if we may judge from appearances. Capt. W. is all alive; it seems as if he found it peculiarly sweet to be engaged for the salvation of immortal souls.

October 1st.—Any person who has been in a revival of religion, may know something of the solemnity of this place. The great concerns of eternity dwell upon every mind, with the exception of two of the seamen, who endeavour to stand out with all their strength. Last night, after I had retired, the boy came near our room door in deep distress, with the anxious inquiry what he should do to be saved. He said he had been to bed but could not sleep. The cook, a coloured man, who has been hardened, is now bowed down like a bulrush. This evening we had an interesting meeting: all were present but the man at the helm. The sea was calm, and the moon shone so bright, that the hymns were read by the light of it. Capt. W. delivered a most solemn address to the seamen: he is much engaged. All our dear brothers and sisters are deeply engaged. O! what a time of love is this!

Oct. 2d.—The seaman who first obtained a hope, is ardently engaged for his fellow seamen: he makes us all feel humble. The seamen will all collect around him, to hear him tell what God has done for his soul. I can give you but a faint idea of what is going on here: I stand and wonder, admire, and adore, to see the salvation of God!

Sunday, Oct. 3d.—We arose this morning and had our meet-

ing before breakfast in the cabin. We then had prayer on the deck : all the seamen attended cleanly dressed, some with joy depicted in their countenances ; others bowed down under a sense of sin, wiping away their tears with their shirt sleeves. All appeared eager to catch every word. Our Captain is deeply affected ; he weeps, prays, and converses, with his seamen : he allows himself but little time to sleep. We held meeting with the seamen this evening. Mr. —, prayed : it was enough to melt a heart of stone : I felt humbled before this man. I often wish you could all be here, to behold the glorious work : we can say, " who is a God like unto our God." I feel now as if I had no other interest but to be used and disposed of for God.

Oct. 4th.—This day has been set apart to return thanks to the Lord, for his mercy in visiting us with the day spring from on high ; for guiding some of these precious souls in the ways of peace. It is the Lord, and shall we not praise him ? I can never express to you what I now feel. O that the Lord would enable me to lisp His praises more and more. This afternoon a thanksgiving sermon was preached on the deck : all the seamen attended. In the evening we held our monthly concert with them ; and, as we heard they had been desirous of doing good, we informed them they could do it by procuring Bibles and tracts and distributing them among their fellow seamen. The carpenter, who has been greatly distressed, attempted to pray, when this passage came to his mind, " Believe on the Lord Jesus Christ and thou shalt be saved ;" and he felt relieved of a great burden. There are sixteen persons, besides the Captain and passengers, and not one but what professes to feel himself a sinner. Is it not a great sight to see this little floating world that the Lord has condescended to visit ? " We will bow before the Lord, and give thanks to the most high God."

Oct. 5th.—It is some time since I have told you where we are : I trust things of more importance have occupied my mind. I now feel no desire to be left at Ceylon : it pains me to think of leaving these dear friends. We shall probably be in Calcutta in less than a fortnight. It is good for us to hear the old cook talk : he says, " I feel as I did the morning I was let out of prison in France. It was a bitter cold morning, but I was so overjoyed I did not feel the cold."

Oct. 9th.—We have passed the island of Ceylon, and are proceeding rapidly towards Calcutta. That anxious desire I had to reach land has gone. I feel so much at home on board this vessel that I shall find it a trial to leave it.

Oct. 10th.—The exercises of to-day have been peculiarly solemn : there have been two sermons on the deck. We met this evening with the seamen, and each one of them related his experience. Their evidences have been good, as far as we can judge.

Oct. 16th.—While the Lord was visiting this vessel with the

divine influences of his Spirit, the weather was remarkably calm : nothing occurred to disturb the sweet serenity. The whole of this week has been unpleasant weather.

Oct. 19th.—We have arrived at Calcutta, after a passage of 132 days. The first abomination our eyes beheld, was the natives bringing down their gods to drown them. O that Christians would pity these poor deluded heathens, and send the gospel to them.

Oct. 21st.—Our friend Capt. W. has provided us a large convenient house. The Baptist friends have called to see us : they are kind, lovely people. I have seen Mrs. Lawson, Mrs. Pierce, and Mrs. Johns ; all appear to be amiable, fine women. We have the prospect of going to Ceylon the 7th of next month.

OSAGE MISSION.

We announced in our last, that the United Foreign Missionary Society were about sending out a mission to the Osage Indians, in the Arkansas territory. "The country," say the Board in a late address, "has been explored, and the position has been fixed upon. The place is on the Grand River, which is a branch of the Arkansas River ; in about the thirty-sixth degree of north latitude, and about the ninety-eighth degree of west longitude. The Osages are a large tribe ; and the southern branch of the tribe, to which this mission is to be sent, is computed to consist of *from eight to ten thousand souls*. The unanimous consent of their chiefs has been obtained ; and they have expressed strong desires for such an establishment, since they have heard of the improvements introduced among their red brethren by the missionaries at the stations called BRAINERD and ELLIOTT."

About twenty persons have devoted themselves to this mission, among whom are two missionaries and their families, three farmers, two carpenters, one blacksmith, one physician, (single men) and seven or eight unmarried ladies.*

"When these persons shall arrive at their station, the children of the Indians will be ready to come under their care. What number of children will be received cannot now be told ; but even *two hundred* might be obtained, could they be attended to and provided for ; and of all ages, from six to twenty years. *The children of the Indians are altogether without clothing.*"

We are happy to be able to observe that the appeal which the Board made to the public, has been met by liberal contributions ; and that there is every prospect that the mission will be able to proceed without delay, with a supply for immediate wants. As, however, it is necessary to look forward to the future, and to provide for those wants which will constantly continue and accumulate, if the mission prosper, we subjoin the names of persons appointed by the Board to receive donations.

* The mission will leave New-York for Pittsburg, on the 20th instant.

"Rev. Dr. Milledoler, Fulton-street; Rev. Dr. Romeyn, White-street; Rev. Dr. Spring, Beekman-street; Mr. John Forsyth, No. 105 Water-street; Mr. Isaac Heyer, No. 24 Beaver-street; Mr. Z. Lewis, No. 40 Broad-street; Mr. Rensselaer Havens, No. 100 Chamber-street; Mr. Michael Schoonmaker, No. 87 Front-street; Rev. Dr. Richards, and Rev. Dr. Griffin, at Newark; Rev. Dr. M'Dowell, Elizabeth-town; and Rev. Mr. Woodhull, at Brooklyn."

We regard the present event with no ordinary interest. The United Foreign Missionary Society, combining the resources of the Presbyterian church, the Reformed Dutch church, and the Associate Reformed church, cannot fail to find men and means to pursue the great work upon which they are entering. They are stepping forward to unite in the great work of evangelizing the world. The same zeal which prompted the formation of their society, and has matured their present design, will still continue; the offerings of their churches will accumulate in their treasury; and the pious youth from their seminaries of education, will offer themselves as messengers to the heathen, and this section of the church will account it its greatest blessing, to be permitted to labour for the extension of the Redeemer's kingdom in the world.

We cannot forbear to urge those numerous individuals, whose minds have been turned with great interest to this subject, to keep that interest alive, and to continue to devote themselves to the promotion of the gospel with equal—with increasing interest hereafter. What forbids a constant interest, a constant effort?

YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

In fulfilling the promise made in our last number, we are able to present our readers with but few extracts from the Report of this society. The number of missionaries employed by the Directors, has equalled, and indeed gone beyond, their present income; and it appears that all the missionaries have been faithful in the discharge of the important duties to which they have been called. At the date of the Report, (December last) they had no missionary employed in this city. The mission-house erected by the society in Broome-street, has been leased to a Methodist society, but "The Directors have the consolation to believe that the labours of their missionaries," in this quarter, "have not been altogether without success, and they relinquish this field, in the cultivation of which they had anticipated being useful to their Master's cause, to the churches now occupying it, praying that the Lord of the vineyard will abundantly bless their labours, and make *them* the honoured instruments of gathering in a harvest of souls to the praise of his sovereign grace."

Of W. D. Snodgrass' mission to Virginia and North Carolina, the Report states—"Here he found many who openly opposed the truth of the gospel. He was, however, treated by others

with kindness, and was often heard by large assemblies with apparent attention. At Wilmington he staid a few days, and then returned to Norfolk by the former route. He spent the residue of his mission in the counties where he had formerly laboured. He mentions that with this last tour he was much pleased; he discovered an increased desire to hear the word preached, and was led to hope the labours of Mr. Chester and himself in that district had not been unaccompanied with a blessing. The most intelligent and influential members of society seemed to discover a general anxiety on the subject of religion: many came twenty miles to hear the word of life, and many expressed their desire to be instructed on that subject, which of all others they considered as most important.

"Mr. WILLIAM CHESTER, commenced a mission in the county of Stafford, Virginia, and finding the religious instruction of children much neglected, directed much of his attention to the establishment of Sunday schools. He formed a number of these institutions in various counties, and wherever practicable placed them under the superintendence of a ruling elder in some church. He also visited Albemarle, where a most interesting field presented itself. Here he established four prosperous Sunday schools, in which, not only many children, but several adults have learned to read the word of life: some came six miles during the summer, to receive the instruction bestowed. In this county Mr. Chester found an organized Presbyterian church, consisting of three elders and twenty communicants. 'Rarely, if ever,' says he, 'have I witnessed a stronger desire for the ordinances of the gospel, than this little church manifested. They were without a pastor or a house of worship, and though there were but eight male members, I exhorted them immediately to commence repairing this waste part of Zion, promising to exert myself to raise the sum of \$500, to aid them in erecting a church, which I have now the pleasure of informing the Board has been commenced some weeks. The sum of \$800 has also been raised for the support of a minister; a call has been made out for one, and there is no doubt, that in one year, the church will be finished and a minister settled.'

"Mr. Chester spent a part of his mission in the neighbourhood of Norfolk, and continued about six weeks in the county of Princess Ann, on the sea shore. He passed about 100 miles through a destitute part of the country, and learned that there were but three ministers in this whole extent. Mr. Chester, during his mission, established several missionary societies of young men. Two of them, one in Norfolk and the other in Richmond, have declared themselves auxiliary to this society, by official notification to your Board. Both societies, at the last accounts, appeared to be in a flourishing condition. The Board have received the first Annual Report of the Young Men's Missionary Society

at Richmond, from which it appears that they had had two missionaries for a short time in their employment in the vicinity of that city. In concluding his journal, Mr. Chester remarks, 'It is with pleasure I state to the Board; that on the ground where I commenced my missionary labours, there are now settled two Presbyterian ministers; calls have been made out for two more, and therefore the country under the Blue Ridge cannot any longer be considered as missionary ground. The lower country, however, calls for missionary exertion, and is as destitute as any part of our land.' Mr. Chester mentions an interesting incident which ought to be recorded for the encouragement of future missionaries. 'Notice was given that I should preach at a private house; the notice being short, a small number only collected; though the number was small, I remembered that the promise was even to two or three. There was present a very aged man, who appeared to be particularly interested in the subject—the absolute necessity of a change of heart. At the close of the service, though some members appeared affected and interested, yet the language of others seemed to be, 'go thy way for this time,' and I was ready to ask, 'who hath believed our report, and to whom, this day, hath the arm of the Lord been revealed?' Six months after, on my return to the north, I was urged to visit an aged man on his death bed. I recognised the same man I had noticed on the evening above mentioned. I have learned that it was on that occasion he was first made sensible what he was by nature, and what he must be by grace: he had depended on a life of morality, which had been rigid, as a ground of acceptance with God, and expected salvation not of grace, but of right. Now his views were entirely changed. Rarely, if ever, have I met with deeper self-abasement, and more entire dependance on the merits of a Saviour, than this man exhibited. He had not been able to hear a sermon since that time, and I felt that if I had not been the instrument of any other good during my mission, this would have repaid me for all my exertions;' and we would add, brethren, is not a trophy of grace like this, a sufficient recompense for all *your* expense and all *your* labour in this good cause?

"In relation to the usefulness of Mr. Chester's mission to Virginia, the corresponding secretary of the Missionary Society of Norfolk, thus remarks, 'It is but due to our mutual friend, Mr. Chester, to say, that it was greatly owing to his zeal and activity whilst with us, that this society was formed; and I am not permitted to entertain a doubt, that we shall long have cause of thankfulness and rejoicing, that a kind Providence directed his steps among us. Lasting blessings to this section of country will, I trust, result from his labours of love among us.'"

On the 12th of October, Mr. J. W. Platt, proceeded to Alabama Territory, and arrived at Huntsville on the 26th of the fol-

lowing month. In relation to this place it is said—"Its inhabitants will suffer nothing by a comparison with those of most other towns in our country, as it respects intelligence, refinement, and wealth." There was not, however, at his arrival, any house dedicated to the living God, nor any organized Christian society who obtained for themselves the stated ministrations of the word. A Bible Society had recently been formed, called the Madison County Bible Society, and a society had also been organized for the purpose of forming a library on a liberal scale; but what was peculiarly gratifying to your missionary, was the fact, that many persons of that town were earnestly desirous of building a church and providing for the regular dispensation of the word and ordinances. Within a few days, however, previous to his writing, a subscription was very liberally opened at a meeting convened for the purpose, and the friends of the enterprise indulged the hope that a handsome brick church, of moderate size, would be speedily commenced. Mr. Platt was strongly urged to remain some time at Huntsville, especially by those who were engaged in the plan of building the church. He preached at that place as often as opportunity would permit, generally once or twice on the Sabbath, and regularly on Friday evenings. He preached also frequently in the neighbourhood, from four to twenty-four miles distant. He remarks that the Sunday and Friday evening meetings, which were held in a school house, were sometimes crowded, very solemn, and to him, interesting and encouraging."

From Huntsville Mr. Platt proceeded to Tuscaloosa, St. Stevens, Blakely and Mobile. Of the people with whom he met in this journey he remarks, "It was pleasant to be among this people, to feed these sheep in the wilderness. These dear people of Christ could not express the gratitude and joy they felt, that their Christian brethren so far from them as New-York should pity their destitute condition, and send one to break to their hungry souls a portion of the bread of life."

In Ohio, Indiana, and Illinois, the Rev. T. C. Searle continues his labours with success. "Madison, in Indiana, is a village of eight years' growth, containing one thousand inhabitants: a Presbyterian house of worship was erecting at the time of his arrival, (21st July,) with flattering prospects. A Bible society had also been established, auxiliary to the American Bible Society, and on the 8th of August Mr Searle assisted at the formation of a Sunday school. He considers this place as bidding fair to be one of the most important in the state. In his last letter, dated 18th October, he mentions that he had effected the formation of four Bible classes; one in the town, and three in the adjacent country, consisting of from fifteen to thirty members each: he had also introduced the catechising of children and adults."

At Ticonderoga and Crown Point in this state, the "efforts"

of the Rev. Asahel Stone, "appear to have been crowned with some success. On one communion occasion he received eight persons, all heads of families, on confession of their faith; and on the first Sabbath in July, eleven more members were added to the fellowship of the Church in Ticonderoga: on which occasion twenty-five adults and children received the ordinance of Christian baptism."

Under date of March 22, 1819, the Rev. John Davenport writes, "I spent the first Sabbath after entering on my mission at Owego Falls, in one of the churches formed by Mr. Dunlap, and had an attentive audience. Here a precious season had been witnessed: the Spirit was still striving with a few. The different denominations have been in the habit of uniting in observing the concert of prayer on the first Monday of each month. The meeting this month was a pleasing and solemn time. It gave me peculiar satisfaction to see three different denominations, (Presbyterians, Baptists, and Methodists,) uniting with apparent cordiality in imploring the effusion of the Holy Spirit, and the spread of the glorious gospel."

Mr. John G. Mabon has also been employed by the society, in Herkimer and its vicinity, in the close of his Journal he states; "From this brief account of the religious state of the people along the frontier settlements, the society will readily perceive, that there is much reason to bless the Lord for the few names that steadfastly adhere to him amidst all obstacles, as well as to lament their destitute situation generally, and to pray the Lord to send forth faithful labourers to gather his harvest. During the short period (two months) your missionary has been out, he preached forty-one sermons and visited one hundred and eighty families."

The account of missionary labours performed by the Rev. Mr. Dunlap in several destitute parts of the state is very interesting and shows that he has been faithful in his Master's cause, but the limits assigned to this article oblige us to close with an extract from his last communication to the Board. He writes—"I have now closed my third year in the service of the society. God calls some of his servants at an early period, their work is soon ended, and they enter into the joy of the Lord; while others are required to labour long, and endure many hardships. They are privileged, not only to cast the seed into the ground, but to see it grow up and bring forth abundant fruit. All will be well, whether earlier or later called from the vineyard, if we are faithful unto death. I am unconscious of being more inattentive to duty than in former years, yet my success has not been equal in receiving members or forming churches. I have only received forty-one persons into communion, and have not organized one new church. With respect to those I have planted heretofore, that in Volney prospers most, and has engaged a minister the whole of his

time for one year. I feel deeply interested for the state of the frontiers, and especially for the infant churches I have planted."

To this, however, we must add an appeal to the friends of missions, in the words of the Report:—"Already have your Board extended their utmost aid, and more than all your funds have been given to the service of the LORD, and the souls of his people. We are in debt to the amount of several hundred dollars, advanced on the credit of your Christian liberality. May we not say—advanced in faith, that HE, whose is the silver and the gold, will stir up *your hearts*, and open *your hands*, to bring into his treasury, of his own, committed to your trust, as his faithful stewards? To you, the Board appeal; to you, look with cheerful confidence, that their hands shall be strengthened, and their spirits reanimated, in their arduous, yet pleasing duties, as your representatives in the cause of God."

CONCLUDING ADDRESS.

The present number closes the sixth volume of the Christian Herald. We have had great satisfaction in the perusal of those documents which we have brought before the public, and we close the year under the full and joyful conviction that the kingdom of the Redeemer is visibly advancing. We can repeat, with a still stronger faith, and livelier hope, those words of ancient prophecy, which were impressed as a motto upon the title of the volume:—"His name shall endure for ever: his name shall be continued as long as the sun, and *men* shall be blessed in Him: all nations shall call him blessed."—*Psalms lxxii. 17.* "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Isaiah xi. 9.* What divine delight must have filled the holy soul of David, when, as he attempted to chaunt the future glories of the kingdom of Solomon, his mind was carried along by an inspiration from God, to the boundless, endless glories of another descendant, greater than himself, the beloved Sovereign of all nations, *blessed in Him*, and calling *Him blessed*.—And of Isaiah, when with a nearer and clearer, though still distant view, he beheld his reign full of righteousness and peace, giving a glorious rest to all the habitations of men.

But it is our higher privilege to live when these prophecies are verging to fulfilment; to see the kingdom of the Redeemer already widely spread abroad, and to observe those continual accessions which verify the truth of prophecy, and which every day strengthen the faith and hope of the believer.

We have not room to follow up this suggestion, and can only briefly specify three particulars in the present state of things, which justify our strongest faith and highest hopes, and which encourage us to the most steady and laborious exertion.

1st.—All classes of Christians are engaged in the work of spreading the knowledge of the gospel. See the different deno-

minations—the Episcopalians, the Independents, the Presbyterians, the Baptists, the Moravians, the Methodists, though differing in minor points, are engaged in attempts to spread the doctrine of salvation for fallen man, by the sufferings and death of the Son of God. See the different nations—Britain foremost in every contribution and in every toil; Germany and Holland furnishing their messengers of peace; Russia, spreading abroad through all her wide extended provinces the word of life: America, inviting the savages of her wilderness to civilization and religion, and sending to the shores of Asia the doctrine of the cross. See the different conditions of men—the rich and the poor, the old and the young, bringing their contributions; and men of every occupation, ready to give their personal services in behalf of the Heathen. But we pause:—lest in pursuing this train of thought, we should seem to intimate, that Christendom is putting forth all her efforts for the conversion of the world. It is not the greatness, or the adequacy of her efforts, which we notice, but their universality; and, though her efforts are faint and few, both in comparison with the wants of perishing men, and her own capacities: in their *universality*, we see abundant evidence, that the *kingdom of heaven is at hand*.

2d.—In all parts of the world Christians are making attempts to spread the gospel. Thirty years ago there was but here and there a Protestant mission upon the face of the whole earth. In all its coasts, and continents, and islands, except in the little spot called Christendom, what traces were there of the visit of a Saviour to the ruined habitations of sinful men? Now, though each individual, and each society, occupy but a little sphere, and are accomplishing but little, that great Master whom they all serve, has dispersed them far and wide among the tribes of men in all the parts of the world, and seems preparing by a combination of efforts, in which there is no visible concert, to bring about, at no distant period, not the conversion of an island, a city, or a nation, but the *conversion of the whole world*.

3d.—This impression is strengthened by the wonderful fact, that, in general, all the missions founded of late, are either in a promising state of progress, or have become, to all human appearance, permanently established. Instead of failing, we have seen them triumphing over all opposition, and continuing unimpaired by sickness or death, until, after a due season of patient labour, they have been crowned with success.

If there be still remaining the power to discern the signs of the times; if the Lord has not made the most extensive arrangements in vain; if the word proclaimed in hundreds of stations cannot return void, then is the Saviour advancing, to bless the nations of the world.

Happy they, who in their charities to His disciples, in their labours and prayers, accept the privilege of helping on his progress to the dominion of the world!

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